Thomas Munro.

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TRAVELS
OF THE
JESUITS,
INTO
Various PARTS of the WORLD:
PARTICULARLY
CHINA and the EAST-INDIES.

Intermix'd with an

ACCOUNT of the MANNERS, GOVERNMENT, CIVIL and RELIGIOUS CEREMONIES, NATURAL HISTORY, and CURIOSITIES, of the ſeveral Nations viſited by thoſe Fathers.

Tranſlated from the celebrated

Lettres edifiantes & curieuſes, ecrites des Miſſions etrangeres, par les Miſſionaires de la Compagnie de Jeſus. A Work ſo entertaining and curious, that it has already been tranſlated into moſt of the *European* Languages.

This Work is illuſtrated with MAPS and SCULPTURES, engraved by the beſt Maſters.

To which is now prefixed,

An Account of the SPANISH SETTLEMENTS, in *America*, with a general Index to the whole Work.

By Mr. LOCKMAN.

VOL. II.

SECOND EDITION, corrected.

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THE

CONTENTS

OF THE

Second Volume.

DEdication, to the Jeſuits of *France*. Page 1
Father *Gozani*, to Father *Suarez*. Diſcovery of a Synagogue of *Jews*, in the Capital of the Province of *Honan*, in *China*. 11
Remarks on F. *Gozani*'s Letter. 23
F. *Nyel*, to F. *de la Chaize*. A Voyage to *Peru*. 27
F. *de Fontaney*, to F. *de la Chaize*. Occaſion of his Voyage to *China*. Qualities required in the Miſſionaries of *India* and *China*. Remarks on the ſouthern Conſtellations. The Father's Arrival in *Siam*, and Obſervations made there. Shipwreck, in his Voyage to *China*. Superſtitions of the *Chineze* when at Sea. His Arrival at *Nimpo*, in *China*, and his Journey to *Peking*. Death and Burial of F. *Ferdinand Verbieſt*. Situation of the Kingdom of *Corea*. Journey into ſome *Chineze* Provinces. Journey of the *Chineze* Emperor into the ſouthern Provinces. War between the *Muſcovites* and *Chineze*. The Emperor of *China*

ſtudies the Mathematics. Perſecution in *Hamcheu*. An Edict in Favour of the *Chriſtian* Religion. Journey to *Canton*. The *Chineze* Emperor's Sickneſs. He gives the *French* Jeſuits a Houſe within the Incloſure of his Palace, *&c.* 50

A Journey undertaken by the Emperor of *China* into *Eaſtern Tartary*, in 1682. 126

A Journey of the *Chineze* Emperor into *Weſtern Tartary*, in 1683. 140

F. *Nyel*, to the reverend F. *Dez*. Two Miſſions eſtabliſh'd in *South America*. 160

F. *de Fontaney*, to F. *de la Chaize*, relating to the Miſſionaries in *China*. Extract of a Letter from F. *Gollet*. Particulars concerning *Japan*. Situation of the Town of *Nangaſak* &c. State of the *Chriſtian* Religion in *Canton*. Particulars concerning the ſecond Voyage of the Amphitrite to *China*, &c. 180

Dedication to the Jeſuits of *France*. 236

F. *Bouchet*, to Biſhop *Huet*, *(Huetius)* formerly Biſhop of *Avranches*. An Enquiry into the Religion of the *Eaſt-Indians*. 240

Extracts from F. *Bouchet*, to F. *Baltus*. Frauds of the *Bramins*. 277

F. *Martin*, to F. *de Villette*. A Journey in *India*, with the Progreſs of the *Chriſtian* Religion in *Madura*. 278

F. *Martin*, to F. *de Villette*. Continuation of the above Subject. 288

F. *de Chavagnac*, to F. *le Gobien*. Particulars relating to *China*, and the Obſtacles which the Miſſionaries meet with, in their Propagation of the Goſpel in that Empire. 302

F. *de Bourzes*, to F. *Stephen Souciet*. Various Obſervations concerning the Sparks or Lights ſeen on the Surface of the Ocean. 317

F. *Jartoux*, to F. *de Fontaney*. Deſcription of the Church

Church in *Peking*, built within the Incloſure of the Emperor's Palace, &c. Page 323

F. *Papin*, to F. *le Gobien*. Arts of the *Eaſt-Indians*, and the State of Phyſic among them. 357

Dedication to the Jeſuits of *France*. 364

F. *de la Lane*, to F. *Mourgues*. The Miſſion of *Carnata*. Servitude of the *Indians*. Their Averſion to the *Europeans*. Their Religion. Origin of Idolatry among them. Their Morality, &c. Knowledge of the *Bramins*. Their Idea with Reſpect to the Duration of the World. Their Skill in Arithmetic and Aſtronomy. Their Syſtem of the Heavens, &c. 370

F. *Faure*, to F. *de la Boëſſe*. State of the *Chriſtian* Religion in the *Philippines*. Courage ſhewn by Abbot *de Sidoti*. His Entrance into *Japan*. Some Jeſuits attempt the Diſcovery of *los Palaos*. A Deſign to plant the Faith in the *Nicobar* Iſlands. Their Situation. The Religion and Manners of the Inhabitants. Two Jeſuits ſet out for thoſe Iſlands, &c. 395

F. *Martin*, to F. *de Villette*. State of the *Chriſtian* Religion in the Kingdom of *Marava*. Caſte of Thieves. Strange and cruel Cuſtom of theſe Nations. They rebel againſt their Prince. Diſturbances in that Country. 408

F. *d'Entrecolles*, to the reverend Procurator-general of the Miſſions of *India* and *China*. Troubles in the Emperor of *China*'s Family. Endeavours to ruin the Heir-Apparent, who afterwards is reſtor'd to the Emperor's Favour. The Emperor's Sickneſs, and Recovery. His public Elogium of the Miſſionaries, &c. 416

F. *Jartoux*, to the Procurator, &c. Properties of the famous Plant call'd *Gin-ſeng*. Manner of preparing it. Places where it grows. The Order, &c.

him with Civility, inſtructed him in their Uſages; and ſhewed him their Synagogue and the ſacred Books, which they preſerve very carefully. As the Father in queſtion gives his Friend a pretty accurate Account of all he ſaw and heard there, I imagined that it would be agreeable to you to peruſe the whole, which I have faithfully tranſlated from the original *Portugueze*, into *French*.

This Diſcovery ought not to be looked upon with an indifferent Eye, by Perſons who are zealous for the Welfare of the *Chriſtian* Religion, and the Purity of the ſacred Writings; ſince, by the Aſſiſtance of the Books which are in the Hands of theſe *Chineze Jews*, we may eaſily diſcover whether the Opinion of certain learned Men is juſt, *viz.* that ſince the Riſe of Chriſtianity, the *Jews* (thoſe avowed Enemies to the *Chriſtian* Name) have corrupted the ſacred Books, either by omitting or tranſpoſing whole Chapters; by changing Words and Phraſes; by eraſing ſuch as did not ſuit their Purpoſe; or, laſtly, by pointing them, in ſeveral Places, at random, as they pleaſed, thereby to give them ſuch a Senſe as beſt ſuit their Prejudices.

As the *Chineſe Jews* have a particular Synagogue, and have been unknown, hitherto, not only to the *Chriſtians*, but likewiſe to their Brethren diſperſed in other Nations, we poſſibly might find among them ſome Copies of the Scriptures, which may have been preſerved in their firſt Purity; or, at leaſt, may be free from the Faults which our Interpreters and Divines imagine they perceive in the original Text.

Had Father *Gozani*, who converſed with the *Chineze Jews*, and ſaw their Books, underſtood *Hebrew*, he might have ſent us the Variations between their Text and Ours; have pointed out to us the moſt minute Diſtinctions introduced by the

Cabala *, on which People argue so variously. In fine, he would have enquired into their Customs, and

* *Cabala*, is a *Hebrew* Word, signifying properly Tradition. The *Jews* are divided into two general Sects, the *Caraites*, who reject all Tradition, with the *Talmud*, and receive nothing but the Scriptures; and the *Rabbinists* or *Talmudists*, who not only admit the Scriptures, but likewise Tradition and the *Talmud*. The latter are also divided into *Rabbinists*, simply so called, who explain the Scriptures according to the natural Sense; and into *Cabalists*, who, in order to discover the hidden and mysterious Sense which God has couched under his divine Words, employ the *Cabala*, by which is meant a hidden and mysterious Way of explaining the Law, which consists in giving abstruse and singular Interpretations to a Word, or even to each of the Letters which compose it; whence by forming different Combinations, such Explications are drawn from the Scriptures, as appear very different from what they signify naturally. This Kind of *Cabala* is called artificial, to distinguish it from the traditional *Cabala*, the Original of which is thus laid down by *Maimonides*. *Moses* did not only receive the Law from God on Mount *Sinai*, but also the Explication of the Law. *Moses* afterwards wrote down the first Part of what God delivered to him, and called it simply *The Law*, or *The written Law*, of which the three Scripture Books *Exodus*, *Leviticus*, and *Numbers* were formed: But as to the second Part, or Explication of the Law, which God was also said (but falsely) to have delivered to *Moses*, this latter did not commit it to writing, but only delivered it by Word of Mouth; and this being done from Father to Son, was called the *Oral Law*, or *Cabala*, which some *Rabbis* pretend their Fathers had received from the Prophets, to whom it had been given by Angels. In general, the Explications of the Law, are nothing but the Interpretations given by different *Rabbis* of the Laws of God; and their Decisions with respect to the Obligations they impose, and the Manner how they ought to be practiced. *Cabala* is also taken (among the *Christians*) for the Use which Magicians are falsely supposed to make of Passages taken from Scripture. The pretended Magic of the *Jews* is not only called *Cabala*, but also every supposed Kind of Magic in general. 'Tis understood in this Sense by the Author of *Comte de Gabalis*, whose Philosophy is made so agreeable a Use of in the *Rape of the Lock*, who ridicules the idle Secrets of the *Cabala*, called by the *Cabalists*, the sacred *Cabala*, they supposing that the several Elements are peopled with Sylphs, Gnomes, Salamanders, *&c.* and that this Science lets Mankind into the Knowledge of the Secrets of Nature. They pretend that the *Hebrews* were acquainted with these aerial

and have furnished us with Weapons to combat the ridiculous Fables of the *Talmud* *. For 'tis not probable

Beings; that they borrowed this Knowledge from the *Egyptians*, and knew the particular Art of conversing with these elementary Nations. Many learned Men are of Opinion, that the *Cabalæ* was known before our Saviour's Time; and some Enthusiasts among the *Jews* declared, that he performed his Miracles merely by the Mysteries of the *Cabala*. Some learned Men think that *Pythagoras* and *Plato* learnt the Cabalistical Art, in *Egypt*, from the *Jews*; and imagine that they discover evident Traces of this in their Philosophy. Others, on the contrary, suppose that the Philosophy of *Pythagoras* and *Plato* gave Rise to the *Cabala*.

* The *Talmud* is a Book containing the whole Explication of the *Jewish* Law. This Kind of Body of the *Hebrew* Law, this Explication of the Duties enjoined that People, either by the Scriptures, by Tradition, by the Authority of their Doctors, or by Custom and Superstition, consists of two Parts, the one called *Misna*, and the other *Gemara*. This second Part is also commonly called the *Talmud*, being the general Name of the whole Work. The *Jews*, as is observed in the Note above, distinguish their Law into the *written Law*; and into the *unwritten Law*, which descended by Tradition, or the Gloss and Explication, by the antient Doctors of the first Law. Thus the *Talmud* contains the Tradition of the *Jews*, their Polity, their Doctrine and Ceremonies, to which they paid no less Obedience than to the Law of God. They did not commit them to Writing, till they were forced to it by the Destruction of *Jerusalem*, and their Dispersion up and down the World. They had two famous Schools, the one in *Babylon*, and the other in *Jerusalem*. There they made two different Collections of these Traditions, the most antient in *Jerusalem*, and the other in *Babylon*, both which were called *Talmud*. The *Jews* believe in them almost as implicitly as in the Scriptures, particularly in that of *Babylon*, though stuffed with Chimeras. The *Babylonish Talmud* was compiled above 500 Years after Christ, by the *Jews* who dwelt in *Mesopotamia*; and the *Jerusalem Talmud* was compiled, by the *Jews*, in *Jerusalem*, about 300 Years after our Saviour. The *Babylonish Talmud* consists of two Parts, 1. the Commentary, called the *Gemara*, containing the Decisions of the *Jewish* Doctors, and their Explications of the Text, wherein are found a great number of ridiculous Stories and idle Contests, all writ in an inelegant Style: And 2. the *Misna*, which is writ in a purer Diction, and with greater Solidity of Argument. The *Jews* pretend that it was compiled by *Rabbi Juda* surnamed the Saint, and that the Doctrine and chief Mysteries contained

bable to ſuppoſe, that the Traditions of the *Chineſe Jews* are the ſame with thoſe which we read with Indignation, in that monſtrous Aſſemblage of frivolous, impure, ſuperſtitious, and ſometimes impious Deciſions, with which the *Talmud* is ſtuffed. The *Chineze Jews* may perhaps be as enthuſiaſtical and extravagant as thoſe of *Europe*; but it is not poſſible that Enthuſiaſts, who have not the leaſt Correſpondence with one another, ſhould all agree in their Chimeras.

This Circumſtance alone would be ſufficient to convince the *European Jews*, that their Traditions are mere human Inventions, and conſequently ought not to be of the leaſt Authority. Methinks this might eaſily lead them to the Knowledge of the true Meſſiah, and bring them over to our Religion; one of the greateſt Obſtacles to their Converſion, being the amazing Fondneſs they entertain for the wild Notions of their *Rabbis*, which are inculcated to them from their very Infancy; inſpiring them, at the ſame Time, with a Contempt for the Sciences, and for all ſuch Nations as cultivate them. The *Talmud*, according to theſe Doctors, is the only Knowledge which ought to be learnt; 'tis the Maſter-piece of divine Wiſdom; the Soul, as it were, of the Scriptures; and they farther declare, that 'tis to no Purpoſe for a Man to ſtudy the ſacred Books, if he has not Recourſe to the Explications of their *Rabbis*, which, in their Opinion, contain

tained in it were delivered to him by the Almighty. This is to be underſtood only of the *Miſna*. As to the *Gemara*, the Compilation of it was ended in the Beginning of the ſixth Century, after the Deſtruction of the ſecond Temple, in the Year of our Lord 506. But ſome *Jews* ſay, that *Rabbi Juda* compiled the *Miſna* under the Emperor *Antoninus*, in the 2d Century. The *Miſna* is divided into ſix Parts, and the *Gemara* into eleven Volumes. The *Babyloniſh Talmud* is generally read by the *Jews*, it being moſt eſteemed by them? ſo that when the Word *Talmud* is uſed alone, it means that of *Babylon*.

the true and genuine Senſe of them, and is found no where elſe.

If therefore it could be evidently demonſtrated to the *Jews*, that their Traditions differ in thoſe Countries, in which the Books of their Compilers never appeared, this muſt neceſſarily eradicate their Prejudices, and quite take off the Veneration they diſcover for the *Talmud*. The ſame might be done with reſpect to the *Chineze Jews*, by ſhewing them, that their Opinions differ from thoſe of their Brethren, who nevertheleſs boaſt, in like Manner as they do, their having received them from the Author of their Religion.

Father *Beauvollier*, of our Society, a Man well ſkilled in the *Hebrew*, and other oriental Languages, is now in *China*. We therefore will intreat the Superiors of that Miſſion, in caſe they themſelves have not yet thought of it, to order him to peruſe very carefully the antient MSS. of the Bible uſed in the Synagogue of *China*, and in private Houſes; to compare them with our Bibles; to enquire alſo very carefully into the Nature and Progreſs of their Traditions, and whether they are not divided into oppoſite Sects.

We don't doubt but Father *Beauvollier* will do all this very faithfully; and that his Remarks will furniſh us with Diſcoveries equally conducive to the Service of Religion, and to *Europe* as well as *China* *. The ſecond Letter of this Collection contains the Relation of a Voyage to the *South Sea*. As the *French* Ships could not paſs without great Danger, in Time of War, the Streights of *Sunda*, of *Malacca*, and the other Streights of the *Eaſtern Sea*, of which the *Dutch* and *Engliſh* are Maſters; they therefore attempted a Way by the *South Sea*, in order to open a new Paſſage to *China*, by the Streights

* In turning over all the Volumes of our Jeſuits Travels, I don't find any farther Account of this Matter.

of

of *Magellan*, and thoſe of *le Maire*. The Reader will find, in the annexed Map, an accurate Deſcription of thoſe two Streights, of *Terra del Fuego*, and of the Iſlands of *Anycan* and *Beauchêne*, which are newly diſcovered. The Poſition of Cape *Horne* (the moſt ſouthern of *America*) is not there laid down exactly as in our common Maps. 'Tis placed in fifty-ſix Degrees thirty Minutes South Latitude; Father *Nyel* affirming, that upon their coming into fifty-ſeven Degrees thirty Minutes Latitude, they did not ſee this Cape, and therefore ſuppoſed it to be a Degree below them.

With regard to the Iſlands of *Anycan* *, lying South-eaſt of thoſe of *Sebalde*, they are an Aſſemblage of Iſlands, whoſe Number or Dimenſions are not yet known. Meſſ. *Fouquet* and *du Coudray Perée*, who commanded the two Ships mentioned in this Voyage, diſcovered them in their Return from the *South Sea*; and gave them that Name, out of Reſpect to Mr. *Anycan*, who headed the Enterprize they had juſt before executed ſo happily; a Gentleman who has ſo often ſignalized himſelf in favour of his Religion and Country, that our Sovereign, as a Reward for his faithful Services, preſented him with the Order of St. *Michael*.

As to the Iſland of *Beauchene*, 'tis ſo called from Monſieur *de Beauchêne*, a very worthy Gentleman, now Senechal † of St. *Malo*. He diſcovered this Iſland, in his Voyage to the *South Sea* in 1701, as Mr. *de l' Iſle* has obſerved in his noble Maps of *America*.

The third Letter was writ by Father *de Fontaney*, well known for his Zeal, his Skill in the Mathematicks, and the excellent Things done by him, in

* I don't find either the Iſles of *Anycan*, or thoſe of *Sebalde*, in our Maps; but that of *Beauchene* is ſpecified in the laſt Edition of *Moll*'s Maps.

† A Title given in *Normandy*, to Judges in Civil Cauſes.

China, where he has lived above fifteen Years. This Letter contains many curious Remarks on that great Empire.

I cannot conclude this Epiſtle, reverend Fathers, without communicating to you the good News juſt brought us from *China*. Monſeigneur *de Tournon*, Patriarch of *Antioch*, whom the Pope has ſent into this Empire, with the Power of *Legat à Latere*, in order to ſettle the Diſputes which have ariſen, within theſe few Years, between the Miſſionaries, came to *Canton* in *April* 1705. This illuſtrious Prelate wrote to our Fathers of *Peking* to inform them of his Arrival, and the Subject of his Commiſſion; intreating them to obtain the Emperor's Leave for him to travel to *Peking*, and to go upon his Viſitation (as Superior general) through all the Miſſions in his Empire.

The Jeſuits of *Peking* having received, with Reſpect, the Patriarch's Letter, conſulted together, in order to conſider the beſt Method of propoſing ſo delicate an Affair to the Emperor. After having invoked the Aid of Heaven, they drew up a Memorial, and it was ſigned by Father *Philip Grimaldi*, Preſident of the Tribunal of the Mathematicks; Father *Anthony Thomas*, Vice-provincial of the *Portugueze* Jeſuits; Father *John Francis Gerbillon*, Superior-general of the *French* Jeſuits; and Father *Thomas Pereyra*, formerly Rector or Vice-Chancellor of the College of *Peking*. Here follows an Abſtract of this Memorial.

" A Perſon of diſtinguiſhed Birth and Merit, " called *Tolo*, (the *Chineze* Name of the Patriarch " of *Antioch*) is arrived in *Canton*. He is come from " the *Great Weſt*, to viſit all the Miſſionaries of " *China*, whoſe Superior-general he is. We there- " fore moſt humbly beſeech your Majeſty, by all " the Teſtimonies of Favour with which you are " pleaſed to honour us continually, to permit him

to

" to come to *Peking*: First, to behold, in your " royal Person, a Prince whose Reputation is spread " all over the World. Secondly, to return you " Thanks for the Protection which you are so gra- " cious as to indulge all the Missionaries who reside " in your Empire. Thirdly, to present to you two " Men, the one well skill'd in Physick, and the " other in Surgery, whom he has brought; he be- " ing informed that your Majesty is desirous of " seeing such Persons.

" We likewise beseech your Majesty to give Or- " ders, that he may be received, throughout your " whole Empire, in a manner suitable to his Qua- " lity and Deserts. We shall bear in eternal Re- " membrance, the several Marks of Distinction " with which your Majesty shall please to honour " him; and all the Princes of *Europe*, who esteem " that Prelate, will think themselves obliged for " any Honours you shall bestow upon him".

This Memorial was presented to the Emperor of *China* the 17th of *July*, 1705, at a Place twenty Leagues from *Peking*, where he was at that Time. The Monarch, after asking several Questions concerning the Patriarch, and receiving such Answers as seemed satisfactory, made a Reply, of which the following is the Substance.

" As *Tolo* is not sent to me by the Princes of the " *Great West*, in Quality of Embassador, but only " to go upon his Visitation among the Missionaries, " whose Superior he is; and, farther, as he is a " Person of worth and Distinction, he must put on " a *Chineze* Dress. We grant him Permission to " come to *Peking*; and command *Heschem* * to " write to the several Governors of the Provinces, " to furnish him with every Thing necessary, and " to receive him honourably wherever he comes."

* An Officer of the Palace so called.

This

This imperial Mandate being ſent, the Viceroy of *Canton* paid the greateſt Honours to the Patriarch, and immediately ordered out three Gallies and two royal Barges, with all their Streamers and Colours flying, to convey him to *Peking*, that the World might be Witneſs to the great Regard which the Emperor has for him. Accordingly he left *Canton* the 9th of *September*, and went to *Tchaokin*, where the *Tſonto* of the Province, who is ſuperior to the Viceroy, paid him greater Honours than the Viceroy himſelf. The ſeveral Particulars above are extracted from a Letter written by the Patriarch of *Antioch*, to Cardinal *Paulucci*, and dated at *Hanhiun*, in the Province of *Canton*, the 26th of *September*, 1705.

The 18th of *December*, 1706, the Pope received the Relation of this, which gave him the higheſt Pleaſure; and he communicated it to the Cardinals in the Conſiſtory, held two Days after. He likewiſe was pleaſed to ſhew it to our reverend Father-general; and to expreſs his Satisfaction for the Service which the Jeſuits of *China* did to the Church and to the Holy See on that Occaſion. I have not yet received any Letters from *China* that mention the Arrival of the Patriarch of *Antioch*. The Inſtant any ſuch come to Hand, they ſhall be tranſmitted to you.

I am, &c.

CHARLES LE GOBIEN.

Father

Father GOZANI, *to Father* SUAREZ.

Cai-fum-fu, *Capital of the Province of* Honan *in* China, 5 Nov. 1704.

Reverend Father,

AFter employing two Months in the Viſitation of the Miſſions of *Kaei-to-fu*, of *Loye-hien*, and of *Foo-keoo-hien* *, in all which, through the Bleſſing of God, Religion flouriſhes more and more, I found two of your Letters at my Return. I thank you for informing me of your Health; and, for the Account you give of your having diſcovered, in your Archives, ſome † Pieces which will be of great Importance towards diſcovering the Truth.

With regard to the Men, who are here called *Tiao-kin-kiao*, I was going to viſit them about two Years ſince, imagining that they were *Jews*, and in the View of enquiring for the Old Teſtament among them. But being utterly unſkilled in the *Hebrew*, and meeting with great Difficulties on that Occaſion, I laid aſide my Deſign, upon the Suppoſition that I ſhould not ſucceed in it. Nevertheleſs, upon your deſiring me to enquire after the People in queſtion, I obeyed their Orders, with all the Care and Exactneſs poſſible. At our firſt Interview I ſhewed them the utmoſt Civility, which they returned, and were pleaſed to come and ſee me. I afterwards viſited them in their *Li-pai-ſu*, or Synagogue,

* Theſe are Cities in the Province of *Honan*.

† The Originals of the Pieces here ſpoke of, were found in the Archives of the College of *Peking*, *July*, 30, 1704. The Jeſuits of *China* printed theſe Pieces in *Peking*, after ſhewing the Originals to an apoſtolical Vicar, and the Biſhop of *Peking*'s Secretary.

N. B. Theſe Pieces relate chiefly to ſome Diſputes between the Jeſuits, and Father *Navarette*, a *Dominican*, who was in *China*, and wrote againſt them. See the *Collection of Voyages and Travels*, printed for *Churchill*, *Vol.* I. *pag.* 359 *& ſeq. London*, 1704, Folio.

where

where they all were assembled, and there had a long Conference with them. I saw their Inscriptions, some of which are in *Chineze*, and the rest in their own Language. They shewed me their *Kims*, or religious Books, and permitted me to go into the most secret Place * of their Synagogue, which they themselves are not allowed to enter. This Place is reserved solely for their *Cham-kiao*, or Ruler of the Synagogue †, who never goes into it but with the most profound Reverence.

On some Tables were thirteen Kinds of Tabernacles, before each of which were little Curtains. The sacred Kim of *Moses* (the Pentateuch) was shut up in each of these Tabernacles, twelve of which represented the twelve Tribes of *Israel*, and the thirteenth, *Moses*. These Books were writ on long Pieces of Parchment, and rolled round Sticks. I prevailed with the Ruler of the Synagogue to let the Curtains of one of the Tabernacles be undrawn, and get one of the Parchment Books unfolded. It seemed to be writ in a very clear and distinct Character. One of these Books happily escaped the great Inundation of the River *Hoambo* ‡, which overflowed the City of *Cai-fum-fu*, Capital of this Province. As the Characters of the Book in question were wetted, and half effaced, the *Jews* caused

* This answers, in some Measure, to the *Hechal* of the *European Jews*, where the Books of the Law are kept; and still better to the Holy of Holies of the Old Testament.

† The same as the High-priest, antiently.

‡ 'Tis called *Hoambo* in my Original, or the *Yellow River*, and is one of the largest Rivers in *China*. It rises among the Mountains, to the West of the Province of *Suchuen*; and after watering Part of the northern Provinces of that great Empire, winds through those of *Honan*, *Canton*, and *Nankin*, where it empties itself into the *Eastern Sea*, opposite *Japan*.

This River does not wind exactly in this Manner, in *Moll*'s Map of *China*. 'Tis called *Hoanbo*, by our Writers; and the Name of *Yellow River* was given it, from the yellow Slime or Mud seen in it at all Times.

twelve

twelve Copies to be taken of them; and these they keep very carefully in the twelve Tabernacles above-mentioned.

There also are seen, in two other Places in this Synagogue, several old Chests, wherein are carefully preserved a great number of little Books, into which they have divided the Pentateuch of *Moses*, called by them *Takim*, and the other Books of their Law. They use these Books for Prayer, and shewed me several, which, as I imagined, were writ in *Hebrew*. Some of them were new, and the rest old and half torn. All these Books are preserved with greater Care than if they had been of Gold and Silver.

In the Middle of their Synagogue is a magnificent Pulpit *, standing very high, with a noble Cushion richly embroidered in it. This is *Moses*'s Pulpit, on which every *Saturday* (their *Sabbath*) and the most solemn Days, they lay the Book of the Pentateuch, and read it. There also is seen the *Van-sui-pai*, or Picture, in which the Emperor's Name is written; but there are no Statues or Images. Their Synagogue looks to the West; and whenever they pray to God, they turn to that Quarter, and worship him under the Names of *Tien*, *Cham-tien*, *Cham-ti*, *Teao-van-voe-che*, or Creator of all Things; and *Van-voe-chu-cai*, or Governor of the Universe. They told me, that these Names were borrowed from the *Chineze* Books, and that they used them to express the Supreme Being, and the first Cause.

At our going out of the Synagogue is a great Hall †, which I had the Curiosity to look into. I saw

* This answers pretty nearly to that Part of the *Jewish* Synagogues (the Theba or Desk) in *Europe*, where the Law is read on the Sabbath, and other solemn Days. Possibly what I here translate *Pulpit*, from the Original *Chaire*, ought rather to be translated *Chair*.

† Thus it appears, according to Father *Gozani*, that the

ſaw nothing in it except a great number of Incenſe-pans. They told me this was the Place where they honoured their *Chim-gins*, or great Men of their Law. The largeſt of theſe Incenſe-pans, which is for the Patriarch *Abraham*, ſtands in the middle of the Hall. After this ſtand thoſe of *Iſaac*, of *Jacob*, and his twelve Children, called by them *Chel-cum-pai-ſe*, the twelve Deſcents or Tribes of *Iſrael*. Next are thoſe of *Moſes*, *Aaron*, *Joſhua*, *Eſdras*, and of ſeveral illuſtrious Perſons both Men and Women.

At our coming out of this Apartment, we were conducted to the Hall of Gueſts, in order to diſcourſe together. As the Books of the Old Teſtament were writ in *Hebrew*, at the End of my Bible, I ſhewed them to the *Cham-kiao*, or Ruler of the Synagogue. He read them, though the Characters were ill enough writ; and told me, they were the Names of their *Chin-kim*, or Pentateuch. Then taking up my Bible, and the *Cham-kiao* his *Bereſchith*, by which Name they call the Books of *Geneſis* *, we compared the ſeveral Deſcendants from *Adam* down to *Noah*, with the Ages of each, and found a perfect Conformity between them. We afterwards ran over, in a conciſe Manner, the Names and Chronology of *Geneſis*, *Exodus*, *Leviti-*

Jewiſh Synagogue was divided into three Parts; 1. the Holy of Holies; 2. the Part where the Pulpit or Chair ſtood; and 3. the Hall. The two firſt Parts are much the ſame with the *Jewiſh* Synagogues in *Europe*; but as to the third Part called the Hall, 'tis much more like the Veſtibulum, or Portico of the antient Temple, than the Place where the *Jews* now aſſemble in the *European* Synagogues.

* A learned Gentleman informs me, (for I am wholly unacquainted with the *Hebrew* Language) that this Word *Bereſchith*, the Name by which the *European Jews* call the Book of *Geneſis*, is named by the *Eaſtern Jews*, *Braſitbra*. If this be fact, one would be apt to ſuſpect this Account of Father *Gozani*; ſince it might be naturally concluded, that theſe *Chineze Jews* would entitle the Book of *Geneſis Braſitbra*, according to the *Eaſtern Jews*, and not *Bereſchith* like thoſe of *Europe*.

cus,

cus, *Numbers*, and *Deuteronomy*, which compose *Moses*'s Pentateuch. The Ruler of the Synagogue told me, that the Names of these five Books are *Beresith*, *Veeleſemoth*, *Vaiicra*, *Vaied abber*, and *Had-debarim* *, and that they divide them into 53 Volumes, *viz. Geneſis* into twelve Volumes, *Exodus* into eleven; and the three following Books, into ten Volumes each, which they call *Kuen*. They opened some of these, and desired me to read them; but as I don't understand *Hebrew*, it consequently was to no Purpose.

Having enquired concerning the Titles of the rest of the Books of the Bible, the Ruler of the Synagogue answered, in general, that they had some of them, but wanted others; and that there were others which they were not at all acquainted with. Some of the Persons present added, that certain Books were lost in the overflowing of the *Hoambo*, or *Yellow River*, spoken of before. To depend entirely on what is related above, a Person must understand *Hebrew*, otherwise he is certain of nothing.

A Circumstance which surprized me still more is, that their antient *Rabbis* have blended several ridiculous Tales with the genuine Facts related in Scripture, and even interspersed the five Books of *Moses* in this Manner. They told me such extravagant Stories on this Occasion, that I could not forbear laughing; whence I suspected that these *Jews* are *Talmudists*, who pervert and corrupt the Sense of the Bible. No one but a Person well skilled in the Scriptures, and in the *Hebrew* Tongue, can set this Affair in a proper Light.

A Circumstance which confirms me in my Suspicion is, these *Jews* add, that under the *Min-chao*,

* Our *Jews* call the four last Books *Veelle Schemot*, *Vaicre*, *Va edaber*, and *Elle-haddebarim*; all of which are the first Word, or Words, of those four Books of the Pentateuch.

or

or Dynasty of the Family of *Taming* *, Father *Filo-te*, that is, Father *Rodriguez de Figueredo*; and under the *Chin-chao*, or Dynasty of the Family, which now sways the Sceptre †, Father *Ngenli-ke*, that is the *Christian* Father *Henriques*, whose Memory is reverenced here, went several Times to their Synagogue, in order to treat with them. But as those two learned Fathers did not take the Trouble to procure a Copy of their Bible, 'tis my Opinion, that they found it corrupted by the *Talmudists*, and not pure and interpolated as before our Saviour's Birth.

These *Jews*, who are called, in *China*, *Tiao-kin-kiao*, whether *Talmudists* or not, still observe several Ceremonies of the Old Testament, Circumcision for Instance, which they say began in the Patriarch *Abraham*, as it really did. They also keep the Feast of unleavened Bread; have the Paschal Lamb, in Remembrance of the *Israelites* coming out of the Land of *Egypt*, and their Passage thro' the *Red Sea*; observe the Sabbath, and other Feasts of the antient Law.

The first *Jews* who appeared in *China*, as these related to me, came under the *Ham-chao*, or Dynasty of *Han* ‡. There were many Families of them at

* The Family of *Taming* began to reign in *China*, in 1368, and governed that Empire 276 Years. They lost it by the Irruption of the *Eastern Tartars*, who possessed themselves of it in 1644. According to Father *du Halde*'s *China*, the twenty-first Dynasty named *Ming* (our *Taming*) governed the Empire but 266 Years.

† This is the Family of *Tai-cim*, which now sways the Sceptre in the Person of *Cang-hi*, or *Cam-hi*, one of the greatest and most powerful Monarchs that ever governed that vast Empire. Since the writing of this Letter, *Cam-hi* died, and was succeeded, in 1722, by *Yong Tching*, his fourth Son.

‡ Of the twenty-two Families, or Dynasties, who have possessed the Empire of *China*, since the great *Hoam-ti*, that is, from the Year 2697, before our Saviour's Birth, 'till the present Time; the Family of *Han* is the fifth, and one of the most illu-

at firſt, but their Number being reduced, there are now only ſeven, whoſe Names are as follows: *Thao*, *Kin*, *Che*, *Cao*, *Theman*, *Li*, and *Ngai*. Theſe Families marry one among another, and never with the *Hoei-hoei*, or *Mohammedans*, with whom they have nothing in common, either with regard to Books, or religious Ceremonies *. They even turn up their Whiſkers in a different manner †.

They have but one *Li-pai-ſu*, or Synagogue, and that in the Capital of the Province of *Honan*. I did not ſee any Altar in it, there being only *Moſes*'s Pulpit, with an Incenſe-Pan, a long Table, and ſome large Candleſticks, with Tallow-Candles. Their Synagogue bears ſome Reſemblance to our Churches in *Europe*. 'Tis divided into three Naves. The middle one is for the Table of Perfumes or Incenſe, *Moſes*'s Chair or Pulpit, and the *Van-ſai-pai* or Emperor's Picture with the Tabernacles above-mentioned, in which are preſerv'd the Thirteen Copies of the *Chinkim*, or Pentateuch of *Moſes*. Theſe Tabernacles are in the Form of an Ark, and the middle Nave is as the Choir of the Synagogue. The two others are for praying and worſhipping God. One may walk all round the Synagogue, in the Inſide.

illuſtrious, in having given 27 Emperors to *China*, and governed that Empire 426 Years, from the Year 206 before Chriſt's Birth, to the Year 220 after it.

* As Father *Gozani* ſays, only that theſe *Chineze Jews* came into *China* under the Dynaſty of *Han*, which ſway'd the *Chineze* Scepter above two Hundred Years, before and after our Saviour's Birth; and does not tell us under which Emperor of the Dynaſty of *Han*, theſe *Jews* entered *China*, we conſequently cannot determine whether this was before or after Chriſt, a Circumſtance, which might have been of uſe towards diſcovering the Truth or Falſity of this Account, of the *Chineze Jews*.

† There are ſome Thouſand of *Mohammedan* Families in *China*; that Religion having been tolerated there, five or ſix hundred Years.

There having been formerly, (as at preſent) Batchelors and *Kien-ſens*, who are a Degree below Batchelors, I took the Liberty to aſk whether they worſhipp'd *Confucius*. They all anſwer'd, and even their Ruler, that they honour'd him in like manner as the *Heathen* Literati in *China*; and that they partook with them in the ſolemn Ceremonies perform'd in the Halls of their great Men. They added alſo, that in Spring and Autumn, they paid their Anceſtors the Honours which are uſually offer'd up to them in *China*, in the Hall adjoining to their Synagogues *. That they indeed did not offer up Swine's Fleſh, but that of other Animals; and that, in the common Ceremonies, they only preſented *China* Diſhes, fill'd with Viands and Sweetmeats, together with Incenſe; making very low Bows or Proſtrations at the ſame Time. I farther aſk'd them whether they kept, in their Houſes or in the Hall of their Dead, Inſcriptions in Honour of their Anceſtors. They anſwer'd, that they did not employ either Inſcriptions or Images, but only Incenſe-Pans. We nevertheleſs are to except ſome Mandarins, in whoſe Honour only Pictures are ſet up, under which the Name and Rank of

* 'Tis well known that the *Jeſuits*, were inveighed againſt, as tolerating Idolatry, by their permitting the *Chineze* Converts, to worſhip *Confucius*, and their Anceſtors. For this Reaſon they thought it neceſſary to defend themſelves, which they did in a Letter to the Pope, the chief Purport of which was to ſhew, that in Caſe they did not indulge the *Chineze*, in the two Particulars above-mentioned, the *Chriſtian* Religion would run the Hazard of being extirpated out of *China*. Nevertheleſs a Decree of the Pope was publiſhed at *Nankin*, in 1707, againſt the Worſhip of *Confucius*, deceas'd Anceſtors, *&c.* Now may it not be ſuſpected that Father *Gozani* ſpeaks of theſe *Jews*, as conforming to the *Chineze* Ceremonies above-mentioned, purpoſely to give a greater Sanction to the Conduct of the *Jeſuits* in that Particular, which was very much cenſured about the Time of this Letter, I mean in the Year 1704.

their Mandarinate are expreſt, in the *Tſu-tam* * or Hall of their Anceſtors. With Regard to the Names, by which they expreſs the firſt Cauſe, I have already ſpoke concerning it; and this you will ſee more diſtinctly, in their Inſcriptions which I have copied, and now ſend to you. I hope you will draw ſome uſeful Conſequences from them. As to their Bible, I intend to borrow it, believing I can eaſily do this, in which Caſe I will get it copied. If you deſire any farther Particulars, pleaſe to ſend me Word.

I am, &c.

J. P. GOZANI.

P. S. Be ſo good as to obſerve, reverend Father, that theſe *Jews* in their Inſcriptions, call their Law, the Law of *Iſrael*, *Yſelals-kiao*. They told me that their Anceſtors came from a Weſtern Kingdom, call'd the Kingdom of *Judah*, which *Joſhua* conquer'd after he came out of *Egypt*, and had paſſed through the *Red-Sea* and the Deſart. That the Number of *Jews* which came out of *Egypt* were ſixty Vans, or ſix Hundred Thouſand Men.

They ſpoke to me concerning the Books of *Judges*, of *David*, of *Solomon*, of *Ezekiel*, who gave Life to the wither'd Bones; of *Jonah*, who was Three Days in the Whale's Belly, *&c.* whence 'tis manifeſt that they have ſeveral Books of Scripture, beſides the Pentateuch of *Moſes*.

They declar'd that their Alphabet conſiſted of Twenty-ſeven Letters, but that they only employ'd Twenty-two for ordinary Uſe; which agrees with what St. *Jerom* ſays, *viz.* that the *Hebrews* have Twenty-two Letters, five whereof are double. I

* The Original is *Tablettes*, by which the Author muſt certainly mean Pictures, though the proper Word is *Tableaux*.

aſk'd them by what Name they call'd their Law in *Chineze*; they anſwered that it is call'd *Tiao-kin-kiao*, ſignifying that they abſtain from Blood; and that they cut the Sinews and Viens of ſuch Animals as they kill, in order that the Blood may flow away the eaſier.

The Idolaters firſt gave them this Name, which they willing received, as it diſtinguiſh'd them from the *Mahommedans*, whom they call *Tee-mo-kiao*. They call their Law *Koo-kiao*, the ancient Law; *Tien-kiao*, the Law of God, or Law of *Iſrael*. They don't light Fires, or dreſs any Victuals on *Saturdays*; but prepare on *Fridays*, every Thing neceſſary for that Day. Whenever they read the Bible in their Synagogue, they cover their Face with a tranſparent Veil, in Memory of *Moſes*, who came down from the Mountain with his Face cover'd, and thus promulgated the Decalogue and Law of God to his People.

I forgot to obſerve that theſe *Chineze Jews*, beſides the Bible, are poſſeſſed of other *Hebrew* Books, compos'd by the antient Rabbis; and that theſe Books, call'd by them *San-ſo* *, (if I miſtake not) which are ſtuff'd with the moſt extravagant Stories, comprehend their Rituals, and the Ceremonies they now uſe. They ſeem to entertain very odd Notions concerning Paradiſe and Hell. Probably, whatever they ſay with regard to them was borrowed from the *Talmud*.

I ſpoke to them about the *Meſſias* promis'd in Scripture. They ſeem'd greatly ſurpriz'd at what I ſaid relating to him; and upon my telling them that his Name was *JESUS*, they anſwer'd, that mention was made in their Bible of a holy Man named *Jeſus*, the Son of *Sirach*; but that they did not know the *Jeſus* whom I hinted at.

* Our Jeſuit ſpells it *San-tço*.

Such

Such, reverend Father, are the Particulars I learnt concerning these *Chineze Jews*. You may depend that what follows is Fact.

I. These *Jews* worship the Creator of Heaven and Earth, and call him *Tien*, *Cham-ti*, *Cham-tien*, &c. as is evident from their ancient *Pai-fam* and *Paipiens*, or Inscriptions.

II. 'Tis certain that the *Literati* among them, pay *Confucius* those Honours which the rest of the Idolaters pay him, in the Hall of this Philosopher, as was before observed.

III. 'Tis certain, as you yourself may perceive by their ancient Inscriptions which I now send you, and as they themselves have assur'd me unanimously, that they honour their Dead in the *Tsu-tam*, or Hall of their Ancestors, with the same Ceremonies as are employed in *China*; but without Pictures *, they being forbid the Use of Images, and of every Thing of that kind.

IV. 'Tis certain that, in their Inscriptions, mention is made of their Law, which they call the Law of *Israel*; of their Origin, their Antiquity and Descent; of their Patriarchs *Abraham*, *Isaac*, *Jacob*; of the twelve Tribes of *Israel*; of *Moses* their Law-giver, who received the Law contained in the two Tables, with the Ten Commandments, on Mount *Sinai*; of *Aaron*, *Joshua*, and *Esdras*; of the *Chinkim* or Pentateuch, which they received from *Moses*, and is composed of the Books called *Berefith*, *Veelesemoth*, *Vaicra*, *Vaiedaber*, and *Haddebarim*, which they, when joined together, call *Taura*; and St. *Jerom*, *Tora*.

You may believe, as a Truth, what I told you concerning the Time, when these *Jews* came and

* The Father calls these *Tablettes*, by which as was before observed, I suppose he can mean nothing but Pictures, as appears particularly by the Words which follow *Tablettes*.

ſettled in *China* *; and every Circumſtance contained in the Inſcriptions before-mentioned. As to the other Particulars, which I know only from their own Account, and therefore inſerted them merely for Entertainment ſake; you are to form ſuch Judgment as you pleaſe of them, I having found theſe *Jews*, by the Converſation I had with them, to be Perſons who are not much to depended upon.

* Looking over the Dynaſty of *Han*, in Father *de Halde*'s Account of *China*, I find that *Licoupang*, or *Cao-tſou*, the firſt Emperor of that Dynaſty, removed the Court to the Province of *Honan*, where our *Jews* are ſaid to be ſettled; and that it continued there 196 Years, under Twelve Emperors. This ſeems to have been about an hundred Years before Chriſt. Among other remarkable Particulars, which I met with in running over this Dynaſty, one is, that Printing is ſaid to have been firſt diſcover'd in *China*, under the Emperor *Vou-ti*, the fifth of the Dynaſty of *Han*, juſt Fifty Years before the Nativity of our Saviour. I alſo find that the above-mentioned Emperor extended his Conqueſts as far as *Bengal*, and conſequently into the *Mogul*'s Country. If ſo, may it not be ſuppoſed that he carried our *Chineze Jews* from thence? Many Perſons being of Opinion that there were *Jews* in the *Mogul*'s Country. It alſo appears, from this Dynaſty, that *Hiao-ngai-ti*, the Tenth Emperor of the Dynaſty of *Han*, died the ſame Year that Chriſt was born. 'Tis alſo related that *Ho-ti*, the Seventeenth Emperor of the Dynaſty of *Han*, about 70 Years after Chriſt, undertook an Expedition into *Judea*, call'd by the *Chineze*, *Tatſin*. But may not this be ſuſpected to be a Fiction, as neither the *Greek* nor *Roman* Authors mention any ſuch Expedition; and as *Jeruſalem* was taken and deſtroyed by *Titus*, *Anno Dom.* 61. But after the moſt careful Peruſal of this Dynaſty of *Han*, I did not find the Circumſtance, which occaſioned me to look into it, I mean the firſt Entrance of the *Tiao kin-kiao*, or *Jews*, into *China*, which (ſuppoſing theſe *Chineze* Dynaſties genuine) would have confirmed the Relation of Father *Gozani*. However as the *Chineze* are ſaid to have ſeldom mentioned any Particulars in their Annals, relating to Foreigners, this Silence of the *Chineze* Annals, with regard to the *Jews*, will conſequently not impeach the Relation of Father *Gozani*.

Remarks

Remarks ‡ *on the preceding Letter of Father* GOZANI.

IT was thought neceſſary to add the following Reflections, in order to illuſtrate the foregoing Letter.

I. The Synagogue ſpoken of by Father *Gozani*, is very different from thoſe of *Europe*, as it repreſents rather a Temple than an ordinary *Jewiſh* Synagogue. And indeed, in the Synagogue of *China*, the ſacred Place, wherein none but the High-Prieſt is permitted to enter, points out plainly enough the *Sancta Sanctorum*, in which were the Ark of Alliance, the Rods of *Moſes* and *Aaron*, &c. The Part ſeparated from it, repreſents the Place where the Prieſts and *Levites* uſed to meet in the Temple of *Jeruſalem*, and where Sacrifices were performed. *Laſtly*, The Hall at the Entrance of it, where the People offer up their Prayers, and aſſiſt at the ſeveral religious Ceremonies, reſembles what was antiently called the Porch or Court, *atrium Iſraelis*.

II. The *Hebrew* Inſcriptions on the Walls of the Synagogue in *China*, ſhew that the *Jews* of that Country practice the ſame in this Reſpect, as the *European Jews* in their Synagogues. But the Inſcriptions of our *Jews* are only the Initials of certain Words, which compoſe one or more Sentences, ſuch as the following, expreſſed by theſe four Letters, ח, ב, ו, ש *, *During Prayer, People ſhould be ſilent* †.

‡ *Theſe Remarks are from the Jeſuits, and annexed to Father* Gozani.

* *Schin, Jod, Beth, He.*

† התכלה, בשצת, יפח, שתוקח, *Schethikah, Japha, Beſchahath, Hathephillah. Silentium pulchrum eſt Orationis tempore.*

III. With regard to the Tents or Tabernacles of *Moſes*, and the twelve Tribes, this is particular to the *Jews* of *China*; nothing like them being ſeen in the Synagogues of *Europe*. There is only, on the Eaſt ſide, a kind of Cheſt in which they depoſit the five Books of the Law.

IV. The ſmall Books preſerved by the *Chineze Jews*, are probably the Fifty-three Sections of the Pentateuch, which the *European Jews* read every *Saturday*, one after the other in their Synagogues. They divide them ſo very exactly, that the five Books of *Moſes* are read over every Year.

V. We are not to wonder that the *Chineze Jews*, ſhould turn towards the Weſt in offering up their Prayers, becauſe our *Jews* turn Eaſtward. The Reaſon of this Difference is, 'tis a very ancient Cuſtom among the *Jews*, to turn in Time of Prayer towards *Jeruſalem*. An Example of this is ſeen in the Book of *Daniel* *. Now *Jeruſalem* which ſtands Eaſtward with reſpect to *Europe*, is Weſt with regard to *China*. Farther, 'tis certain that the Temple of *Jeruſalem* was ſo built, that the *Iſraelites*, when they pray'd, turned to the Weſt; and poſſibly the *Chineze Jews* may obſerve the like Practice.

VI. The Particulars which follow, in Father *Gozani*'s Letter, are of great Importance. We learn from them, that the *Chineze Jews* worſhip God under the Name of *Tien*, or Heaven; and that, in the *Chineze* Language, they give God no other Names than ſuch as are uſed in *China*. This ſhews the Error of thoſe Perſons, who have pretended to prove the Idolatry of the *Chineze* Nation, from their calling God, Heaven. 'Tis well known that the *Jews* are as abhorrent of Idolatry as the *Chriſtians* themſelves. If therefore the *Chi-*

* Chap. IV. *ver.* 10.

neze affix'd to the Word *Tien*, no other Idea than that of the material Heaven, and worſhipped this viſible Subſtance under that Name; the *Jews* would never have affixed the Idea of the true God, to the ſame Word for fear of paſſing for Idolaters; but have employed ſome other Term for that Purpoſe. Since therefore the *Jews* as well as the *Chineze Mohammedans*, who like the *Jews*, acknowledge no other Being for the true God, but the Lord of Heaven, when they tell the Idolaters what God they ought to worſhip, call him *Tien*; 'tis a Proof that the *Chineze* Idolaters themſelves underſtand, by that Word, a Thing different from the material Heaven. 'Tis very common for the *European Jews*, who are as far remov'd from Idolatry as thoſe of *China*, to uſe the Word Heaven, in ſpeaking of God, as appears from moſt of the Works publiſh'd by them *.

'Tis certain that the Word Heaven is a figurative Expreſſion, ſignifying in every Language, and even in ſacred Authors, the Maſter and Lord of all Things †; and as the *Chineze* Language is more figurative and metaphorical than any other, 'tis no wonder that the *Chineze* ſhould employ the Word *Tien* or Heaven, to denote the God of Heaven.

When the Prodigal Son ſays to his Father, *I have ſinned againſt Heaven and before thee* ‡: When the third *Maccabee*, ſpeaking to the Executioners who were going to cut out his Tongue, and ſtrike his

* This way of Expreſſion is ſo common among them, that, inſtead of writing the whole Word, they often only ſet down the firſt Letter שמים, *Heaven*, i. e. *In the Name of God. Do all your Works in the Name of God*, i. e. *for God.* לשם שמים. *Chol maaſecha, iheiou le ſchem, ſchamaïm,* כל מעשיך יהיו לשם שמים, *omnia opera tua fiant in nomine cœli.*

† The ancient Doctors, as Rabbi *Eliezer*, and Rabbi *Jochanan*, had employed the like Expreſſion, as ſeveral other Doctors had done before them; they affirming that they learnt it from their Fathers; בבר. *ſchaninou, didicimus.*

‡ *Luke* xv. 19.

his

Hands off, says, *'Twas from Heaven that I received them* ‖: And when we ourselves daily hear the Preacher speak the following Words, *Let us implore the Assistance of Heaven*; we certainly figure to ourselves, by this last Expression, no other Being except God. Wherefore then should we pretend that the *Chineze* mean, by the Word *Tien*, something different. As therefore the *Jews* found this Word, at their coming to *China*, as a Term used to express God, they consequently were in the right to adopt it; and the Missionaries and *Christians* ought not to be accused for employing it after them.

VII. With regard to the Honours which the *Chineze* pay *Confucius*, and the dead, the *Chineze Jews*, who seem to be as averse to Idolatry as those of *Europe*, must be firmly persuaded that they are Ceremonies merely civil and political: For if they imagined them ever so little superstitious, they certainly would not go into the Hall of *Confucius*, with the rest of the Disciples of that Philosopher, to take Degrees; nor would they burn Incense in Honour of their Ancestors *.

VIII. What Father *Gozani* relates, concerning the Fictions which the *Chineze Jews* have added to the Scriptures, ought, one would imagine, to be understood of the Gloss rather than of the Text. 'Tis the genius of that People to invent an hundred ridiculous Tales, in order to explain certain Passages of Scripture which they think obscure. Those who are fond of such Fiction may abundantly satisfy their Curiosity by perusing the *Chaldee* Para-

‖ *Maccab.* II. Chap. ii. 7.

* The Particulars mentioned in this VIIth Reflection, and some other above, make me suspect this Relation of Father *Gozani*; and induce me to imagine that it was calculated merely to serve a Turn, as was observed before. But this will be more fully considered in the following Note.

phrases,

phraſes, the *Bereſchith Rabba*, and *Solomon Jarchi's* Commentary on *Geneſis*.

IX. We are not to wonder that there ſhould be no Altar in the Synagogue ſpoken of here, for as the *Jews* no longer offer up Sacrifices, and are not permitted to ſacrifice any where but in *Jeruſalem*, an Altar would conſequently be of no uſe to them.

X. When Father *Gozani* ſays that the *Hebrews* have Twenty-ſeven Letters, he doubtleſs included in that Number, the five final Letters mentioned by St. *Jerom*, which ſtrictly ſpeaking, are not different Characters, but a different way of writing certain Characters, by lengthning the Strokes at the end of the Words, inſtead of drawing them crooked, as is done at the Beginning and End, except in ם, which is entirely ſhut *.

Chaph, *Mem*, *Nun*, *Pe*, *Tſade*.
כך, מם, נן, פף, צץ.

Father NYEL, *to Father* DE LA CHAIZE, *Confeſſor to the King.*

Lima, Capital of *Peru*, *May* 20, 1705.

Moſt Reverend Father,

AS the *Engliſh* and *Dutch*, by reaſon of the War, prevented our going through the Straits of *Sunda* and *Malacca*, through one of which

* As the Relation which Father *Gozani* hath given us of theſe *Chineze Jews*, appeared to me very curious, I was determined to make all the Enquiries poſſible concerning them, and not take his ſeveral Aſſertions upon Truſt, as is but too commonly done by Compilers of Travels and others. For this Reaſon I had Recourſe to all the Authors whom I remembred to have treated on this Subject, and ſhall here give the Subſtance of my Reſearches.

As the *Jews* in queſtion firſt entered *China*, under the Dynaſty of *Han*, theſe conſequently might either have been thoſe of the grand

which all such Ships as sail to *India*, Eastward, must pass; it was thought proper, in order to secure

grand Dispersion, which was about Seven Hundred and Twenty Years before Christ; when *Shalmaneser*, King of *Assyria*, Successor to *Tiglathpileser*, took *Hoshea*, King of *Samaria* Prisoner, and carried him and the Ten Tribes into Captivity: Or they might have been of those *Jews*, who quitted their Country after the the Destruction of *Jerusalem*, by *Titus*, *Anno Dom.* 61. We have no particular Account of the Dispersion of the Ten Tribes by *Shalmaneser*, whom he carried first into *Assyria*: but be that as it will, the *Jews* have made a considerable Figure since that Dispersion. *Eldad*, an Author mentioned by *Basnage* in his History of the *Jews*, Book VII. has given us the History of their Dispersion, but interlards it with so many Fictions, that it falls little short of the Mythology of the *Greeks*. *Benjamin* of *Tudela* also embellishes his Work in like manner, and describes a prodigious Extent of Country, of which he pretends the *Jewish* Nation were Proprietors, though we have only his Authority for it. *Peritzol*, another celebrated *Jewish* Historian, has fixed them in several Parts of the World, for Instance, he speaks of a Community of *Recabites* in the Desart of *Labor*, and bestows a Kingdom upon them in the Desarts of *Arabia*. He likewise has settled them upon the Borders of the River *Ganges*, the Parts frontier to *Bengal*, the *Philippine* Islands, *&c.* *Lastly*, He has planted them near a certain River, called *Sambatius* or *Sambation*, in the Neighbourhood of the Emperor of *Abyssinia*'s Dominions. If 'tis certain that there ever was a *Jewish* Settlement in these Countries, we might naturally suppose them to be the Descendants of the Ten Tribes.

But to proceed to Particulars which are more to be depended upon: Mention is made of *Jews* in *China*, by two *Mohammedan* Travellers, who visited that Empire in the Ninth Century, as appears from their Travels, translated by the learned Abbé *Renaudot*, an *English* Version of which was published in *London* 1733. 8*vo*. 'Tis there said, *pag.* 41, that in a great Revolution which happened in *China*, *Anno Dom.* 877. occasioned by the Insurrection of the *Biachu*, an Officer under the Emperor; *Canfu* one of the most noted Cities in *China*, and at that Time the Port Town for all the *Arabian* Merchants, was taken, and all the Inhabitants put to the Sword; and that besides the *Chineze* who were massacred on this Occasion, *There perished One Hundred and Twenty Thousand* Mohammedans, Jews, Christians, *and* Persees, *who were there on Account of Traffic*. Our *Arabian* Author afterwards observes, *That the Number of the Professors of these four Religions, who thus perished, is exactly known; because the* Chineze *are extremely accurate in the Accounts they give of them.*

These

cure ourſelves from the Enemy, to proceed by the Straits of *Magellan* and the *South-Sea*.

'Twas

Theſe *Mohammedans*, where mention is made, *pag.* 84, of the Iſland of *Sarandib* (*Ceylon*,) tell us, that *In this Iſland there is a very great Number of* Jews, *as well as of many other Sects, and even* Tanwis *or* Manichees, *the King permitting the free Exerciſe of every Religion*. The Travels of theſe *Arabians* are highly valued by Abbé *Renaudot*; and in the main, are thought to contain authentic Particulars. *Pietro della Valle*, Parte II. *pag.* 81, ſpeaks of *Jews* ſettled in *Iſpahan* (this was in 1620) and informs us, that one of them was put to Death by order of the *Sophi*, *invocando ſempre*, *infin' all' ultimo ſpirito*, *il nome di Moſè*, calling upon the Name of *Moſes* with his laſt Breath.

But to come nearer to our Subject, (as mention will be preſently made of *Jews* reſiding in *China*) the learned Mr. *Thevenot* was very ſollicitous to know, whether there were not ſome far up in *India*, as appears by Mr. *de Merveille*'s Letter to the famous Mr. *Bernier* *, who anſwers as follows. 'I certainly ſhould be extremely glad, as well as Mr. *Thevenot*, could there be found 'on theſe Mountains, ſuch *Jews* as he wiſhes for, I mean ſome 'Deſcendants of the Tribes carried away by *Shalmaneſer*; but 'you may aſſure him, that in Caſe there were any in thoſe Parts 'anciently (which is probable) there are none thereabouts at 'Preſent; and that all the Inhabitants are either *Heathens* or '*Mohammedans*. Poſſibly there may be *Jews* in *China*, I 'having lately ſeen in the Hands of our reverend Father † the 'Jeſuit at *Delli*, ſome Letters writ by a *German* Jeſuit ‡ at *Pe*'king*, wherein the latter obſerves, that he had met with ſome 'there who had preſerved the *Jewiſh* Belief, and the Old Teſ'tament, but knew nothing of the Death of Chriſt; and that 'they even offered to make the Jeſuit in queſtion, their *Lakan*, 'provided he would abſtain from Swine's Fleſh. However, we 'meet with a great many Footſteps of *Judaiſm* here. The firſt 'is, that at our entring this Kingdom, after croſſing the Moun'tain of *Pire-penjale*, all the Inhabitants whom I ſaw in the 'firſt Villages ſeemed, by their Air and Phyſiognomy, to be '*Jews*. This was not my Obſervation alone, it having been

* Voyages *de François Bernier*, Tom. II. 316, *&c.* at *Amſterdam*, 1732, 12*mo*. This Letter was writ from *Cachemire*, in 1663.

† This Father is called *Buſeus*, in *Renaudot*'s Tranſlation of ancient Accounts of *India* and *China*, by two *Mohammedan* Travellers, *pag.* 186.

‡ This was Father *Adam Schall*. See *ancient Accounts of* India *and* China, *pag.* 186.

'made

'Twas about the close of the Year 1703, that Fathers *de Brasle*, *de Rives*, *Hebrard*, and myself, set out

'made before by our Jesuit, and by several other *Europeans*. *Secondly*, I observed that the Word *Mousa* (*Moosa*) signifying '*Moses*, is often mentioned by the Inhabitants of this City. '*Thirdly*, 'Tis generally said among them, that *Solomon* came 'into their Country; and that this Monarch cut the Mountain 'of *Baramoula*, to make a way for draining off the Waters. '*Fourthly*, That *Moses* died in *Cachemire*, and that his Monu-'ment stands within a League of this City. *Fifthly*, They pre-'tend that this small and very ancient Edifice, which is seen 'from hence, and stands on a high Mountain, was built by *So-'lomon*, and that 'tis therefore called *Solomon*'s Throne to this 'Day: I therefore am inclined to believe, that some *Jews* 'may have travelled thus far. These People in Process of Time 'might have lost the Purity of their Law; have turned Idola-'ters, and afterwards *Mohammedans*. And indeed, we see 'great Number of *Jews* who have travelled into *Persia*, to '*Lar*, to *Ispahan*, and into *Indostan*, by the way of *Goa* and '*Cochin*. I have been informed, that there are many in *Ethi-'opia*, who are brave Warriors; and that some of these are so 'powerful, that a valiant Captain, about fifteen or sixteen Years 'ago, attempted to make himself King of a little mountainous 'Country, of vastly difficult Access. This was told me not 'long since, by two Embassadors from the Emperor of *Ethio-'pia* at this Court.'

But the Author who has writ most to our Purpose is Abbé *Renaudot*, he having drawn up, *An Enquiry concerning the* Jews *discovered in* China. This forms Part of his learned Commentary on the *Ancient Account of* India *and* China, *by two* Mohammedan *Travellers*. Abbé *Renaudot* gives it as his Opinion, that there were anciently, and are at this Day, many *Jews* in several Provinces of *China*, particularly in the Trading Cities. He relates a Story, which bears a near Resemblance to Father *Gozani*'s Account of the *Chineze Jews*, for which Reason I shall transcribe it, *Renaudot* having copied it from *Trigaut de Christiana Expeditione apud Sinas*, a Work compiled from the Memoirs of Father *Ricci*, who gave us the first genuine Informations concerning *China*. *A* Jew *of the City of* Cai-fumfu, *Capital of the Province of* Honan, *coming to take his Degrees, and hearing that this Stranger* (*Father* Ricci) *and his Companions adored one only God, and abhorred the Superstitions of the Idolatrous Nations, and the* Mahommedans, *had the Curiosity to pay him a Visit. Father* Ricci, *conducting him into the Chapel, he there saw a Picture of the Blessed Virgin with the Infant* Jesus *in her Arms, and St.* John *near at Hand; when taking them for* Rebecca, Jacob

out from St. *Malo* on Board the St. *Charles*, and the *Murinet*; these two Ships being ordered for *China*, and

cob *and* Esau, *he thought he knew them: And after the same manner he guessed at Sight with regard to Christ and the Four Evangelists. Father* Ricci *put several Questions to him; and by his Answers understood, that he professed the old Law, and acknowledged himself an* Israelite *and not a* Jew: *Whereupon the Father concluded him to be a Descendant of the Ten Tribes carried into Captivity, and dispersed over the uttermost Parts of the East. He shewed him the Bible of* Philip II. *printed by* Plantin; *and this* Jew *knew the* Hebrew *Characters, but could not read them. He related that in the City whence he came, there were ten or twelve Thousand* Jewish *Families, who had a good handsome Synagogue, which they had lately rebuilt at a considerable Expence: That for five or six Hundred Years they had preserved the Pentateuch written upon Rolls, which they held in great Veneration: That at* Hamcheu, *Capital of the Province of* Chequiang, (Chekiam) *there was still a greater Number of* Israelites *and a Synagogue: That there were some also in other Provinces, but that being destitute of Synagogues, they were greatly decreased in Number. We are told that this* Jew *in pronouncing some* Hebrew *Words differed from our manner, as in* Hierosoloim *and* Moseia. *He informed them that some of his Countrymen understood* Hebrew, *and among the rest a Brother of his: That for his Part, having from his Youth applied himself to the* Chineze *Literature, he had neglected the other. He frankly confessed, that for this Reason he had been deemed unworthy to enter the Synagogue, by the Person who was chief of it; but that he was not very solicitous about his Exclusion, provided he did but obtain his Doctor's Degree* *. This Story resembles so very much the Relation given us by Father *Gozani*, that I am not a little inclined to think the one was copied from the other. Both chuse the same Place for the Scene of their Adventure, I mean the City of *Caifum-fu*. In both (as appears by *Abbé Renaudot* afterwards) the Jesuits who were with these *Chineze Jews*, did not understand *Hebrew*. But there is this remarkable Difference, the *Jews*, in Father *Ricci*'s Account, excluded their Brother in question from among them, because he had conformed to the Religion of the Country; whereas those of Father *Gozani* are said not to have had any Scruples on this Head, but, on the contrary, conformed to it. As the Accusation had not been levelled against the Jesuits, in Father *Ricci*'s Time, *viz.* of their joining with, and encouraging Idolatry, the Jesuits consequently did not then want such a Sanction as that of these *Chineze Jews*; but as this Affair afterwards made a

* Ancient Account of *India* and *China*, *pag.* 184, 185.

great

and commanded by Meſſieurs *du Coudray-Perée*, and *Fouquet*, both Men of Abilities and very well ſkilled

great Noiſe in *Europe*, and the Pope ſtrongly cenſured every Compliance with the *Chineze* Worſhip; the Jeſuits very probably judged it neceſſary to revive the Story of antient *Jews* in *China*, and to draw them under ſuch Characters as might beſt ſuit their Purpoſe.

That there very probably are *Jews* in *China*, may be gathered from what has been ſaid above, as alſo from what follows. 'Tis generally allowed, that ſince the Deſtruction of *Jeruſalem*, there is hardly any Country of our Continent, where the *Jews* have not been very numerous, beſides thoſe who were in *Perſia* and *Egypt* before that Time.

Before the Appearance of *Mohammediſm*, there were whole Nations of them in *Arabia*, as may be proved by many Paſſages of the *Koran*, where they are mentioned. The *Jews* were perſecuted by the *Chriſtian* Emperors, and eſpecially by *Heraclius*, who put a very great Number of them to Death, becauſe (ſay the *Arabs*) he was admoniſhed to beware of a circumciſed Nation, from whom he had every Thing to fear. This he conſtrued of the *Jews*, not dreaming of the *Arabs*, many of whom were circumciſed, as were afterwards thoſe who followed *Mohammed*; for all the *Arabs* were not ſo. This drove a great Number of *Jews* into the Dominions of *Perſia*, where ſome of them have been ever ſince the firſt Captivity: And Hiſtory informs us, that they ſometimes ſtirred up thoſe Infidel Princes againſt the *Chriſtians*: But they afterwards enjoyed more Liberty under the *Mohammedans*, who never diſturbed them in the Exerciſe of their Religion, for which Reaſon they multiplied greatly in all the Provinces of the Eaſt. And when the City of *Bagdad* was built by the *Khâlif Almanſar*, and became the Capital of the *Mohammedan* Empire, the *Jews* ſettled there, and grew very wealthy and powerful.

They thrived by various Ways; many of them cultivated the Sciences, particularly Philoſophy, Aſtronomy, and Phyſic. Others applied themſelves to Commerce, in which that Nation had ever been very induſtrious; and ſome got into the publick Revenues and Cuſtoms, as Receivers and Inſpectors. In a Word, they became ſo numerous and powerful, that as the *Chriſtians* had obtained the Privilege to have their Patriarchs, the *Jews* procured almoſt the ſame for a Chief of their Nation, whom they called *Raſh Jaggola*, or *Jaggalut*, whence the *Arabs* have their *Raſas Jalut*, or Prince of the Exiles, who exerciſed the ſame Juriſdiction over the *Jews*, as the Patriarch did over the *Chriſtians*.

To

ſkilled in Navigation. *December* 26, We ſailed with a favourable Wind, which in a Fortnight convey'd

'Tis certain that the *Jews* have ſwarmed all over the Eaſt for many Ages. *Perſia* is full of them, and they had a Synagogue at *Modain*, the antient *Seleucia* of the *Parthians*, out of whoſe Ruins *Bagdad* was partly built; and when the *Jews* removed to this new City, they became very powerful; and obtained, from the *Kâlifs*, ſuch Privileges as differed but little from thoſe indulged the *Chriſtians*. 'Tis very likely that ſome Remains of the ten Tribes exiſted in *Upper Aſia*. We are aſſured by all Authors, both *Chriſtian* and *Mohammedan*, and by all Travellers antient and modern, that *Jews* have been found in *Perſia*, in *Choraſſan*, in the *Mawaralnahra*; and in the Provinces fartheſt remote, and neareſt bordering upon *China*, as well as in *Africa*, not to mention *Egypt*, where they have always been very numerous. *Gulielmus de Rubruquis*, who travelled into *Tartary* in 1246, tells us, that about two Days Journey beyond *Derbent*, in the Way to *Great Tartary*, he found a prodigious Number of *Jews* in a City called *Samaron*; and he mentions an incloſed Country towards the *Caſpian Sea*, where the *Jews* were confined. *Carpin*, who travelled at the ſame Time, likewiſe gives us an Account of ſome of the *Jews* of *Tartary*, whom he calls *Brutaches*, or *Baſtarques*. There is an Edition of the Travels of *Rubruquis* and *Carpin*, printed at *Paris* in 1634. *Anthony Tenreyro*, a *Portugueze*, the firſt who travelled from *India* to *Europe* by Land, whoſe Book was printed at *Coimbra*, *Anno Dom.* 1560, found ſome *Jews* in *Lar*, and other *Perſian* Cities in his Way. *Abulfeda* frequently tells us, that there were Multitudes of them in the *Indies*, particularly at *Calayata* and *Cingala*, as alſo at *Coulim*, according to *Marcus Paulus Venetus*. *Nuveiri* ſpeaks of them at *Modain*, as being ſo powerful, that *Anno Dom.* 1177, they had a warm conteſt with the *Mohammedans*. At *Cochin* there were *Jews*, who, according to *Diego de Couto*, ſpoke the antient Tongue. Great Numbers of them were ſpread all over *Malabar*, and they quite peopled ſome Places in it.

It is likewiſe certain, that for many Ages paſt, they have been very numerous in *Perſia*, and in the ſeveral Provinces formerly dependant on, or now belonging to it; and in all Places where the *Perſian* Language is ſpoken, as it is in almoſt every Part of the Dominions of the great Mogul. This is confirmed by the Verſions of the Scriptures which the *Jews* have made in that Tongue, whereof the Pentateuch only, was printed in *Hebrew* Characters, at *Conſtantinople*, *Anno Dom.* 1551 *.—In the whole

* Ancient Accounts of *India* and *China*, *pag.* 283. *& ſeq.*

vey'd us to the *Canaries*, where we did not caſt Anchor. After meeting with very tedious Calms under the Equator, during a Month, we proceeded in our Courſe; and continuing our Voyage for Three Months, came within Threeſcore Leagues of the Straits of *Magellan*, through which we intended to paſs, into the *South-Sea*.

'Twould be needleſs to give you a Deſcription of theſe renowned Straits, which were firſt diſcovered by *Ferdinand Magellan*, ſo famous for his Voyage round the World, in 1520. I choſe rather to ſend you a faithful Map of them, drawn up from the laſt Obſervations, which are much more accurate than the preceding Ones. We had already ſailed into the firſt Canal, lying at the Entrance of this Strait; and had even caſt Anchor in a Creek on this ſide *Gregory-Bay*, when there roſe on a ſudden ſo impetuous a Wind, that it broke away four of our Cables ſucceſſively, and made us loſe two Anchors. We were in Danger of being Shipwreck'd,

if the Account given by Father *Ricci* be true, we may conclude that our *Chineze Jews* may be deſcended from the ancient Ten Tribes, who were carried into Captivity by *Shalmaneſer*: And the ſame may be inferred from ſome Paſſages in Father *Gozani*'s Letter, as where he obſerves that his *Chineze Jews* poſſeſſed ſome Books of Scripture, but wanted others; and that there were others again, with which they were unacquainted: As alſo where theſe *Jews* tell Father *Gozani*, that their Anceſtors came from a Kingdom of the Weſt named *Judah*, which *Joſhua* conquered after his coming out of *Egypt*, *&c*; theſe *Jews* not mentioning any Incidents which ſhould induce us to ſuppoſe, that they knew any Thing relating to their Nation, after the Diſperſion of the Ten Tribes, and conſequently were deſcended from them. To conclude, I believe we may ſuppoſe with great Probability, that there are *Jews* now ſettled in *China*; but whether of the ancient Diſperſion ſeems very uncertain. And with regard to Father *Gozani*, he poſſibly may not have given us a faithful Relation of them, but repreſented them in the manner he has done, merely to ſerve a Turn, I mean to leſſen the Odium thrown upon his Brethren, for their joining in the Worſhip of *Confucius*, that of their dead Anceſtors, *&c*.

but

NORTH SEA
TERRA FIRMA
THE TERRA DEL FUEGO
SOUTH SEA
C. Victory
Streights of Magellan
C. Westminster
C. Jacob
F. Belleau
C. Fourchu
C. Quad
Str. of S. Jerome
C. Galland
I. de Louis le Grand
Straits of Jelouse
B. Famine
B. Francoise
I. Elizabeth
B. de Possession
C. K. Mary
R. Baudrian
B. Boucaut
Streights of Magellan
S. George
C. Mommouth
C. de St. Sebastein
Bay of Savages
Streights of le Maire
States I.
Hermits I.
I. Diego Ramires
Isles Barnevelt
Cape Horn
A Scale of 40 Leagues.
5 10 15 40 25 30 35 40
Isles of Sebald
Anycan Is
Beauchene I.
A MAP OF
TERRA DEL FUEGO:
and of the Straits of
MAGELLAN, & LE MAIRE;
with the new Islands
of Anycan and
Beauchéne.
E. Bowen Sculp.

but Heaven, moved with our Prayers and Intreaties, was so gracious to deliver us.

During the Fortnight which we staid in this first Canal, in order to search for our Anchors, and to take in Water from a River which Mr. *Baudran de Bellêtre*, one of our Officers had discovered, and to which he gave his Name; I had the Satisfaction to go sometimes a-shore, purely that I might glorify the Lord, in a Part of the World which has not yet been enlightned with the Gospel. The Land is open and flat, but interspersed with little Hills. The Soil appear'd good enough, and fit for ploughing *&c.* 'Twas very probably in this Part, (the narrowest of all the Straits) that the *Spaniards*, under *Philip* II. raised the Fortress of *Nombre de Dios*, when they rashly attempted to exclude all other Nations from the Straits of *Magellan*, by building two Towns there. For this Purpose they sent out a large Fleet, under the Command of *Sarmiento*, which being buffeted and dispersed by a Storm, the Captain arrived at the Straits in a very shatter'd Condition: He then built two Fortresses, one at the Entrance of the Straits, which I take to be *Nombre de Dios*, and the other a little higher up, and called by him *Ciudad del Rey Phelippe* *, probably in the Place now call'd Port *Famine* †; because the *Spaniards* perished there for want of Provision, and all other Succours. But not the least Footsteps remain of these Fortresses, in either of the Places. We did not see any of the Inhabitants, they at the Approach of Winter, always retiring farther up into the Country. But some *French* Ships which came before, and followed after us, saw several of them higher up the Straits. These affirm that the Na-

* The City of King *Philip*.

† 'Twas so called by Sir *Thomas Cavendish*, who in 1586, in his Passage through the Straits of *Magellan*, found that most of the *Spanish* Garrison were starved.

tives, who appear humane and tractable, are generally ſtrong, tall, and tawny, like the reſt of the *Americans*. I ſhall ſay nothing as to their Genius or Cuſtoms, being firmly determined not to advance any Thing falſe or even doubtful. I was afterwards told when I got to *Chili*, that the Jeſuits of that Kingdom intended to go the firſt Opportunity, as far as the Straits of *Magellan*, from which ſome of their Miſſions are not above an hundred Leagues diſtant. Theſe Fathers will meet with abundance of Croſſes; will be obliged to bear the ſevereſt Rigours of the Cold, be forced to travel through frightful Deſarts, and to follow the Savages in their long Incurſions. Such Miſſionaries as ſhall be ſo fortunate as to accompliſh in theſe Parts, what has been attempting, with ſo much Toil and Patience, for theſe hundred Years paſt, among the *Iroquois* and *Hurons* of *Canada*, muſt firſt have gone through the ſame Difficulties.

To return to our Voyage. As the loſs of our Cables and Anchors, did not permit us to paſs through the Straits of *Magellan*, where Ships caſt Anchor every Night, and that the Winter of this Country drew near; our Captains were therefore determined to ſeek, without loſs of Time, for an eaſier and ſafer Paſſage into the *South-Sea*, by *le Maire*'s Straits. Accordingly we weigh'd Anchor *April* 11, 1704, and two Days after we came to the Entrance of theſe ſecond Straits, and paſt them in five or ſix Hours, the Weather being very fine *. We coaſted pretty near the Shore of *Terra del Fuego*, which ſeems an Archipelago of ſeveral Iſlands, rather than a Continent, as has been hitherto ſuppoſed.

* The Paſſage of theſe Straits is ſo exceedingly ſhort, and that of the Straits of *Magellan* ſo very long and winding, as is plain from the Maps, that it is ſurpriſing any Ships ſhould have paſſed through the Straits of *Magellan*, after thoſe of *le Maire* were diſcovered.

I must take Notice by the way, of a considerable Error, which is found, in both ancient and modern Maps, by their giving *Terra del Fuego*, which extends from the Straits of *Magellan* to those of *le Maire*, a much greater Extent in Length, than is agreeable to Truth: It not being above Threescore Leagues long, as we found by the most exact Survey. *Terra del Fuego* is inhabited by *Savages*, who are less known than those of *Terra Magellanica*. 'Twas called *Terra del Fuego*, on Account of the multitude of Fires, which the first Discoverers * saw from it in the Night.

We are told, in some Relations, that Don *Garcias de Nodel* †, having obtained of the King of *Spain*, two Frigates for making Observations in these new Straits, cast Anchor in a Bay where he found several of the Islanders, who appeared to be humane and of a tractable Disposition. According to these Relations, the *Barbarians* in question are as white as the *Europeans*, but they disfigure their Bodies, and change the natural Colour of their Complexions, by painting them in a grotesque, whimsical manner ‡. They are half covered with the Skins of Beasts; wearing Necklaces made of white, shining Muscle-Shells, and a Leathern Girdle round their Waists. Their usual Food is a certain bitter Herb which grows in the Country, whose Flower is something like a Tulip. These People assisted the *Spaniards* to the utmost of their Power, they working with, and bringing them all the Fish they caught. They were armed with Bows and Arrows, wherein

* *Magellan*, &c.

† I wish the Father had told us the Year, in which Don *Garcias de Nodel* was in these Parts.

‡ Some Travellers, particularly the *Dutch*, gave romantic and idle Accounts of these People, as that they were eleven or twelve Foot high; that they tore up whole Trees by the Roots; threw Stones of so vast a Size, at their Boats, that they were capable of sinking them; that they were Man-Eaters, *&c.*

they fixed Flints that were well enough wrought; and carried with them a kind of Stone Knife, which they always laid on the Ground, together with their Arms, whenever they approached the *Spaniards*, as an Indication that they truſted themſelves in their Hands. Their Huts were made of the Branches of Trees interwoven one within another; a Hole being left in the Roof, which terminated in a Point, for the Smoke to paſs through. Their Canoes made of Barks of large Trees, were tolerably well wrought; and theſe would not hold above ſeven or eight Men, they being but about twelve or fifteen Foot long, and two broad †. Their ſhape was pretty much like that of the *Venetian Gondolas*. The *Barbarians* often repeated *hoo*, *hoo*; but whether this was a natural Cry, or ſome particular Word in their Language is not known. They ſeemed to have good natural Parts, and ſome of them ſoon learnt the Lord's Prayer.

By the way, this Coaſt of *Terra del Fuego* is very high. The Foot of the Mountains is covered with very and lofty tufted Trees; but the Tops of the Mountains are almoſt always covered with Snow. In ſeveral Places tolerably good, and ſafe anchoring is found, where Ships may take in Wood and Water. In our Paſſage through theſe Straits we

† Travellers are divided, in many Particulars, in the Accounts they give of the Inhabitants of theſe Parts. They however are univerſally agreed, that theſe People are very brave, but not very numerous. That their Faces as well as Bodies are painted; and that their only Covering is a Cloke or Mantle made of raw Hides, or the Skins of Fiſh and Fowls, tacked together with green Guts. The Women go bareheaded, but wear a Piece of *Penguin*'s Skin to cover their Nudities. The Men wear a Cap of Feathers. Their Weapons are Clubs, Bows and Arrows, pointed either with ſharp Flints or Bones. Their Canoes are made out of hollow Trees; and their Nets of Guts and Sinews, the Fibres of Barks of the Trees, and ſuch like. Their Food is Penguins, Seals, Veniſon, and other Game, taken either at Sea or on Land. They live in Huts made of Boughs.

diſcovered

diſcovered to the left, at about three Leagues Diſtance, the *States* Iſland, which alſo ſeemed very high and mountainous.

To conclude, after paſſing through *le Maire*'s Straits, and coming in Sight of ſome Iſlands ſpecified in our Maps, we began to feel the Rigour of that Climate during Winter, by the extreme Cold; the Hail, and Showers of Rain, which poured down inceſſantly; and by the Shortneſs of the Days, which are not above eight Hours long; and being very dark, ſeemed to form, in ſome Meaſure, one continual Night. We now came into the tempeſtuous Southern Ocean, where we were aſſailed by furious Guſts of Wind, which ſeparated our Ship from that commanded by Mr. *Fouquet*. Here we were buffetted by ſuch violent Storms, that we were more than once afraid of running upon ſome unknown Coaſt. Nevertheleſs, we did not advance higher than 57 ½ Degrees South Latitude *; and after having ſtruggled almoſt a Fortnight with contrary Winds, we ply'd to Windward, and doubled Cape *Horne*, the moſt Southern Point of *Terra del Fuego*. We here obſerved another Error in our Maps, they placing Cape *Horne* in 57 ½ Degrees, which muſt be a Miſtake; for tho' we advanced into that Latitude, as was ſaid above, we yet kept pretty wide of this Cape, and did not come in ſight of it; whence we conclude, that its true Situation is 56 ½ Degrees, at moſt.

* None of the above Straits are now uſed; Ships bound to the *South-Sea*, ſtanding away to the South-Eaſt, till they come into 59 or 60 Degrees; and by that Means go quite round *Terra del Fuego*, and the ſeveral Iſlands about it. The only Difficulty they meet with in this Courſe, is Mountains of Ice, which yet do not prevent their Paſſage. The Captains *Cowley*, *Dampier*, *Rogers* and *Sharp* went round Cape *Horn*, and by that Means ſaved a conſiderable Time by avoiding the Straits of *Magellan*. Some of them advanced as far as Latitude 61 Degrees, 53 Minutes; ſo that the Ship on board which Father *Nyel* was, did not ſtand far enough to the South.

As the greateſt Difficulty in this Part of our Courſe had been to double Cape *Horne*, we now proceeded with greater Eaſe; and came, inſenſibly, into more gentle and pacific Seas, ſo that, after a Voyage of four Months and a half, we arrived in the Harbour of *Conception*, in *Chili*, where we caſt Anchor the 13th of *May*. In this City is a College of Jeſuits, where our Fathers received us with all poſſible Demonſtrations of Joy. *Conception* is an Epiſcopal City, but neither rich nor populous, tho' the Soil be fruitful *. For this Reaſon every Thing is much cheaper in theſe Parts than in *Peru*, except *European* Goods, which ſell much dearer here. The Houſes are low, ill built, unadorned, and not well furniſhed. The Churches ſpeak the Poverty of the Country, and the Streets are like thoſe of our Villages in *France*. The Harbour is handſome, ſpacious, and ſafe, tho' expoſed pretty much to the North Wind, at leaſt in Winter and Autumn. A Week after our Arrival at *Conception*, the *Murinet*, which had been ſeparated from us, as was before obſerved, came and dropt Anchor in this Harbour; and by that Means removed the ſad Apprehenſions we were under, of her having met with ſome Diſaſter. We ſtaid at *Conception* no longer than was neceſſary for us to take in ſome Refreſhſhents, and to reſt ourſelves after the Fatigues of

* This is one of the moſt conſiderable Cities in *Chili*. Beſides being the Seat of a Biſhop, 'tis alſo that of a *Spaniſh* Governor, and of a royal Audience. Its Bay is in the Form of a Creſcent; the Iſland of *Santa Maria* lying before it, and forming a good Harbour. The Town, to Landward, is encompaſſed by Hills, which riſe gradually one above another, and are planted with Vines and Fruit-trees, in a ſemi-circular Form, the Proſpect from the Sea being extremely agreeable. The Town ſtands above forty Miles from the Sea, and yet is rich; and a very conſiderable Trade is carried on there, it being ſituated on the River *Topocalma*, at whoſe Mouth is *Porto di Val Paradice*. Our Jeſuit differs from moſt other Travellers I have met with, when he declares the Inhabitants to be very poor.

our

our Voyage. Thus, a Fortnight after, we ſailed for *Peru*, leaving, at *Conception*, the *Murinet*, ſhe requiring more Time for refitting, and taking in Refreſhments.

The firſt Harbour in *Peru* where we caſt Anchor was that of *Arica* *, in about 19 Degrees South Latitude. This City and Port were formerly very famous, that being the Place where the *Spaniards* uſed to ſhip the immenſe Treaſures drawn by them from the Mines of *Potoſi*, and thence carry them by Sea to *Lima*. But ever ſince the *Engliſh* Privateers have infeſted theſe Seas, it has been thought ſafer to convey them by Land, tho' at a greater Expence. We ſtaid near five Months in this Port, and that of *Hilo*, which is but thirty Leagues from it, and has nothing remarkable. Our *China* Miſſion engroſſed our whole Thoughts, ſo that this long Delay appeared inexpreſſibly tedious; and we now began to fear that our Ships would not perform the Voyage to *China*. The moſt remarkable Circumſtance in *Peru* is, that neither Grain †, Hail, Thunder or Lightning, are ever ſeen in that Country; the Weather being always beautiful and ſerene. A ſouthern Breeze, which blows generally, and is as the North Wind in *France*, cools the Air, and makes it more ſupportable; but Earthquakes are frequent here;

* This Town ſtands 100 Leagues North-weſt of *Potoſi*. The Town, which is large, is inhabited by *Spaniards*, *Indians*, and *Mulattos*. The Harbour is good.

† The natural Cauſe of this perpetual Drought, is thus accounted for by *Zarate* the *Spaniſh* Hiſtorian. He obſerves that the South-weſt Winds blow upon the *Peruvian* Coaſt all the Year round; and the Ocean is called *Pacific*, becauſe the Winds never diſturb the Waters. Theſe eaſy Gales always bear away the Vapours from the Plains, before they can riſe and form a Body ſufficient to deſcend in a Shower; but when they are carried farther and higher, they grow more compact; and at length fall, by their own Weight, in Rain. *A Voyage round the World, by* William Betagh, page 263.

there

there happening two or three during our Abode in theſe Parts.

After making ſo long a Stay in *Arica* and *Hilo*, we ſailed for *Lima*, and caſt Anchor before *Piſco* *, which is but forty Leagues from it. There formerly ſtood near this Port a famous City, ſituated on the Sea-ſhore; but it was almoſt entirely ruined and laid waſte by an Earthquake that happened the 19th of *October*, 1682, on which Occaſion *Lima* † ſuffered alſo very conſiderably; for the Sea breaking its uſual Bounds, ſwallowed up that unhappy City, which the *Spaniards* have endeavoured to build at a little farther Diſtance, and a full quarter of a League from the Sea. A large and beautiful College, of our Society ſtood in that City; and another College is now building in the new City. As the reverend Father, Rector of *Lima*, had invited us to come by Land to this Capital of *Peru*, which ſtands near *Callao*, whither our Ships were to ſail, Father *de Braſle* and I went thither, to reſt ourſelves a little after our very tedious Voyage. Our *Spaniſh* Fathers, who had long waited impatiently for our Arrival, indulged us the higheſt Teſtimonies of their Love and Eſteem.

Lima, Capital of *Peru*, and the uſual Reſidence of the Viceroy, is larger than *Orleans*. The Plan of the City is beautiful and regular. It ſtands in a

* This is a Port Town, and the Country about it is mountainous, but the Vallies produce good Wine, a great deal of which is exported.

† 'Tis related that the moſt violent Earthquakes ever felt at *Lima*, were in 1586 and 1687. *Wafer*, who was the laſt mentioned Year in thoſe Seas, tells us, that his Ship felt ſo prodigious a Shock, that he imagined they had ſtruck on a Rock; but afterwards ſounding, he could find no Bottom; and as the Water they took up was mixed with Sand, they were perſuaded that the Shock proceeded from an Earthquake. We are told, that Ships, at 150 Leagues from *Lima*, were ſenſible of this Earthquake.

Plain at the Foot of the Mountains. 'Tis watered by a ſmall River, the Stream of which, tho' ſmall, is yet ſwelled in an extraordinary Manner in Summer, by the Torrents which ruſh from the neighbouring Mountains, when the Snow melts. In the Center of *Lima*, is a large, beautiful Square, on one ſide whereof ſtands the Viceroy's Palace, which is far from magnificent; and on another are the Cathedral, and the Archiepiſcopal Palace. The two remaining Sides are compoſed of private Houſes and Tradeſmens Shops. The ſad Effects of the general Ruin and Deſolation, cauſed by the Earthquake abovementioned, are ſtill ſeen here. As Earthquakes happen very frequently in *Peru*, the Houſes are not built very high. Moſt of thoſe in *Lima* are but of one Story; are built of Clay or Wood, and covered with a flat Roof, which ſerves as a Terraſs. But tho' the Houſes make but an indifferent Figure, the Streets are handſome, wide, ſtrait; and interſected, at certain Diſtances, by croſs Streets, (but narrower) for the Conveniency of Trade. The Churches in *Lima* are magnificent, they being built according to the Rules of Art, and after the beſt Models in *Italy*. The Altars are neat, and very richly adorned; and tho' there are a great number of Churches there, they yet are all vaſtly ſplendid. A great Profuſion of Gold and Silver is employed about them; but then the Workmanſhip is not equal to the Richneſs of the Materials; and the Works in Gold and Silver here, are vaſtly inferior in Beauty and Delicacy to thoſe of *France* and *Italy*. There are five Houſes belonging to our Order, in *Lima*, the chief of which is St. *Paul*'s College.

The Port of *Lima*, commonly called *Callao*, is but two Leagues from the City. 'Tis a very ſafe and large Harbour, it being able to contain a thouſand Ships. Generally about twenty or thirty are

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ſeen lying in it; and theſe are employed by the Merchants for carrying on their Trade to *Chili*, *Panama*, and other Ports of *New Spain*. Some Ships belonging to his *Catholic* Majeſty lie there, but they are unrigg'd, and only rot in the Water. The Fortreſs, which is a ſtrong one, commands the Port, and has a great number of Cannon, all of Braſs.

Here, reverend Father, would be the proper Place for deſcribing this famous Kingdom; for giving you a particular Account of its Government, antient and modern, and its Mines ſo famous throughout all *Europe*; as likewiſe its Qualities, the Manners of the Inhabitants, and the Fruits and Plants peculiar to *Peru*; but as the doing of this would require more Time, and much more Abilities than I am Maſter of, you'll be ſo good as to be ſatisfied with what I here ſend you *.

We

* Captain *Betagh* having given a Deſcription of thoſe Parts, in a Taſte and Manner very different from thoſe with which the Jeſuits favour us, I ſhall give ſome Extracts from him; *Lima* (ſays he) is the Metropolis of *Peru*, and the Seat of an Archbiſhop. 'Tis a regular built City, the Streets being all ſtrait and ſpacious; ſo that you go through it almoſt every Way without turning a Corner. 'Tis compoſed of little Squares, and ſtands in an open Vale, having only a gentle Stream to water it; and which divides it as the *Thames* does *London* from *Southwark*, allowing for the great Diſproportion. The Port of *Lima* is *Callao*, ſeven Miles below it. The Houſes are only one Story high, of twelve or fourteen Foot, becauſe of the frequent Earthquakes in that Country. There are about eight Pariſhes, three Colleges for Students, twenty-eight Monaſteries for Friars, and thirteen Monaſteries of Nuns; ſo that the Religious take up a fourth Part of the City. However, by the eaſy flow of Money, and the vaſt Sums bequeathed, they are all well endowed and ſupported. There alſo are two Hoſpitals for the ſick, poor, and diſabled, in which ſeveral of our Men were kindly looked after. The Length of the City from North to South is two Miles *; the Breadth one and a half; the Wall, with the River,

* *In Mr.* Salmon, *'tis ſaid to be four Miles in Length, and two in Breadth.* Modern Hiſtory, Vol. III. pag. 270.

We now had repoſed ourſelves ſome Months in *Lima*, when our Captains told us, that being unable

ver, making a Circumference of ſix Miles. On the Eaſt Side of the Stream lies the other Part of the City, being joined by a very handſome Stone Bridge of five or ſeven Arches.

I compute that there are now ſixty or ſeventy thouſand Perſons in *Lima*, all Sorts and Colours included; and I don't wonder at any Multiplication in a City which is the Center of ſo much Affluence and Pleaſure. For beſides the natural Increaſe of the Inhabitants, all Ships which trade that Way, whether private or public, generally leave ſome Deſerters who chuſe to ſtay behind, becauſe of the Encouragement which all white Faces meet with.

The Inhabitants are thus diſtinguiſhed.

Spaniards. Natives of *Old Spain*.
Creolians. Born in *America* of white Parents.
Mulattos. Iſſue of White and Negro.
Meſtizos. Iſſue of White and *Indian*.
Quartron Negros. Born of White and Mulatto.
Quartron Indians. Born of White and Meſtizo.
Sambo de Mulatta. Negro and Mulatto.
Sambo de Indian. Negro and *Indian*.

The Iſſue of *Sambo Mulatta* and *Sambo Indian* are called *Giveros*. They are thought to have the worſt Inclinations and Principles, and when known are baniſhed the Kingdom *.

Hence proceed endleſs Denominations according to the Variety of Mixture; and ſome People make it a Science to know the Multiplicity of Caſtes, and to give them a Name; but the abovementioned are the Principal. 'Tis thought creditable to mend the Breed, by aſcending or growing whiter: But a Deſcent or Caſte the other Way is called *Saltatras*, from *Saltare retrò*, to leap backward; and is looked upon as ſcandalous, and the being baſe-born.

Of all Parts in the World, the People here are the moſt expenſive in their Habits. The Men dreſs as in *England*, their Coats being made either of Silk or fine *Engliſh* Cloth, and Hair-Camblets embroidered or laced with Gold and Silver; and their Waiſtcoats commonly of the beſt Brocades. The Women never wear Hoops or Stays, only a ſtitched *Holland* Jacket next their Shifts. They generally throw over their Shoulders a ſquare Piece of Swan-ſkin Flannen, entirely covered with *Flanders* Lace, beſides the

* *'Tis highly unjuſt, to baniſh all ſuch in general, and not limit this Puniſhment to thoſe only who may have committed ſome Guilt. Deſcent or Colour are ſurely, in themſelves, no Crimes.*

ble to sail any farther, they were indispensably obliged to return to *France*. This Resolution did not surprize

the Silver or Gold Lace round the Petticoat. When they walk out, the *Creolian* Women are veiled, but not the *Mulattas*, and they wear no Head-cloaths till the Age of thirty or forty, their Hair being tied behind with fine Ribbons. But the Pride of both Sexes appears chiefly in *Mechlin* and *Brussels* Lace, with which they trim their Linen in a most extravagant Manner, not omitting even their Sheets and Pillows. Besides the covering of the Mantle abovementioned, their Linen is doubly bordered with it at Top and Bottom, with Ruffles of four or five Furbelows hanging down to the Knee. Then as to Pearls and costly Stones, which they wear in Rings and Bracelets for the Neck and Arms, they are very immoderate; tho' the Value is hardly equal to the Appearance.

Of all the Convents in *Lima*, that of St. *Domingo* is the richest. I was present at the Election of a Provincial or Governor of the *Dominicans*. A large triumphal Arch was built cross the Street; the Inside lined with Scarlet Cloth and Velvet, and hung all over with Jewels and wrought Plate. Thro' this Arch the principal People of *Lima* past, with the new Provincial at their Head, he stopping to hear a short Oration spoke by a Girl on that Occasion; and then proceeded to his Convent in order to finish the Solemnity. The Processions in *Lima* are made with greater Pageantry and Shew than those of *Europe*. Many Fireworks are played off on those Occasions, and the Managers of our Playhouses might take many good Hints from their Machinery, *&c.*

The Viceroy's Salary is ten thousand Pounds Sterling a Year, and his Perquisites twice the Sum. All Places are in his Gift, both in the Government and in the Army throughout *Peru*, unless particular Persons are sent and nominated by the King. The judicial Court consists of twelve Judges, not to mention inferior Officers, Council and Solicitors. Here all Causes ought to be determined; but they often are decided beforehand in favour of the Party who gives most Money. Tho' this wide-extended Country abounds in Riches, yet there is not abundance of Work for the Lawyers, the Statutes being few and plain; a very happy Circumstance for the People.

Yet in *Peru* there are Corregidors or Magistrates in Districts from *Lima*, who find Ways and Means to oppress the Poor *Indians*, notwithstanding they are perjured if they trade with them. The poor People live chiefly by Husbandry and by working in the Mines; and the *Spanish* Court have found it necessary to forbid the Corregidors trading with them, in order to secure them the quiet Possession of the Fruits of their Labour. To elude this

Oath,

ſurprize us in any Manner. Thoſe Commanders had their Reaſons for going back; however, we were

Oath, another Perſon procures, underhand, a Parcel of *European* Goods, and diſperſes them among the *Indians*, who, tho' they want none of them, muſt buy them at three or four hundred *per Cent.* more than prime Coſt; a Time being fixed for the Payment of the Money. Theſe Hardſhips are paſt retrieving, becauſe every Magiſtrate knows his Reign is but ſhort, and if he does not make a Fortune he is laughed at. They therefore wink at one another; and as the Diſtance between *Peru* and *Spain* is ſo great, the King's Orders are ſeldom regarded, it taking up two Years to go backwards and forwards, which gives Occaſion for many clandeſtine Acts: For the King, according to Law, ought to have a twentieth Part of all the Gold, and a fifth Part of all the Silver; but there are vaſt Quantities that never pay Duty, which are carried privately over the Continent the North Way, as well as Southward by trading Ships. And tho' prodigious Sums are allowed for the Militia, Garriſons, and Repairs of Fortifications, yet half of them are not applied. Hence we may conclude, that immenſe Sums would come into the Treaſury at *Madrid*, if his *Catholic* Majeſty was but faithfully ſerved.

The Country in *Peru* is naturally ſubject to Earthquakes, but notwithſtanding the Parts near the Coaſts have ſuffered greatly by them, yet the Churches are pretty lofty, and neatly built. That Part of the Building which requires moſt Strength is generally finiſhed with burnt Bricks; but their Houſes are all built of Bamboo Canes, and Bricks dried only by the Weather, which are durable enough becauſe it never rains. The Covering is a Matting with Aſhes upon it, to keep out the Dews, this being the only Wet they have. One would expect it much hotter hereabouts than it is, there being no Proportion between the Heat of this Climate in *America*, and the ſame Degree of Latitude in *Africa*, and for theſe two Reaſons; firſt, the cool Temperature of the Air, proceeding from the congealed Snow on the Mountains, which diffuſes itſelf every way; and ſecondly, the humidity of the Vapours that hang over the Plains, and which are ſo frequent, that when I firſt came to *Lima* I often expected it would rain. Theſe Vapours are not ſo coarſe, nor ſo low as our Fogs, nor ſeparated above like our Summer Clouds; but an Exhalation between both, being ſpread quite round, as when we ſay the Day is overcaſt: So that ſometimes a fine Dew is felt upon the outward Garments, and diſcerned by the Eye upon the Nap of the Cloth. 'Tis a great Happineſs for the People of *Lima* to be thus ſcreened, one half of the Day from the Sun; and though the Afternoon be Sun-ſhine, 'tis yet very tolerable, being

were under the greateſt Concern, ſince we thereby ſaw ourſelves fruſtrated, at leaſt for a Time, of our fondeſt

being mixt with the Sea-breezes, and not near ſo hot as in *Liſbon*, and ſome Parts of *Spain*, which are Thirty Degrees farther from the Equator.

The want of Rain in this Part of the Continent obliged the poor but happy *Indians*, before they were conquered, to make Drains and Canals for bringing down Water from the diſtant Mountains; and this they have done with ſuch great Pains and Skill, that the Vallies are kindly refreſhed, producing Graſs, Corn and Variety of Fruits; to which the Dews above-mentioned, may alſo contribute in ſome little Meaſure.

They have Plenty of Cattle, Fowl and Fiſh, and all Proviſions common to us, Butter excepted, inſtead of which they always uſe Lard. They have Oil, Wine and Brandy, but not ſo good as in *Europe*. They drink much of the Jeſuits Herb *Camini*, brought from *Paraguay* by Land, all *Eaſt-India* Tea being prohibited. They make a Decoction of it, and ſuck it through a Pipe or Quill. 'Tis generally called *Mattea* here, being the Name of the Bowl out of which they drink it. Chocolate is their uſual Breakfaſt, and a grace Cup after Dinner. Sometimes they drink a Glaſs of Brandy for Digeſtion, but ſcarce any Wine at all. In the Kingdom of *Chili* they make a little Butter, ſuch as it is, and their manner of making it is remarkable. The Cream, is put into a Sheep-skin, ſtript off whole, and kept for that Purpoſe: After tying the Ends faſt, two Women lay it on a Table, and ſhake and ſouſe it between them 'till it comes.

Tho' the *Spaniards* are no Friends to the Bottle, Gallantry and Intrigue are here brought to Perfection, they devoting ſo much of their Time to the Service of the Fair, that *Venus* ſeems to keep her Court here. 'Tis thought unpolite not to keep a Miſtreſs, and ſcandalous not to maintain her handſomely. The Women have many Accompliſhments, both natural and acquired: Their Converſation is free and ſprightly, their Motion graceful, their Looks winning, and their Speech and Words engaging. They all have a delicate Shape, not injured by ſtiff-bodied Stays, but left to the Beauty of Nature; ſo that a crooked Perſon is never ſeen among them. Their Eyes and Teeth are particularly excellent, and their Hair being generally of a dark, poliſhed Hue, is finely combed, and platted and tied behind with Ribbons, but never diſguiſed by Powder; for the Brightneſs of their Skin round the Temples, appears very well ſhaded thro' the Hair, like Light in a Landskip.

fondeſt Expectations. Thus, after earneſtly recommending this Affair to Heaven, and humbly beſeeching the Holy Ghoſt to point to us how to act in ſo delicate a Conjuncture, we reſolved to go for *Mexico*, and from thence to the *Philippines*, whence we might eaſily reach *China*. Father *de Rives*, one of our Companions, being very much weakned by the Fatigues he had gone through in our long Voyage, was obliged to return to *France*, on board of the Ships which had brought us to *Peru*.

With regard to us, whom Heaven has hitherto been ſo gracious as to preſerve in good Health, tho'

Tho' all have Amours in *Lima*, yet the Men are careful in concealing them, no indecent Word or Action being allowed in public. They have two uſual Times for theſe Amuſements, one at the *Sieſta*, or Afternoon's Nap, which is commonly with the Miſtreſs; the other is in the Evening croſs the Water in Calaſhes; or at the great Square in the Town, where the Calaſhes meet in great Numbers towards the Dusk. Theſe are ſlung like our Coaches, but ſmaller; and many of them fit only for two ſitting oppoſite. They are always drawn by one Mule, with the Negro-driver upon his back; and it is uſual to obſerve, among theſe Calaſhes, ſeveral of them with the Windows cloſe up, ſtanding ſtill for half an Hour together.

In theſe Paſtimes they have ſeveral Cuſtoms peculiar to themſelves. After Evening Prayers, a Gentleman changes his Dreſs, from a Cloak into a *Montero*, or Jockey coat, with a Linen laced Cap, and a Handkerchief about his Neck, inſtead of Peruke. If he wears his Hair, it muſt be tucked under his Cap, and this flapt all down; ſo that it is an univerſal Faſhion to be diſguiſed ſome Way or other; for thoſe who have no Miſtreſs, are aſhamed to be thought ſtrictly virtuous, and muſt be in ſome Mask or other to countenance the Mode *. But all this is at Night. They have an eſtabliſhed Rule to prevent Quarrels, and that is, never to ſpeak or take Notice of one another, whether they are going in queſt of amorous Game, or viſiting their Ladies; ſo that, in ſhort, the firſt Part of the Night is a Maſquerade all the Year round. *See* Betagh's *Voyage round the World*, pag. 257, &c.

* *Theſe* Spaniards *ſeem to be as diſſolute as the lewdeſt* Greeks. *What Idea are we to form of the Manners of a Place, where a Perſon is to bluſh, merely for his fancying himſelf to be thought chaſte!*

we are fully ſenſible of the Toils we muſt neceſſarily undergo, in our Voyage to *China*, we yet ſhall undertake it with Courage, firmly perſuaded that Heaven will protect us, and bring us happily to the Country we have ſo long panted to viſit.

I am, &c.

J. A. X. NYEL.

Father DE FONTANEY, *to the Reverend Father* DE LA CHAISE.

Cheu-Chan, *a Port of* China, *in the Province of* Chekiam, 18 *Leagues from* Nimpo, 15 Feb, 1703.

Moſt reverend Father,

AS I am returning a ſecond Time to *Europe*, to preſent our reverend Father-general with the preſent State of the Miſſions of *China*, I intend to employ the ſix or ſeven Months which our Voyage will laſt, in giving you a general Relation of all our Tranſactions, for near twenty Years, the Time elapſed ſince our leaving *France*; you being the Perſon to whom, under God, we are moſt indebted for the Progreſs made by us in theſe wide-extended Countries. I acquit myſelf of this Duty much later than would have ſuited my Wiſhes; but a multiplicity of Affairs which required Diſpatch, would not allow me Leiſure ſufficient for expreſſing my Gratitude; or for adviſing with you concerning the beſt Expedients, by which the Goſpel-Labour, and the Converſion of the Infidels, may be promoted.

'Twas about the Year 1684, as you may remember, that Providence gave us an Opportunity of ſending *French* Miſſionaries to *China*. The Mathematicians

ans were employed by his Majesty's Order, in *France*, in rectifying and improving Geography. The royal Academy of Sciences, who had the Direction of this Affair, had sent some of their ablest Members into the several Parts of the Ocean and of the Mediterranean; into *England*, *Denmark*, *Africa*, and the *American* Islands, to make the necessary Observations. But the Managers were more puzzled with regard to the Choice of the Persons who should be sent into *India* and *China*, as those Countries are less known in *France*; and as the Academicians might perhaps not meet with a favourable Reception, or give Jealousy to Foreigners, in the Execution of their Design. For this Reason the Jesuits were pitched upon, as having Missions in all those Countries; and as their Vocation is to visit all Places where there is a Likelihood of making Converts.

The late Monsieur *Colbert* was pleased one Day to invite Mr. *Cassini* and I, to communicate his Designs to me. That sagacious Minister addressed me in the following Words, which I shall never forget. *The Arts and Sciences (Father) are not of so much Worth, as to merit your taking the Pains to cross the Seas* *, *and to live in another World, far removed from your native Country and your Friends. But as a Desire of converting Infidels, and winning over Souls to Christ, often prompt the Fathers of your Society to undertake such Voyages, I wish they would make all possible Advantages of those Opportunities; and that, whenever they are not fully employed in Preaching, they would make a considerable number of Observations in the several Places*

* If the great Mr. *Colbert* did express himself to the Jesuit in this Manner, he possibly thought differently; it not being natural to suppose, that a Minister of his Abilities should imagine, that the Improvement of the Arts and Sciences are not of so much Consequence, as to deserve that the greatest Hazards should be run for the Sake of improving them.

they visit, for the greater Improvement of Arts and Sciences.

This Design was not then put in Execution, and the Death of that great Minister suspended it for some Time: But his Majesty being determined, two Years after, to send an Embassador extraordinary to *Siam*, Marquis de *Louvois*, who succeeded Mr. *Colbert*, desired our Superiors to chuse six of our Fathers, well skilled in the Mathematics, in order to send them into the abovementioned Country.

I had taught the Mathematics eight Years in our College in *Paris*, and had earnestly desired, for above twenty Years, to be sent as a Missionary into *China* and *Japan*: But whether I was judged unworthy, or that Providence reserved me for another Season, I continued in *France* 'till this Time. As soon as it was known that I was seeking for Missionaries to be sent to *China*, a great Number of very excellent Persons presented themselves for that Purpose, among whom Fathers *Tachard*, *Gerbillon*, *le Comte*, *de Visdelou*, and *Bouvet*, were made Choice of.

These Fathers, and myself, being come to *Brest*, we sailed from thence the 3d of *March*, 1685, after having been admitted Members of the Academy of Sciences; and furnished, by his Majesty's Orders, with the several Mathematical Instruments necessary for making Observations. Having passed the Line, we discovered all the Constellations in the Southern Hemisphere. There are very few remarkable Stars near the Antartic Pole, but the Heavens are full of them along the milky Way, from *Scorpio* to *Sirius*. We don't perceive any Thing sensible in the Northern Part. The great and little Clouds are very particular; the small one appearing as big as the Moon, tho' not above half the Size of the great Cloud. When survey'd thro' a Telescope, they don't seem to be a Cluster of small Stars, like

like the *Præsepe Cancri*, or milky Way; nor even to be of a darkish, White Colour, like the cloudy *Andromeda*, or the Head of Comets; but they appear with all the Beauty of the rest of the Sky.

The Foot of *Cruzero*, marked ζ in *Bayer*, is a double Star, composed of two very glittering small Stars, distant from each other about the Length of their Diameter. It contains a third, at a little farther Distance from the other two, but much smaller.

We made some Observations at the Cape of *Good Hope*, and in our Passage from the Cape to the Streights of *Sunda*, of which the Public has been already informed. We made several others in *China*, all which I sent into *Europe*; and Part of them will be inserted in Father *Gerbillon*'s Voyages into *Tartary*, which will soon appear in Print. You was told, in Father *Tachard*'s first Voyage, the kind Reception we met with from the *Dutch*, at the Cape of *Good Hope* and in *Batavia*. Gratitude obliges me to declare again, that Words could never express the Civility they shewed us. We there found several *Roman Catholics*, some of whom were so happy as to confess themselves, which they had not an Opportunity of doing for several Years. These poor Creatures are very much to be pitied. They leave their native Country inconsiderately; go to *Holland*, and there enter into the Service of the *Dutch East-India* Company, by whom they are sent to *India*, whence they are not allowed to return. But their greatest Misfortune is, the being denied the Exercise of their Religion in that Country; and there being no such Thing as Masses, Confessions, Communions, or Priests to remind them of their Duty, and assist them in their expiring Moments. Perhaps a greater Number of People would enter among the *Dutch*, and even serve them more faithfully, if they would but allow the *Roman Ca-*

tholics the free Exercise of their Religion, or at least procure them the Necessaries they stand so much in need of. After comforting them to the best of our Power, we exhorted them to persevere in the Faith, to keep strictly God's Commandments, and to suffer Evils with Patience.

We arrived at *Siam* about the End of *September*, 1685, our Voyage having been very propitious. We met with a most gracious Reception from the King, and Mr. *Constance* his Minister. We endeavoured, during our Abode in this Kingdom, not to be useless in it. Fathers *Gerbillon* and *Visdelou* preached the *Advent* and *Lent* Sermons in the *Portugueze* Church; and when we were not in *Loovo*, we always heard the Confessions regularly, in that Church, on *Sundays* and all Festivals.

Before my leaving *Paris*, I had agreed with M. *Cassini*, to observe an Eclipse of the Moon, which was to happen in that City the tenth of *December*, 1685, about Nine at Night; and in the Kingdom of *Siam* the 11th of the same Month, about three or four in the Morning. As it was to be total, and might be seen in *Paris* and *Siam* at the same Time, it was very proper to determine exactly, the Difference of Longitude of these two Meridians; for which Reason we resolved to be extremely accurate. The King of *Siam* hearing of our Design, ordered the Observation to be made in his Presence. He was then in *Tsee-poossone*, a League above *Loovo*. This is a Palace built by him on the side of a Bason, at the Entrance of a Forest, where he used to divert himself with hunting Elephants.

We had prepared for the King of *Siam* an excellent Telescope, five Foot long, thro' which he saw the Eclipse; we observing it, at the same Time, four or five Steps from him, with Mr. *Constance*, who discoursed with him, and served as Interpreter, whenever he asked us any Questions. The King having

having ſeen, the Night before, one of the Schemes of the Moon, which has been engraved at the Obſervatory in *Paris*, cried aloud, as he was looking at the Moon thro' the Teleſcope, *This is the very Thing I ſaw Yeſterday in the Scheme.* The Eclipſe being remarkably encreaſed, he aſked why it appeared reverſed in the Teleſcope; and after its total Immerſion, why the Moon's Body was ſtill viſible, ſince it received no Light from the Sun? Theſe judicious Queſtions proved the Solidity of the Genius of the King, who, on this Occaſion, gave us particular Marks of his Favour; and theſe would have increaſed, had not his Death, which happened ſoon after, in the manner univerſally known, broke off the mighty Deſigns he had formed for the Service of Religion, and the Glory of the *French* Nation.

We ſailed from *Siam* for *China*, in *July*, 1686. There were ſeveral Ships in the Road at that Time, ſome bound for *Macao*, in *China*, ſome for *Canton*, and for other Ports of that Empire. Mr. *Conſtance* ſaid, that they were all at our Service, but adviſed us not to go to *Macao*; as did likewiſe the Biſhop of *Metellopolis*, and Father *Maldonade*, Superior of the Houſe of the *Portugueze* Jeſuits.

Perſons of an upright Mind, who eſteem a Nation, are eaſily perſuaded that it entertains a reciprocal Affection for them, and therefore may be ſafely truſted. For this Reaſon, the Suſpicion which was endeavoured to be raiſed in our Minds, with regard to the *Portugueze*, made little or no Impreſſion upon us, ſo that we reſolved to ſail for *Macao*. Mr. *Conſtance* ſeeing us thus fixed in our Reſolution, imagined we had certain Aſſurances, from that Quarter, which were unknown to him; and therefore he now employed his whole Endeavours to procure us the ſtrongeſt Recommendations poſſible to the Officers of the City. The King of *Siam* himſelf was

pleaſed to write a Letter to the Governor, to engage him to treat us with Civility: And imagined he had the more Right to do this, as he was kind to the *Portugueze*, who come and trade every Year in his Dominions.

But God, whoſe Eye was over us, did not think fit to make our Voyage ſucceſsful. The Ship we were on board of was thought very ſound and tight, but proved very crazy; ſo that, after five Days ſail, ſhe leaked in every Part. The Pilot who ſteered her had been ſhipwreck'd four or five Times; and this Man being reſolved at all Hazards to reach *Macao* that Year, would ſtill go forward, tho' the Wind was contrary, and increaſing every Moment. We were driving towards the Coaſt of *Cambodia*, where we ſhould have periſhed miſerably, in a few Hours, had not our Captain forced the Pilot to ſubmit; to ſail before the Wind, and ſeek for the firſt Shelter we could meet with. I never was in greater Danger, in theſe Seas, than on this Occaſion.

As we had not ſet ſail above ſix or ſeven Days, we imagined it was not too late for us to reach the Bar of *Siam*, and to embark in another Ship, in order to get to *China* that Year. We therefore took Guides, to conduct us thither the ſhorteſt Way through the Foreſts, but all to no Purpoſe. Theſe Guides, after rambling a Month, brought us back, quite oppreſſed with Fatigue, to our Ship, which, making eaſy Sail, was come to the River of *Siam* in *September*, at which Time the Monſoon for ſailing to *China* was over. We met the King of *Siam*'s Gallies, which the Prince was ſo gracious as to order out for us, the Inſtant he heard the ill Succeſs of our Voyage.

Our Return gave infinite Pleaſure to Mr. *Conſtance*, who had ſhewn great Reluctance at our going away. The Fear of our being ill treated in

Macao

Macao was not without Foundation; for the *China* Ships returning to *Siam* ſome Months after, we heard that Orders had been diſpatched from *Portugal*, to ſeize, in *Macao*, all ſuch apoſtolical Vicars and Miſſionaries as ſhould be found on Board any Ships whatſoever, except thoſe of *Portugal*. We ſaw this Order put in Execution that very Year. A *Franciſcan* of *Manila*, in the *Philippines*, who ſailed from *Siam* at the ſame Time with us, was ſeized at his Arrival, together with the Captain who had brought him. He afterwards was ſent to *Goa*, from whence he got Leave, with the greateſt Difficulty, to return to the *Philippines*.

The following Year we ſubmitted entirely to the prudent Direction of Mr. *Conſtance*. This Miniſter always honoured us with peculiar Marks of his Friendſhip and Protection. The Circumſtance for which we chiefly valued him, was the high Regard he ſhewed to Religion, which excited him to form the moſt glorious Projects for the Propagation of the Goſpel. He protected all the Miſſionaries and apoſtolical Vicars, and aſſiſted them in getting to their ſeveral Miſſions, by ordering all ſuch Captains of Ships as ſailed from *Siam*, to carry them ſafe to *Cambodia*, *Cochin-China*, *Tonquin*, or *China*; beſtowing, at the ſame Time, the moſt liberal Alms upon them. He rebuilt the Churches of the Jeſuits and *Dominicans* in *Siam*; and the *French* Clergy are infinitely obliged to him.

We have frequently bewailed the tragical End of this great Man; and it affected us the more, as it was impoſſible for him to avoid it: But Heaven, who called him that Inſtant, inſpired him with ſuch a Strength of Mind, as enabled him to bear up againſt this ſevere Shock. The *Siameze*, who treated him ſo barbarouſly, doubtleſs inveighed againſt him for the noble Alms he had beſtowed; and for the mighty Endeavours uſed by him, in order to

fix

fix the *Chriſtian* Religion on the moſt ſolid Baſis in *India*. But the very Circumſtance which made him guilty, in their Eyes, furniſhes us with the ſtrongeſt Reaſon to believe that God was merciful to him.

I forbear to ſpeak of the illuſtrious Madam *Conſtance*; it being impoſſible to think of what that Lady ſuffered, in this ſad Revolution, without the deepeſt Concern. Our Countrymen in *France* are not ignorant of the extreme Miſery ſhe is ſtill reduced to; and 'tis a melancholy Circumſtance that they have it not in their Power to ſuccour her, in a manner agreeable to their Wiſhes.

We left *Siam* a ſecond Time, the 19th of *June*, 1687, going on Board a *Chineze* Ship which was ſailing for *Nimpo*. Beſides our having taken all the neceſſary Precautions in this Voyage, Heaven was pleaſed to beſtow its Bleſſing upon us in the moſt viſible manner.

The *Chineze* who conducted us ſeemed vaſtly ſuperſtitious. They had a little Idol in the Stern of their Ship, before which they kept a Lamp burning Day and Night. They frequently offered to it, before they ſat down to Meals, the Meats prepared by them for their own eating. But perceiving that we would never taſte of ſuch as had been thus offered, they always laid a Portion aſide, and never preſented it to the Idol. But this was not all the Worſhip they paid to the Idol in queſtion. The Inſtant they ſaw Land, the Perſon who had the Direction of the Idol, took painted Pieces of Paper, cut in the Shape of Waves, and threw them into the Sea, after making a very low Bow. Whenever it was a calm, the whole Crew burſt into loud Cries, at Intervals, as though to call back the Winds. In tempeſtuous Weather, they would throw Feathers into the Sea, to quiet the Storm, and drive away the Devil; but this ſpread an inſupportable Stench in every Part of the Ship. But

their

their Zeal, or rather their Superſtition, increaſed, at the Sight of a Mountain, ſeen by thoſe who paſs the Canal of *Cochin-China*. For the Sailors, beſides bowing and kneeling as uſual, and throwing Papers, half burnt, into the Sea, began to frame a Ship four Foot long. This Ship had her Maſts, Ropes, Sails, Streamers, Compaſs, Rudder, Long-boat, Cannon, Proviſions, Goods, and even Account-book. On her Stern, her Head, and her Ropes, were placed as many little Figures of painted Paper, as there were Men in our Ship. They put this little Veſſel into a Litter, raiſed her with many Ceremonies, and carried her up and down the Ship, a Drum beating, and a Braſs Baſon ſounding at the ſame Time. A Sailor, habited like a *Bonze*, led up the March; and flouriſhed a long Stick, ſometimes roaring aloud. At laſt ſhe was let down gently into the Sea, the Spectators keeping their Eyes upon her till ſhe diſappeared. The *Bonze* went to the higheſt Part of the Stern, and there continued his Noiſe, probably by way of wiſhing her good Voyage *.

We were becalmed four Days, being off *Emoui*, a City of *China*. The Sky was now overſpread with very black Clouds; and the Wind blowing ſometimes North, and North-Eaſt, threatned us with a furious Storm. The *Chineze* being very much terrified, invoked their Idol with greater Fer-

* This puts me in mind of two frolickſome young Women, who were on board the Galliot (a Veſſel which will hold 200 Perſons, and a Kind of *Noah*'s Ark, all Sorts of People being admitted into it) that goes, upon the River *Seine*, from *Paris* almoſt to St. *Cloud*. Theſe *French* Girls made a Paper-Boat, and throwing it into the Water, amuſed themſelves with ſeeing it drive along with the Current. Many of the Paſſengers gazed at this Paper Veſſel, and ſeemed mightily diverted with its Voyage. The Difference, I believe, between the *Chineze* and the *French* Girls in putting their ſeveral Veſſels into the Water was, the former did it in a religious View; whereas the latter, I ſuppoſe, thought of their Sweethearts on that Occaſion.

vency than ever; and dreading one of the Storms, which make the moſt terrible Havock in thoſe Seas, attempted ſeveral Times to get aſhore, but to no Purpoſe. They all continued mournfully ſilent, and were offended at the Miſſionaries for talking to one another. Our Interpreter informed us of this privately; and declared, that they thought our Tranquility and Compoſure of Mind was as bad an Omen as the Calm. We made a Vow to St. *Francis Xavier*, Patron of thoſe Seas, in order to obtain a propitious Wind. Heaven indulg'd our Wiſhes next Morning, ſo that we proceeded happily, between the Province of *Fokien*, and the Iſland of *Formoſa*, ſome of whoſe Mountains terminated the Horizon.

At thirty or forty Leagues from *Nimpo*, we enter a Labyrinth of Iſlands, lying high, among which a Ship ſeems loſt. We then thought it ſafeſt to mark the Courſe which our Ship took, the Lands it paſſed between, and the Way it bore; and to draw a particular Chart of theſe ſeveral Things, for the Uſe of ſuch Perſons as ſail in thoſe Seas. This Chart points out our Courſe only, tho' there are others equally ſafe, and perhaps better for Ships of large Burthen, between thoſe Iſlands; for I remember that our Pilots often threw out the Sounding-line, and found but four Fathom Water in ſome Places.

The *Engliſh* are beſt acquainted with thoſe Seas; of which they drew a general Chart three Years ago. They have taken the Soundings every where, and viſited all theſe Iſlands; and thereby know which of them are inhabited, and which are proper for watering. This took them ſix Months, and is a Work worthy the Curioſity and Induſtry of that Nation. I have ſeen one of theſe Charts, beautifully drawn from a large Scale, now in the Hands of Mr. *Catchpole*, a worthy Gentleman, at this Time

Time Conſul of *China*, and Preſident over the whole Trade which the *Engliſh Eaſt-India* Company carries on in that Country.

We at laſt caſt Anchor before the City of *Nimpo*, the 23d of *July*, 1687, thirty-four Days after our leaving the Bar of *Siam*, and two Years and a half ſince our Departure from *France*. I ſhall not mention the Joy we felt, nor the Prayers we offered up to Heaven, when we found ourſelves arrived at the Land we ſo ardently wiſhed to ſee.

Nimpo, which ſome *Europeans* have called *Liampo*, is a City of the firſt Claſs of the Province of *Chekiam*, and a very good Port in the *Eaſtern Sea*, oppoſite to *Japan* *. 'Tis ſituated, according to our Obſervations, in twenty-nine Degrees, fifty-ſix Minutes North Latitude, and ſtands five or ſix Leagues from the Sea. Ships come up to it in a ſingle Tide, along a very fine River, whoſe Breadth is, at leaſt, one hundred and fifty Fathoms, and its Depth every where ſeven or eight Fathoms, Salt-houſes ſtanding on each ſide, with Villages and fruitful Fields, which are terminated by high Mountains. The Mouth of the River is defended by a Fortreſs, and a ſmall City of the third Claſs called *Ting-hay*, ſurrounded by Towers and ſtrong Walls. Here is an Office, where they take an Account of all Ships which enter the Harbour. The *Chineze* Merchants of *Siam* and *Batavia* come annually to *Nimpo*, for Silks, this Province furniſhing the fineſt in all *China*. Thoſe of *Fokien*, and the reſt of the neighbouring Provinces, are reſorting to it perpetually.

The Merchants of *Nimpo* carry on a great Trade with *Japan*, whither they uſed to reſort as early as the Time of St. *Francis Xavier*; and 'twas probably from them that he learnt the ſeveral Particulars

* It lies a ſmall Matter lower than *Japan*, in *M.ll*'s Map now before me.

con-

concerning *China*, which he wrote to *Europe* not long before he died. We may conclude that he intended to go to *China* in one of their Ships. *Liampo*, Lib. IV. Epiſt. I. ſays he, *is a great City of* China, *not above an hundred and fifty Leagues from* Japan. *I have ſtrong Reaſons to believe, that this will be as the Gate by which the Miſſionaries of our Company will get acceſs to this great Kingdom; and that the other Friars will have an Opportunity of coming thither afterwards, to gratify their ardent Deſire of converting Infidels. I therefore intreat all ſuch as wiſh for the Converſion of that People, to recommend this Affair to Heaven.* Lib. III. Epiſt. V. 'Tis probable, that at this Time, he had ſome Thoughts of addreſſing the Emperor of *Japan* himſelf, and of deſiring a Paſſport: It being ſaid, that this Prince then held ſo amicable a Correſpondence with the Emperor of *China*, that he even made uſe of one of his Signets, to ſeal all Patents and Paſſports for Ships; and for the Safety of all ſuch Perſons as he was deſirous of ſending thither.

I believe, reverend Father, we are the firſt who took this Courſe, which was pointed out even in the Infancy of our Society, by the Apoſtle of *India*; and he himſelf would probably have come this Way to *China*, had not the Embaſſy of *James Pereira* been rendered fruitleſs, by the Avarice and Jealouſy of the Governor of *Malacca*; and had St. *Francis* but choſe to go to *Nimpo*, rather than to *Sanchan*, where he died.

'Tis related by Father *Martini*, that the Jeſuits had a Church at *Nimpo* in his Time; but this Church muſt have been entirely deſtroyed, during the Invaſion of the *Tartars*; we not finding, at our coming thither, the leaſt Footſteps of ſuch a Building, or of the *Chriſtian* Faith. The Inhabitants were even ſo little accuſtomed to ſee *Europeans*, that the Populace

pulace flocked to gaze at us, as tho' we had been Men of a different Species from themſelves *.

Theſe

* *Nimpo*, called by the *Chineze Ningpo*, is, in Father *du Halde*'s Account of *China*, a very good Port. 'Tis a City of the firſt Claſs, and has four of the third under its Juriſdiction. It is ſituated on the Confluence of two ſmall Rivers, which after their Union form a Channel that reaches to the Sea, and is deep enough for Veſſels of 200 Tons. Theſe two Rivers water a Plain ſurrounded almoſt with Mountains, and form a Kind of Oval Baſon. The Plain, which is ſo well cultivated that it reſembles a Garden, is full of Towns and Houſes, and watered by a great Number of Canals which fall from the Mountains. The Canal, upon which one Part of the Suburbs ſtands, extends to the Foot of the Mountains; is ſeparated into three Branches; and is about five or ſix thouſand Fathoms long, and ſix or ſeven broad.

Within this extent of Ground, are ſixty-ſix Canals to the right and left of the principal one, ſome of which are broader than the chief Canal. This vaſt Quantity of Water, thus conducted with Art, renders the Plain exceedingly fruitful, and cauſes it to yield two Crops of Rice, beſides which, the *Chineze* alſo ſow Cotton and Pulſe. Here are a great Number of Tallow-trees.

The Air is every where healthy, and the Country pleaſant and open. The Sea abounds with Fiſh, all Kinds of Shell-fiſh, and good Lobſters. In the Beginning of the Summer, the *Chineze* catch a Fiſh called *Hoang*, or the yellow Fiſh, which is much ſought after on Account of its delicate Taſte; but as theſe will not keep long out of Water, they are put in Glaſſes, and by that Means carried to any Part of the Empire. The Walls, of *Nimpo* are 5074 geometrical Paces in Circumference; and from the Eaſtern to the Weſtern Gate, through a Street which lies almoſt in a direct Line, are 5274 large Paces. The Walls which are built of Free-ſtone, are in good Repair, and capable of every Kind of Reſiſtance, except that of a Cannon-Ball.

There is an Entrance into the City through five Gates, beſides the two Water-gates, as the *Chineze* call them, theſe being two great Arches that open through the Walls, to give Paſſage for the Barks in and out of the City, which ſeveral Canals divide. The only conſiderable Building on the South-weſt Side is a Brick Tower ſeveral Stories high; and before the Eaſtern Gate, lying moſt to the South, is a Bridge built over the *Kin*, and conſiſting of ſixteen flat-bottomed Barks, faſtned together with Iron Chains, about forty Fathoms long.

In the Chineze *Paeleoo*, or *Pifan*, or triumphal Arches, as we call them, the Rules of Architecture are chiefly ſeen. The Streets, which are very narrow, appear more ſo, on Account of the

These *Mandarins*, when Notice was brought of our Arrival, desired a Visit from us, and behaved with Civility. They then asked what was the Motive of our coming into their Country. We answered, that the Fame which the Emperor had all the World over, and the Liberty he allowed Foreigners to enter into his Ports, had prompted us to undertake this Voyage; that our Design was to live with our Brethren, in order to serve the true God; and that we had heard, with the utmost Sorrow, that several of them were dead; and that most of the rest, oppressed with old Age and Infirmities, desired our Assistance.

I added, that Father *Ferdinand Verbiest* had invited me, by a Letter which Father *Couplet* had brought into *Europe*, to come into *China*. These *Mandarins* seemed to have a particular Regard for Father *Verbiest*, and to be pleased with our Answers; so that, had it been in their Power, they doubtless would willingly have granted our Request, of retiring to some of the Churches of our Society. But the Viceroy having our Religion in Abhorrence, their good Intentions were of no Service to us. He

the Pent-houses which are over the Shops, insomuch that two of our large Coaches could not pass without Difficulty. This City was sacked during the last War, but has flourished for some Years past. There is a large Garrison here.

The Entrance into *Nimpo* is difficult, especially for large Ships, there being but fifteen Foot over the Bar in the highest Tides. The *Chineze* Merchants of *Siam* and *Batavia* come into these Parts every Year to purchase Silks, which are the finest in the Empire; and the People of *Fokien*, and of other Provinces, resort thither continually. These People also carry on a great Trade to *Japan*, *Nangazaki* being distant but two Days sail from thence. The *Chineze* carry thither Silks, Stuffs, Sugars, Drugs, and Wine; and bring back Copper, Silver, and Gold. About eighteen or twenty Leagues from *Nimpo* is an Island called *Cheo chan*. Its harbour is very good, but not commodious for Trade; and it is here that the *English* landed by Chance, at their first Arrival; they not being able to find *Nimpo*, among the Islands on this Coast.

blamed them for permitting us to take a House in *Nimpo*, tho' the Heat was so violent, that it would have been impossible for us to have continued on board our Ship. He afterwards wrote to the Tribunal of Rites, desiring that all such Masters of *Chineze* Ships, as traffick with the neighbouring Kingdoms, might be forbid bringing any *Europeans* into *China*. He possibly hoped, as the Answer sent by the Tribunal of Rights was unfavourable to us, that he might be at Liberty to confiscate our Ship to his own Advantage, and seize upon every Thing belonging to us.

In the mean Time, we immediately sent Notice of our Arrival to the Jesuit who resided in *Hamcheu*, Capital of the Province, tho' we did not yet know his Name. We dispatched, at the same Time with our Letters, those which you was pleased to give us for Father *Verbiest*. By the particular Providence of God, it happened that the Missionary of *Hamcheu* was Father *Prosper Intorcetta*, a *Sicilian*, who had been imprisoned and banished in the last Persecution. Upon his coming into *Europe* in 1672, about the Affairs of his Mission, I had wrote to him, to inform him of the Desire I had of meeting him, and of devoting myself to the Service of the Church of *China*. He therefore was overjoyed when Word was brought of our being come so near. *God be praised*, says he, *for the Mercies which he, at last, has extended to us. He saved you from Shipwreck, to preserve, by your Means, this afflicted Mission, which was daily decreasing for Want of Labourers.* He immediately sent us one of his Catechists, a Bachelor, with two of his Servants; informing us of the manner in which we should behave towards the *Mandarins*.

Perceiving afterwards, by the Letter we sent him, what were our Views, he thus answered us again, in the Fullness of his Heart; *You have given me the*

moſt ſatisfactory Account with regard to every Thing I deſired to know. The Moment I heard of your Arrival in Siam, *I figured to myſelf the ſeveral Particulars you mentioned to me: I know not whether it was owing to a particular Inſpiration, or barely to Conjecture; this I can affirm, that I waited for you with the utmoſt Impatience, and your Arrival gives me the higheſt Conſolation.*

The only Circumſtance which diſturbed the Joy of this holy Man, was the Reſolution which the Viceroy of *Chekiam* had taken, to write to the Tribunal of Rites, in order that we might be commanded to leave *China.* He addreſſed Heaven on this Occaſion; and cauſed public Prayers to be offered up, in our Favour, in his Church.

During our Stay in *Nimpo*, we had more than one Opportunity of diſcourſing with the *Mandarins* concerning the Greatneſs and Power of God. The whole Country had been three or four Months without Rain, which deſtroyed the Harveſt, and made the Inhabitants dread a general Famine. Faſts were therefore appointed in the City, and Prayers in the ſeveral Pagods. The Governor, who was uneaſy on this Occaſion, thought proper to conſult us with regard to the Cauſe of this Drought; enquiring, whether we ever had any ſuch Thing in *Europe*, and the Methods we uſed in order to deliver ourſelves from it. We replied, that as the God we worſhipped was omnipotent, we always addreſſed him for that Purpoſe; and reſorted to our Churches, to implore his Mercy. *But we have done the very ſame*, replied he, *for above a Month: We go to the South-gate, and to the ſeveral Pagods in the City, but all to no Purpoſe. This does not ſurprize us*, anſwered we; *and if you will permit us to ſpeak freely, you ſhall be told the true Cauſe.* We then began to diſcourſe the Governor concerning God; and informed him, that he had created the Heavens, the Earth, Man,

and every Thing in the Univerſe: That all Things were dependant on him, Rain and Drought, Famine and Plenty, Evils and Bleſſings, with which he either puniſhes or rewards Mankind as he ſees proper: That addreſſing him, after the manner we did in *Europe*, we prayed to the Power whom it was our Duty to implore: That he being the ſupreme Lord of all Things, is therefore able to hear and anſwer our Prayers. *But 'tis different*, replied we, *with regard to your Gods; they have Eyes, and ſee not; Ears have they, but hear not; and that becauſe as theſe falſe Deities were formerly mere Men, they therefore were not able to exempt themſelves from the common Law of Mortality, nor the uſual Conſequences of Death: As therefore they have neither Senſation or Power at this Time, 'tis no Wonder they don't hear you. The Title of Deities, which they owe to the Favour of the Emperors, or to the Superſtition of the common People, does not add the leaſt Prerogative to what they were in themſelves; nor inveſt them with any real and true Power, in order for them to diſpoſe of Rain, or to command upon Earth over other Men.*

The Governor gave us a patient Hearing, and deſired us to implore our God for Rain. *That we'll do willingly*, replied we; *but as all the People ſtand in need of that Bleſſing, it is not fit that we only ſhould addreſs Heaven for this Purpoſe. Well*, ſays he, *I'll viſit you, to Morrow; in order to worſhip the God of Heaven, and offer him Incenſe.* We were making Preparations for the Ceremony, when Word was brought that the Governor, immediately upon his leaving our Houſe, on the Morrow, intended to go with all the reſt of the *Mandarins* of the City to a neighbouring Mountain, there to ſacrifice to the Dragon of the Waters. We therefore were of Opinion, that a divided Worſhip would not be agreeable to God; for which Reaſon we ſent our Interpreter, to inform him that a Man could not

worſhip two Maſters; and that if he would do us the Honour to come and worſhip the true God in our Houſe, he muſt not go elſewhere. The Governor anſwered, that as he was obliged to go to the Mountain next Day, he therefore could not come to us. Some Days after this a little Rain fell; but it was followed by ſo violent a Storm, and ſo furious a Wind, that the Country was laid waſte, and a great Number of Ships were loſt on the Coaſt. 'Tis thus Heaven ſometimes puniſhes Sinners; permitting the Remedies which they deſire moſt earneſtly to be a ſecond Puniſhment to them, and a greater Evil than any they had felt before.

The ſecond of *November* we were informed, that the Emperor invited us to *Peking*, he having ſent the gracious Order following: *Let them all come to my Court. Such as are ſkilled in the Mathematicks ſhall reſide there, and ſerve me; and the reſt may go into the Provinces as they ſhall think proper.* The Inſtant the Imperial Order was ſignified to us, we were invited by the principal *Mandarins* of *Nimpo*, to congratulate us on the Honour which the Emperor had done us. We ſet out immediately, and paſſed thro' *Hamcheu* *, Capital of the Province, where

* *Hamcheu* is one of the wealthieſt and largeſt Cities in *China*. 'Tis chiefly conſiderable on Account of its Situation, which is as advantageous as poſſible; alſo for the prodigious Number of its Inhabitants, the Conveniency of its Canals, and the Trade carried on there, of the fineſt Silk in the World.

According to the *Chineze* Proverb, 'tis the terreſtrial Paradiſe. 'Tis almoſt of an orbicular Form, and about four Leagues in Circumference, excluſive of the Suburbs. From the Eaſt Gate to the North is one League. It is ſaid to contain above a Million of Souls; the Officers who levy the Taxes having, upon their Liſt, the Names of about 300,000 Families, in the City only.

The Walls of *Hamcheu* are very lofty and thick. The Water flowing in the Canals of the City is not clear; and upon the Canals of the Suburbs are a prodigious Number of Barks, where whole Families dwell as in a Diſtrict. The Streets are very narrow,

where we had the Conſolation to ſee Father *Intorcetta*, and to ſpend ſome Days with him. The *Chriſtians* whom he had ſent, received us on the River ſide, and accompanied us to the Church, whither the Father waited for us. He led us to the

row, but the Shops are commodious, and the Merchants abound in Wealth. Theſe Streets are embelliſhed with triumphal Arches, but chiefly in Places of great Reſort. There are ſeveral Monuments ſet up in honour of ſuch *Mandarins*, as had diſtinguiſhed themſelves in the Diſcharge of their Office, or were promoted to the principal Dignities of the Empire. Here likewiſe are four great Towers, ſeveral Stories high. There alſo are 7000 Men, in Garriſon, under the *Tartarian* General, and 3000 under the Viceroy.

Tho' there are large Gardens in this City, and the Houſes are but of one Story, 'tis ſurprizingly populous. The principal Streets are crouded like thoſe of *Paris*, but with this Difference, no Women are ſeen in them. There is a Fortreſs for the *Tartarian* Troops, which is ſeparated from the City by a Wall. A River runs cloſe by the Walls, and is a full League broad in this Place.

Hamcheu is properly the Region of Silk, this being the chief Commodity wrought there. 'Tis ſaid that there are 60,000 Perſons at work within the Walls; if ſo, there muſt be ſeveral hundred thouſands in the Parts adjacent, as Silk is wrought in almoſt every little Village. The flowered Taffetas and Sattins called *Lintſe*; and others quite plain, but cloſe worked and even, called *Lao fang ſe*, made in this City, are reckoned the beſt in the whole Empire, and moſt in requeſt. But that which makes this City delightful is a ſmall Lake called *Sihoo*, in the Neighbourhood. This Lake is about two Leagues round, and its Waters are clear as Chryſtal, ſo that the ſmalleſt Pebbles are ſeen at the Bottom. The Banks, where the Waters are ſhallow, are quite covered with the Flowers of *Lien hoa*. In this Lake are Piles, whereon handſome Walks are laid, which are paved with large ſquare Stones, for the Conveniency of Foot Paſſengers. Here alſo are Cauſeways lined with Free-ſtone; with Openings for Boats to paſs thro', and Bridges over theſe Openings.

In the Center of the Lake are two ſmall Iſlands, to which People commonly reſort after having diverted themſelves upon the Water, in one whereof a Temple ſtands with Houſes for Entertainment. The Sides of the Lake are alſo adorned with Temples, and large Monaſteries of *Bonzes*; together with fine Houſes, among which is a ſmall Palace for the Emperor, who makes uſe of it whenever he travels into the ſouthern Provinces. See *Father du Halde's Account of* China.

high Altar, where, proſtrating ourſelves before our Saviour's Image, we worſhipped the Lord who had been ſo very gracious to us. We afterwards turned to the Father, when we embraced one another with the utmoſt Tenderneſs. Our Joy and Gratitude were expreſſed by our Tears rather than by our Words. This Father, who died ſome Years ſince, was at that Time Vice-provincial of our Society in *China*. Tho' quite hoary, and about threeſcore, he yet was hale and vigorous. I have brought his Picture into *France*. 'Tis that which was painted after his Death; and which, agreeably to the *Chineze* Cuſtom, was carried in the Proceſſion when his Body was laid in the Grave.

We were honourably received in all the Cities through which we paſſed from *Hamcheu* to *Peking*; being accompanied by a Mandarin, who provided us with every Thing neceſſary. I know that ſome Perſons in *France* cenſure the Miſſionaries, for accepting the Honours which are paid them in *Heathen* Countries. This I can affirm, that we don't ſeek after them, but avoid them as much as poſſible; but no one who travels by the Emperor's Orders, can refuſe ſuch Diſtinctions. That Man would be conſidered as a Cheat, in the ſeveral Cities he was to paſs through, who ſhould call himſelf as Envoy; one ſent for by the Prince, and not obſerve the Article of the Ceremonial. The Advantage we gain by it, and which methinks no one would ſlight, is, that ſuch Miſſionaries as travel with theſe honourable Marks of Diſtinction, recommend to the Mandarins of the various Provinces they paſs through, the ſeveral Miſſionaries who reſide in their Juriſdiction; and ſoften the Perſecutions which they ſometimes ſuffer through the Malice of the *Heathens*; not to mention that the *Chriſtians*, being thus ſupported by their Credit, enjoy Tranquility; and the *Heathens*, ſeeing our holy

holy Religion ſo zealouſly protected, are not afraid to embrace it. I forbear to ſpeak of the good Offices they do the *European* Merchants, who ſometimes ſtand in need of Recommendation in a Country, where they are expoſed to the Avarice and Perfidy of certain Officers.

We did not arrive in *Peking*, till the 7th of *February* 1688. The whole Court was then in Mourning for the Death of the Empreſs, the Emperor's Grandmother. The Jeſuits were all ſeized with Grief, for the Death of Father *Ferdinand Verbieſt*, who died ten Days before, of a lingring Diſeaſe with which he had been afflicted ſome Years. This Servant of God had ſuffered greatly for the Faith in the laſt Perſecution. However, his Credit was afterwards ſo conſiderable, that he got his Brethren recalled from Baniſhment, and reſtored to their Churches; where they employed themſelves in getting together their ſcattered Flock, who had fled through fear of being baniſhed, or of having their Poſſeſſions confiſcated. From that Time he was the Protector of the Faith, and of ſuch Miſſionaries as were moleſted or perſecuted by the Mandarins, in the Provinces.

We ſhall never forget that we owe our Entrance into *China* to him; and that, by his Credit, the pernicious Deſigns of the Viceroy of *Chekiam* were defeated. Our Joy would have been complete, could we have had an Opportunity (as he deſired) of ſeeing him before he left this World; of profiting by his Advice; and been favoured with the prudent Directions of a Man, whom all the *Chriſtians* in *China*, juſtly conſidered as their Father, and the reſtorer of our holy Religion in their Country. But Heaven indulged us ſufficient Bleſſings of another kind. As we did not intend to reſide at Court, but to diſperſe ourſelves in the Provinces, to labour at the Salvation of Souls, we were more eaſily re-

ſigned to the Will of Heaven. Father *Gerbilloon*, relying on his Vigour, which the Toils he has undergone have ſince very much abated, was earneſtly deſirous of going to the Extremity of the Province of *Xenſi*, to the ancient Church of that holy Man, Father *Stephen Faber*, a *Frenchman*. This is the ſevereſt Miſſion in *China*, and the moſt deſtitute of all human Conſolation. Father *Bouvet* was deſirous of going to *Laeotung*, and *Eaſtern Tartary*, where the Goſpel has not yet been preached. The reſt of the Miſſionaries had not yet taken any Reſolution. During this, we all reſided in the Jeſuits Houſe at *Peking*, where I met with Father *Anthony Thomas*.

The Funeral of Father *Verbieſt* was ſolemnized the 11th of *March* 1688, at which we attended; and the Order obſerved by us in that Ceremony was as follows. The Mandarins, whom the Emperor had ſent to honour the illuſtrious deceaſed Father, being arrived at ſeven in the Morning; we went to the great Room or Hall, where the Body of the Father lay in the Coffin. The Coffins in *China* are large; made of Wood three or four Inches thick, and varniſhed both within and without; but ſhut exceedingly cloſe, in order to keep out the Air. The Coffin was carried into the Street, and ſet on a Litter, under a kind of Dome richly covered, and ſupported by four Columns. The Columns were adorned with Pieces of white Silk (White being the Colour for Mourning in *China*,) and between the Columns hung ſeveral Feſtoons of Silk of various other Colours, which had a very fine Effect. The Litter was fixed upon two Poles *, a Foot in Diameter, and of a Length proportionable to their Breadth; and ſixty or eighty Men, who were drawn up on each ſide, were to carry this Litter on their

* 'Tis in *French* Mats.

Shoulders.

Shoulders. The Father-Superior, accompanied by all the Jesuits in *Peking*, kneeled down before the Corps in the middle of the Street. We made three Bows quite to the Ground; during which the *Christians*, who were present at this sad Ceremony, melted into Tears, and vented such Groans as might have touched the most obdurate Hearts. The Procession afterwards set out in the following Order.

First appeared a Picture, twenty-five Foot long, and four broad, adorned with Festoons of Silk, the Ground whereof was of red Taffety, on which the Name and Dignity of Father *Verbiest* were written, in *Chineze*, in large Gold Characters. This Machine, which several Men carried aloft, was preceded by a Band of Players on Instruments; and followed by another Company, carrying Standards, Festoons and Streamers. Next was seen the Cross, in a large Nich adorned with Columns, and various Works of Silk. Several *Christians* followed, some with Standards, like the first, and others with Tapers in their Hands. They walked two and two, in the middle of the wide Streets of *Peking*, with such a Modesty as the *Heathens* themselves admired. Then were seen in a Nich, the Image of the Blessed Virgin, with the Infant *Jesus*, holding the Globe of the World in his Hand. The *Christians* who followed, carried also Tapers or Standards, like those who went before.

Next came a Picture of the Guardian Angel, accompanied in the same manner, and followed by Father *Verbiest*'s Picture, which was carried with all the Ensigns suitable to the Employments wherewith the Emperor had honoured him. Immediately after we came forward, dressed in our Mourning Habits, which are White, as was observed above; and we gave at Intervals the Indication of our deep Affliction, by repeated Sobs, after the Custom of the Coun-

Country *. The Body of Father *Verbieſt* followed, accompanied by the Mandarins, whom the Emperor himſelf had nominated to honour the Memory of that famous Miſſionary. They were all on Horſeback. The firſt was the Emperor's Father-in-Law, the ſecond the firſt Captain of his Guards, the third one of his Gentlemen, and other Perſons of leſs Diſtinction. The whole Proceſſion, which was performed with the greateſt Decency and Order, was cloſed by fifty Men on Horſeback. The Streets were lined, on each ſide, with numberleſs Spectators, who obſerved a profound Silence as we paſſed along.

Our Burial-Place is out of the City, in a Garden, which one of the laſt *Chineze* Monarchs gave to the firſt Miſſionaries of our Society. This Garden is ſurrounded with Walls, and there is a Chapel and few a ſmall Houſes in it.

Being come to the Gate, we all fell upon our Knees before the Corps, in the middle of the way, and made three low Bows. Here the Tears of the Attendants burſt out a-freſh. The Body was carried near to the Place where it was to be interred; and there an Altar was ſet up, on which ſtood the Croſs and the Wax-Tapers. The Father-Superior then took a Surplice, read the Prayers, and perfumed with Incenſe, as preſcribed in the Ritual. We again proſtrated ourſelves thrice before the Coffin, which was taken from the Litter and ſet upon the Ground. 'Twas now that the Groans of the Spectators broke out a-freſh; and this with ſo much Violence, that no Perſon could refrain from Tears.

The Grave was a kind of Vault, ſix Foot deep, ſeven long, and five broad. 'Twas paved and lined

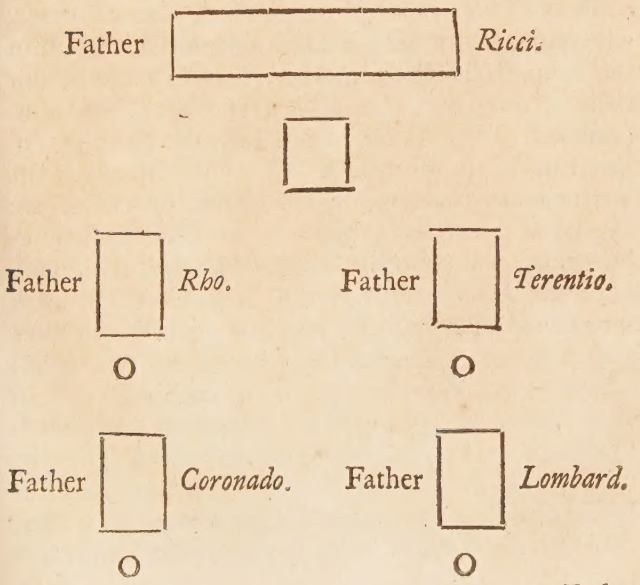
* By the manner in which the Father expreſſes himſelf, one would almoſt conclude that theſe Jeſuits gave theſe Demonſtrations of their Sorrow, for no other Reaſon, but becauſe it was the Cuſtom ſo to do in *China*.

with

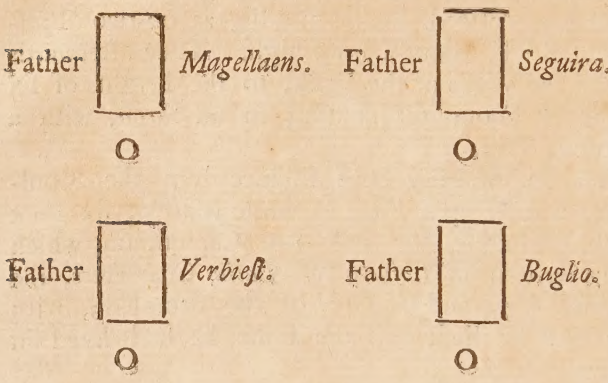
with Brick on all Sides, in form of a Wall. The Coffin was placed, in the middle, as on two Treſſles of Brick, about a Foot high. They afterwards raiſed the Walls of the Vault, to the height of ſix or ſeven Foot; terminating in an Arch, with a Croſs at Top.

Finally, at a few Foot diſtance from the Sepulchre, was ſet up a Piece of white Marble, ſix Foot high, including the Baſe and Capital, on which were written in *Chineze* and *Latin* Characters, the Name, Age, and Country of the deceaſed; with the Year he died, and the Time he had lived in *China*.

Father *Ricci*'s Sepulchre ſtands firſt, at the End of the Garden, in a diſtinguiſhed Place, as denoting him to be the Founder of this Miſſion. All the reſt are ranged in two Lines below him, in the following Order.



Father



The Body of Father *Adam Schall*, lies on another ſide, in a truly royal Sepulchre, which the preſent Emperor cauſed to be erected ſome Years after his Death, when the Memory of that great Man was reſtored to its former Luſtre.

Before Father *Verbieſt* was buried, the Emperor, who had juſt quitted his Mourning for the Death of the Empreſs his Grandmother, ſent to enquire our Names, our ſeveral Capacities, and the Talents we poſſeſſed. The Tranquility which the Empire enjoyed by his prudent Conduct, ſince his two laſt Journies into *Tartary*, the Relation of which we had peruſed in *Paris*, gave us an Opportunity of anſwering, among other Particulars: that the *French* admired his Majeſty's Genius and Conduct, and entertained the higheſt Idea of his Valour and Magnificence. He aſked the Age of our Monarch; the Wars in which he had been engaged, and in what manner he governed his Kingdom; all which Queſtions we anſwered as became faithful Subjects, who form to themſelves the moſt advantageous Idea poſſible of the exalted Qualities of our Monarch. The Officer who ſpoke in the Emperor's

Name ſaid: that though his Majeſty was not yet acquainted with us, he yet had the ſame Regard for us as for the reſt of the Fathers; that he conſidered the Courage we had ſhewn, in leaving our Relations, and our native Country, as a ſenſible Proof of the Truth of our Religion; but that, in Order to be perfectly convinced of this, he was deſirous of ſeeing ſome Miracles wrought in *China*, like to thoſe which he heard had been performed in other Countries, for the Confirmation of the Goſpel. But this was not all. He one Day condeſcended to ſend us ſome of his Tea, as well as of the beſt Wine from his own Table. We were told, that his Majeſty intended that my Companions and I ſhould reſide at his Court; and that he deſigned to give us a Houſe in his Palace: But God, who required our Preſence elſewhere, would not permit this Reſolution to take Effect ſo ſoon. We were as yet too little acquainted with the *Chineze* Language, and conſequently were not able to do the Emperor the Services he expected.

'Twas the Buſineſs of the Tribunal of Rites to preſent us to the Emperor, as Orders had been diſpatched to the Members to bring us to Court. Accordingly they ſent for us, after Father *Verbieſt*'s Funeral was over, that is, as ſoon as we were permitted to go Abroad, according to the Ceremonial of *China*. We now ſaw this formidable Tribunal, before which, a few Years ſince, all the Miſſionaries had appeared in Chains. The Place where it is held, is neither ſpacious nor magnificent. The Mandarins being ſeated on a kind of Sofa, indulged us an honourable Reception; and after deſiring us to be ſeated, diſcourſed with us. The firſt *Tartarian* Preſident, having received the Emperor's Orders, told us that this Prince deſired to ſee us next Day; adding that the Superior of our Houſe muſt preſent us to him.

We

We had the Honour to pay our Reſpects to the Emperor the 21ſt of *March* 1688. That auguſt Monarch was very gracious; and after reproaching us, in the moſt obliging Terms, for refuſing to reſide in his Court; he declared that Fathers *Gerbillon* and *Bouvet* ſhould continue near his Perſon; but that the reſt had leave to go and preach our holy Religion in the Provinces. He afterwards ordered Tea to be brought; and ſent us an hundred Piſtoles, which the *Chineze* looked upon as an extraordinary Gift. After this Viſit, Fathers *le Comte*, *Viſdelou*, and myſelf, diſcourſed about diſperſing ourſelves in the ſeveral Provinces, in order to labour at the Converſion of the *Heathens*; however, we thought proper, before we left *Peking*, to viſit every Thing curious in that famous City.

Peking is compoſed of two Cities. The firſt in the middle, in which ſtands the Emperor's Palace, is called the City of the *Tartars*; and the ſecond the City of the *Chineze*. They join to one another, and each is four Leagues round. 'Tis ſo exceedingly populous, and ſo much Buſineſs is carrying on there, that People can ſcarce paſs along in the Streets, though very wide, and that no Women appear in them.

We went and ſaw the famous Bell in *Peking*, which, as we are aſſured, weighs an 100,000*l*. 'Tis in the form of a Cylinder, and ten Foot in Diameter. Its Height is as one and an half to its Breadth, according to the uſual Proportions in *China*. 'Tis raiſed on a ſquare Pile of Brick and Stone; and covered only with a Mat-roof, ever ſince that of Wood was burnt.

We likewiſe ſaw the Obſervatory, and the ſeveral Braſs Inſtruments, which are beautiful, and worthy of the Imperial Magnificence; but I can't ſay whether they are ſo true, as would be neceſſary for making accurate Obſervations, they being fitted with

with plain Sights only; not to mention that their Diviſions appear unequal to the Eye, and that the diagonal Lines do not join in many Places.

The City-Gates appear more auguſt and magnificent than ours *. They are prodigiouſly lofty, and incloſe a ſpacious ſquare Court, ſurrounded with Walls, on which noble Salons are built, both on the City ſide, and on that which looks towards the Country. The Walls of *Peking* are of Brick, about forty Foot high, flanked at every Interval of twenty Fathom, with ſmall ſquare Towers at equal Diſtances, which are kept in very good Repair. There are ſpacious Stair-Caſes or Terraſſes in ſome Places, for the Horſe to ride up. We often took the Latitude of *Peking*, from our Houſe called *Sitan* or the *Weſtern Church*, and found it 39 Degrees, 52 Minutes, 55 Seconds †.

Father

* They muſt be very noble indeed, ſome of thoſe of *Paris* being remarkably ſo, particularly that of St. *Deny*'s, which ſeems to ſpeak all the Splendor and Magnificence of ancient *Rome*.

† The beſt Account I could collect concerning *Peking*, is as follows. It ſtands in a very fruitful Plain, Twenty Leagues from the great Wall. The City is an exact Square, and the whole is divided into two Cities; the Part in which the Emperor's Palace ſtands, is called *Sin-ching*, or the new City, and likewiſe the *Tartars* City. The ſecond is called *Lao-tching*, or the old *Chineze* City, and that becauſe, when the *Chineze* were drove from the other City, ſome of them retired into this. The *Tartars* are ſo greatly increaſed within theſe fourſcore Years, that they occupy almoſt all the new City, and the *Chineze* poſſeſs the remainder.

The Circuit of the Walls of the two Cities together, abſtracted from the Suburbs, is ſaid to be above five Leagues, and conſequently is leſs than *Nankin*, but then there is a vaſt Difference between the Height, the Breadth, and Beauty of the Walls of theſe two Cities, *Peking* exceeding infinitely in that Reſpect. A Horſeman may aſcend the Walls of the new City of *Peking*, by a kind of Terras of a great Length. In ſeveral Places are Houſes built where Guard is kept. There are many Towers within Bow-ſhot of each other. The Gates of the City, which are lofty, ſupport very large Pavilions nine Stories high, and on each Story are Openings, either of Windows or Port-holes; in the loweſt Story

is

Father *Thomas* told us the Particulars which are told in *Peking*, concerning the Kingdom

is a Room or Hall for the Soldiers; and before each Gate is an Area of 360 Foot for a Parade. The nine Gates of the City have each a double Pavilion built alike on the Platform of the Walls, and is furnished with Artillery. These Fortifications are more than sufficient to keep the People in awe.

The Streets of that great City are strait, laid out almost with a Line; a League in Length, and about a 120 Foot wide, and have commonly Shops on each Side of the Way. But the Fronts of the Houses are poor and very low. 'Tis surprising to observe the numberless Multitudes who croud this City, though not a Woman is to be seen among them; and the great Confusion caused by the vast Number of Horses, Mules, Asses, Camels, Carts, Waggons and Chairs; beside the Crouds of one or two hundred Men in the Streets, who flock round some Fortune-Teller, Player at Cups and Balls, or Ballad-Singer; to hear a Fellow read or tell a comical Story; or to listen to a Sort of Quacks, who vend their Medicines, and explain their wonderful Effects with rhetorical Flourishes. If Persons of Distinction had not a Horseman to clear the way, they would be stopt every Instant. All the Wealth and Merchandizes of the Empire are perpetually pouring into this City. The usual Vehicles are Horses or Chairs, and these are easily found, and at a very cheap Rate. The Owner of the Horse often leads the Beast, because of the vast Crouds, and these Owners know exactly the Street and House, where every considerable Person lives; and a Book is sold, giving an Account of the Abodes of all Persons in public Employment. The Governor of *Peking*, a *Manchew Tartar* of Distinction, presides over the whole City and the People, in all Things relating to the civil Government and the public Safety. The Polity here is excellent. A perfect Tranquility is enjoyed, so that it seldom happens, in many Years, that a House is broke open, or a Robbery committed. This is owing to to the exact Order.

All the great Streets which are drawn by a Line from one Gate to another, have a Body of Guards in them. These Soldiers, who have Power to take all Persons who make the least Disturbance into Custody, stand Night and Day with their Swords drawn, and holding Whips in their Hands. The smaller Streets which come into the greater, have Gates made in the Form of a Lattice through which all Persons who pass along are seen; and these are guarded by Soldiers placed opposite to them in the great Street. The Lattice Gates are shut at Night, by the Soldiers, and opened for none but those who can give a good Account of themselves. No Person is permitted to ramble about

in

dom of *Corea*. His Relation is as follows. Its Capital is called *Chau-ſien*, being 110 Leagues from the

in the Night; and all thoſe who are ſent upon the Emperor's Buſineſs are examined; and if their Anſwers are ever ſo little ſuſpicious, they are immediately carried to one of the Guard-rooms. The Governor is obliged to walk round the City; and alſo the ſeveral Officers who keep Guard on the Walls, and on the Pavilions of the Gates. The leaſt Neglect is puniſhed the next Day, and the Officer is broke. By this excellent Order, Tranquility, Silence and Safety, reign in this great City. Is it not ſtrange that the *Tartars*, an unpoliſhed Nation, who came not long ſince from Woods and Foreſts, ſhould ſubmit to theſe excellent Laws; whilſt the *Europeans* with all the Advantages of Education, often turn Night into Day? Theſe Soldiers alſo take Care that every Perſon, cleans the Street before his Door, they themſelves cleaning the middle of the Streets, which are not paved, after Rain. All theſe Soldiers go on Foot. The Streets of the old Town are narrow, and not kept ſo free from Dirt as thoſe of the new.

There is a ſecond Wall in the new City, called the Imperial Wall, and its Southern Gate is alſo the Gate of the Emperor's Palace, which conſiſts of a mighty Aſſemblage of Buildings, Courts and Gardens: and is incloſed by a Brick Wall, 1 League $\frac{1}{5}$ round. Battlements are placed upon the Wall, along the Courtine; and over each Gate is a more lofty Pavilion ſurrounded by a Gallery, which is ſupported by Pillars, in Form of a Peryſtile. The Space between the Imperial Wall and the Incloſure of the Palace, is above 1 League $\frac{1}{2}$ round, and is filled with the Houſes belonging to particular Officers of the Emperor's Houſhold; to the Enunchs, or to the various Tribunals, ſome of which get in the Proviſions for the Emperor's Table, and the reſt take Care to preſerve Peace and Harmony in the Imperial Houſhold, and puniſh Delinquents; except when the Crimes are very flagrant, in which Caſe theſe inner Tribunals, (as they are called) ſend them to the Exterior or great Tribunals of the Empire.

The Architecture of the Imperial Palace is quite different from that of *Europe*, but it ſtrikes the Eye by the Grandeur and regular Diſpoſition of the Apartments, and the lofty Structure of the Roofs. The whole is covered with varniſhed Tiles, of ſo beautiful a Yellow, that they appear, at a Diſtance, almoſt as bright as Gold. Another ſuch Roof projects from the Walls; and all its Beams are japan'd with Gold Flowers on a Green Ground. This ſecond Roof, and the firſt, crown as it were, theſe Structures, and have a moſt noble Effect. The whole Palace is exceedingly auguſt and lofty, and worthy the greateſt Empire in the World.

the River *Yalo*, which separates *Tartary* from *Corea*. From this River to the City of *Chinyan*, Capital of the

The Terraſſes on which the ſeveral Apartments are built, are grand. Theſe Terraſſes are about fifteen Foot high, caſed with white Marble, and adorned with Balliſters, pretty well wrought. No Perſon is permitted to paſs by the Terras, into the Apartments; the Emperor only being carried through it, in his covered Chair, on Days of Ceremony. Theſe Terraſſes before the Windows of the ſeveral Apartments, make a broad Platform, paved with Marble, and project ſeven or eight Foot beyond the Edifice. Such is the Apartment where the Emperor reſides, as is alſo that more to the South, which is open to all the Mandarins of the Empire, and is called the *Hall of the Grand Union*.

In this Hall the Mandarins renew their Homage, by ſtriking their Foreheads on the Ground, *&c.* on certain Days appointed for that Purpoſe; and theſe Ceremonies are performed whether the Emperor be preſent or abſent. This Hall is almoſt Square, and about 130 Foot long. The Cieling is of carved Work, japan'd Green, embelliſhed with gilded Dragons; the Pillars are about ſix or ſeven Foot round at Bottom, and japan'd with Red. Part of the Pavement is covered with an ordinary Sort of Carpets, imitating thoſe of *Turkey*. The Walls are very White, but devoid of all Ornament. The Throne, raiſed in the Centre of the Hall, conſiſts of a lofty Alcove, extremely neat, but not magnificent. On the Platform before the Hall, ſtand large brazen Veſſels, in which Perfumes are burnt during the Ceremony; with Candleſticks, in the ſhape of Birds, large enough to hold Flambeaux. When the Emperor comes from the Apartment to aſcend the Throne, in Order to receive the Homage of the whole Empire, he is carried in a Chair, by Men dreſſed in long red Veſts embroidered with Silk, and wearing a Cap with a Sort of Plume of Feathers. The Court before this Imperial Hall is the largeſt in the Palace, and on the Gallery ſurrounding it, are the Emperor's Magazines, filled with every kind of valuable Goods. One contains Vaſes, another the richeſt Furs, a third Precious Stones; in a fourth the fineſt Silks in the Empire. Theſe Magazines are open on certain ſolemn Occaſions. The other Magazines are either for Bows, Arrows, Saddles; or contain the moſt exquiſite kinds of Tea found in *China*, with various Sorts of Simples and Drugs. To deſcribe all the Edifices of this Palace would be endleſs.

The Palaces of the Emperor's Children, and the other Princes of the Blood, are vaſtly large, very neat within, and coſt great Sums. The like Deſign runs through the Body of the Work, and in the Ornaments, *viz.* Ranges of Courts, adorned with Buildings

the Province of *Leaotung*, the Distance is computed 60 Leagues; from *Chinyan* to *Chinhai*, at the Entrance of *China* towards *Leaotung*, 80; from *Chanhai* to *Peking*, 67. The Kingdom of *Corea* extends Northward, to the 44th Degree of Latitude. 'Tis populous and divided into eight Provinces. 'Tis 140 Leagues from East to West. The *Coreans* are sincere, and no Person is allowed to go from *China* thither, without express Leave from the Emperor.

After travelling sixteen Days, we arrived the 14th of *April*, which, that Year, was *Wednesday* in Passion-Week, at *Kiam-cheu*, a City of the second Class, in the Province of *Xensi* *, where our Society has a fine House; a great Number of *Chris-*

Buidlings on the Sides, and in Front a Hall japan'd and rais'd on a Platform, three or four Foot high. The Doors, which commonly open into some By-Streets, are adorned only with two Lions of Brass or White Stone, the Workmanship of which is but indifferent. The Imperial Palace above described, is the only one which merits our Attention in this mighty City.

The Tribunals (six in Number) of the several Jurisdictions, are likewise of vast Extent, but not well built, and worse repaired, and no way suitable to the Majesty of the Empire. These several Tribunals are divided into particular Rooms, where various Affairs are transacted. There are several Tribunals under these six sovereign Courts, which never concern themselves with State-Affairs, except when commanded for that Purpose by the Emperor.

All the *Tartar* Families live at *Peking*, or in its Neighbourhood, and are not permitted to leave it without a special Order from the Emperor. 'Tis related that the Emperor's Household, and those of the great Number of Princes who reside in *Peking*, amount to an hundred thousand Men, who are kept constantly in this City; and that there are always six hundred thousand Men on Foot in *China*, even in Times of Peace. The sovereign Courts above-mentioned are subordinate only to the Emperor or the Grand Council. 'Tis owing to the excellent Order established in *Peking*, and which serves as a Model for the rest, that the Empire has enjoyed so long a Peace, and the most profound Tranquility.

Besides the general Jurisdiction which *Peking* has over the whole Empire, by its six sovereign Courts, it likewise commands over a particular District, in which are twenty-six Cities.

* I rather take this to be the Province of *Xansi*.

tians being dispersed in the neighbouring Towns and Villages. We celebrated Mass there, on the Morrow; a great Number of *Christians* being present on that Occasion. The Mandarins of the City visited us, some of whom came into the Church, and there worshipped our Lord on their Knees, prostrating themselves before his Image. One of them had some Thoughts of embracing our holy Religion, and communicated his Design to us. We took the Latitude of *Kiam-cheu*, and found it 35 Degrees, 37 Minutes, 10 Seconds. 'Tis fixed at 36 Degrees, 50 Minutes, in Father *Martini*'s Maps.

The Road from *Peking* to the Province of *Xensi*, is one of the finest, and most agreeable in all *China*. We pass by nine or ten Cities, and among others *Paotim-fu*, the Residence of the Viceroy. The whole Country is level, and cultivated; the Road even, and bordered with Trees in many Places, with Walls to cover and secure the Country. Men, Carts, and Beasts of Burthen, are perpetually passing this way. We find, at the Distance of every League, two or three Villages, exclusive of those seen on every side, as far as the Eye can carry. Over the Rivers are fine Bridges, composed of several Arches, the most considerable being that of *Loo-ko-kiao*, three Leagues from *Peking*. The Rails of these Bridges are of Marble. On each side are an hundred and forty-eight Posts, with the Figures of young Lions, in different Attitudes, placed on every one, and at each End of the Bridge, four Elephants were represented lying down.

I left *Kiam-cheu*, the 5th of *May* 1688, to go to *Nankin*. Fathers *le Comte*, and *Visdelou*, accompanied me till we were got out of the City, where we were met by our chief *Christians* who, unknown to us, had prepared in the Road through which we were to pass, a Table covered with Flowers and Per-

Perfumes, with a very neat Collation; it being the Cuſtom in *China*, to give this Teſtimony of Honour and Eſteem to a Perſon who is going away. We now were obliged to halt, in order to return their Civilities, and the Thanks they gave us for viſiting them. As our Diſcourſe was very affectionate, 'twas with Reluctance I quitted them. And now taking leave in the ſame Place, of the two Fathers, my faithful Fellow-Travellers during above three Years, I ſet out alone, for the Place whither Divine Providence called me. This Journey took up 27 Days; and here follows ſome Particulars of it.

After croſſing the River *Fuenho*, to the Eaſt of the City of *Kiam-cheu*, we find, during 10 Leagues, a flat Country covered with Trees, and very well cultivated; with a great Number of Villages on all ſides; the Horizon being bounded by a Chain of high Mountains. We paſs by two Cities of the third Claſs; and afterwards go upon Mountains, where, in five Days, I travelled forty Leagues. This was almoſt a perpetual Aſcent, and often very troubleſome. Theſe Mountains, in the Places where I paſt, were ſometimes barren; but they generally diſcovered a good Soil, and were cultivated to the very Brink of the Precipices. We here meet now and then with Plains, three or four Leagues over, incloſed with Hills and Mountains, ſo that it has the Face of a fruitful Country. I ſaw ſome of theſe Mountains cut Terraſs-Faſhion, from the Bottom quite to the Top. The Terraſſes, which are ſixty or eighty in Number, are ranged one above another, not above three or four Foot high. When the Mountains are ſtony, the *Chineze* dig up the Stones, and with theſe they build little Walls to ſupport the Terraſſes; after which they ſmooth the good Land, and ſow it with Corn. This is an endleſs Toil, and a Proof of the laborious Diſpoſi-

tion of this People. I found but one City of the Third Class in these Mountains; but met wherever I came, with a great number of Villages, and a numberless multitude of Hamlets. I there saw a kind of Delft Ware *; and Earthen Ware † is made in several Places, which afterwards is carried to the Cities and the adjacent Provinces. Happening one Day to be travelling in a narrow deep Road, in which there was a mighty clutter of Carts, I imagined there would presently be a great Quarrel; and that the Carters might possibly come to Blows, as often happens in *Europe*: But how great was my Surprize when I saw them salute; speak as calmly as if they had been intimate Friends; and afterwards assist one another in clearing the way. How different is the Behaviour of this sort of People in *Europe*!

When we come to the end of these Mountains, the Descent of which is very rugged, though cut in the Rock, we discover the Province of *Honan*, and the *Hoambo*, or Yellow River, which winds far and wide through the Plain. The Course of this River is denoted by white Vapours, or a kind of Mist exhaled by the Sun. The Corn was come to a very great height in these Plains, and the Ear entirely visible; whereas on the Mountains, and five or six Leagues on the other side, it was like Grass, and not above six Inches out of the Ground.

* The Original is *Fayence*, which we call *Delft*-Ware, from a City in *Holland* of that Name, where this Ware is made. The *French* call it *Fayence*, from *Faenza* a little City in *Italy*, in the Ecclesiastical State, where this kind of Ware was first invented. Several Manufactures of *Delft*-Ware (if I may so call it on this Occasion) are set up in *France*; and that of St. *Cloud* is particularly famous; In last this Village *China* is made, which some Persons prefer to that of the East. But the *Dresden China* seems to surpass every Thing of this Sort.

† The Original is *de la Poterie*, signifying properly *Earthen-Ware*; though he perhaps may mean the Sort of *Delft*-Ware he spake of just before.

I travelled fourſcore Leagues in this Province, going along through a level Country, which was ſo well cultivated, that not an Inch of Ground was loſt. I there found Corn ſowed, in a ſtrait Line, like Rice, at the Diſtance of five or ſix Inches between every Line; and I ſaw other Places where the Grain was ſow'd at random, as in *France*. I did not ſee any Balks or Ridges in their Fields, like thoſe among us. I paſſed through no more than ſeven Cities; but diſcovered on all Sides, both on the Road and in the Fields, ſo great a Number of Towns and Villages, that I am of Opinion, *Honan* is one of the fineſt Provinces in *China*. I croſſed the *Hoambo*, nine Leagues from *Cai-fum-fu*, Capital of the Province. This is the moſt rapid River I met with. Its Waters are of a Yellow Colour, occaſioned by its dragging a great Quantity of Earth; that which we ſaw on the Banks being of the ſame Colour. This River is not deep in the Part where we croſſed, but 'tis near a Mile and half over.

In this Place I was ſurpriz'd at the Strength of a *Chineze* Waterman, who put my Things on Board. I had two Cheſts of Books, weighing above two hundred and fifty *Chineze* Pounds, that is upwards of three hundred Pounds Weight of *France*. The Muleteer had ſcrupled very much to take them at *Kiam-cheu*, he declaring that they were too heavy; and that it would be impoſſible for his Mule to carry them ſo long a Journey. But when the Waterman came, he lifted them both up; laid them upon his Shoulders, with the Things by which they were tied, and carried them jocundly into his Boat. I did not enter the City of *Cai-fum-fu*, the Gates being ſhut; and that becauſe the Officers were then in cloſe Purſuit of ſixty or eighty Thieves; theſe, ſome Days before, having broke into, and plundered the Houſe of a Mandarin, who has the Care of the Emperor's Tributes.

From the Province of *Honan* we enter that of *Nankin*, travelling about Threescore Leagues before we arrive at the Capital. The Province of *Nankin* is neither so beautiful nor so populous on this side, as Southward. After passing through four Cities, I came to *Poo-keoo*, a small Place surrounded with good Walls, and situated on the *Kiam* *, a great River, running through all *China* from West to East; and which, dividing it into two almost equal Parts, one whereof contains the Northern, and the other the Southern Provinces, diffuses a general Plenty, by the Conveniency the *Chineze* have of going upon it in all Seasons, and in Vessels of every kind. This River is near a League over at *Poo-keoo*; and its Depth, in some Places, 24 and 36 *Chams*, as was affirmed when I crossed it. A *Cham* is a *Chineze*-Pole, or ten Foot *French*.

The City of *Nankin* does not stand on the *Kiam*, but is two or three Leagues up the Country. We may go thither thro' several Canals, covered with Boats, among which are a great Number of Imperial Barges, almost as large as Ships. They are vastly neat, varnished on the outside, and gilt within; having large and small Rooms finely furnished, for the use of such Mandarins as either come to Court, or are obliged to go into the Provinces.

By the way, *Nankin* is not now called by that Name, signifying in *Chineze* the *Court of the South*, *as* Peking *signifies the Court of the North*. During the Time that the six chief Tribunals of the Empire were held indiscriminately in those Cities, both were called Courts; but now they are all united in *Peking*, the Emperor has given the Name of *Kiam-nim* to the City of *Nankin*. Nevertheless 'tis often called in familiar Discourse, by its ancient

* Or *Blue River*.

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Appellation; but this would not be allowed in any public Inſtrument.

I arrived at *Nankin*, *May* 31, 1688, andcontinued there above two Years. During that Interval I viſited the famous Diſtrict of *Chriſtians* in *Cham-hai*. 'Tis near the Eaſtern Sea, eight Days Journey from *Nankin*, though in the ſame Province. This flouriſhing Church owes its Riſe to the Converſion of Dr. *Paul*, whoſe Merit and great Capacity raiſed him to the Dignity of *Calao*, in Father *Ricci*'s Time. Being born in that Province, and very zealous for the Advancement of the *Chriſtian* Religion, he won over great multitudes to it; the *Chineze* having the *Literati* in ſo much Veneration, that whenever one of them becomes a Convert, many follow his Example. *Our Literati*, ſay they, *prefer the Law of the Lord of Heaven to that of the* Bonzes, *and the reſt of the Religions in* China, *conſequently it muſt be the beſt.* And the People argue in this manner, not only in *Cham-hai*, but all over *China:* Whence we have obſerved, that in all Places where there are Batchelors and Licentiates who profeſs our Religion, the Church is in a very flouriſhing State. Thus it appears how important it is, in order for promoting our holy Faith, to convert the *Chineze Literati*; to ſtudy their Books and learn their Sciences; and to comply, ſo far as is lawful, with their Ceremonies and Uſages the better to ingratiate ourſelves in their Favour; ſince Contempt on our ſide would loſe them, and by that Means many others who elſe would have turned *Chriſtians*.

In the beginning of the Year 1689, the Emperor made a Progreſs into the Southern Provinces, paſſing through the Cities of *Sucheu*, *Hampcheu* and *Nankin*. The Evening before his Arrival in *Nankin*, Father *Gabiani* and I went two Leagues out of the City, along the Road through which he was to paſs,

paſs. We ſpent the Night in a Village, where we found ſixty *Chriſtians*, being all of the ſame Family. We inſtructed theſe good People, and ſeveral of them confeſſed themſelves. On the Morrow we ſaw the Emperor paſs by. He was ſo gracious as to halt, on which Occaſion he ſpoke to us in the moſt obliging manner. His Majeſty was on Horſeback, followed by his Life-Guard, and Two or Three Thouſand Horſemen. The Citizens came out to receive him, with Standards, Silk Colours, Canopies, Umbrellos, and a multitude of other Ornaments. At every Interval of twenty Paces, they had raiſed, in the Streets, triumphal Arches covered with Brocade, adorned with Feſtoons, Ribbons, and Silk Tufts, under which he paſſed. The Streets were crouded with numberleſs multitudes of Spectators, who all diſcovered ſo much Reverence, and obſerved ſo ſolemn a Silence, that not the leaſt Noiſe was heard. The Emperor had reſolved to ſet out on the Morrow; and though all the Mandarins had humbly beſought him to honour their City ſo far as to ſtay ſome Days in it, he would not hear them; but the People having afterwards requeſted the ſame Favour, the Emperor complied with it, and ſtaid three Days with them.

No one will be ſurprized at this, if he conſiders the Circumſtance to which it was owing. The Inſurrections which break out in the Cities and Provinces, are commonly owing to the unjuſt Oppreſſion and Rapine of the Mandarins; ſo that it is politic in the Emperors, in every Progreſs of this Sort, to ingratiate themſelves as much as poſſible into the Affections of the People, even to the Prejudice of the great Lords. During the Emperor's ſtay in *Nankin*, we went daily to the Palace; and he did us the Honour to ſend over one or two Gentlemen of his Chamber every Day to us. He aſked me whether the *Canopus* was viſible in *Nankin*. This is

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a beautiful Star of the Southern Hemiſphere, called by the *Chineze Lao-gin-ſing*, the Star of the old Men, or of Perſons who live to a great Age; and upon my telling him that it appeared the beginning of the Night, the Emperor went one Evening to the old Obſervatory, called *Quan-ſing-tay*, purpoſely to view it.

This Goodneſs of the Emperor reflected the higheſt Honour on us, as it was ſhewn before the whole Court, and in Preſence of the chief *Mandarins* of the adjacent Provinces, who afterwards returned to their ſeveral Governments, prejudiced in Favour of our holy Law, as well as of the Miſſionaries who preach it. He left *Nankin*, the 22d of *March*, and returned to *Peking*. As our Duty obliged us to travel in his Retinue ſome Days, we followed him about thirty Leagues, after which we waited for him on the Bank of a River. He perceived us, and was ſo gracious as to order our Canoo to be brought forward, which his Barge drew along for near two Leagues. He was ſeated on a kind of Sofa, and immediately read our *Cheoo-puen*, or the Thanks we gave him in Writing, according to the *Chineze* Cuſtom. This *Cheoo-puen* was writ in vaſtly ſmall Characters; as is the Practice of Inferiors, in *China*, with regard to their Superiors; and the higher the Superiors are, the ſmaller muſt be the Characters, employed by the Inferiors, a Circumſtance which ſeems vaſtly inconvenient with Reſpect to the Monarch *.

This auguſt Prince treated us with great Familiarity in this laſt Viſit. He aſked us in what manner we had croſſed the *Kiam*, and whether he ſhould meet with any of our Churches in his way. He himſelf ſhewed us the Books which he had brought; and gave various Orders, in our Preſence, to the *Mandarins* whom he had ſent for; when, after cauſing ſome Bread, and ſeveral ſorts of Proviſions to be

* This is whimſical.

be taken from his Table, and put into our Canoo, he dismissed us with all imaginable Honour.

In the mean Time Fathers *Gerbillon* and *Bouvet* did not want Employment in *Peking*. As Fathers *Pereyra* and *Thomas* had been obliged, ever since the Death of Father *Verbiest* to go every Day to the Palace, and to super-intend the Tribunal of the Mathematics, the two *French* Fathers had the Direction of most of the *Christians* of that great City. They went out daily to hear the Confessions of the Sick, and administer the last Sacraments. On *Sundays* and Festivals, they were busied in Confessions, in instructing and baptizing the *Catechumens*, and in performing the rest of the ministerial Duties. The Emperor, who had given both of them the highest Marks of his Esteem, before he went his Progress, made them promise to learn, at his Return, the *Tartarian* Language, that he might have an Opportunity of conversing with them. For this Purpose he appointed them Masters, and took particular care of their Studies, so that he would even examine and read what they had composed, in order to know the Progress they made in that Language, which is much easier than the *Chineze*.

'Twas about this Time that a Report prevailed, that a Peace would be concluded between the *Chineze* and the *Muscovites*. We were greatly surprized to hear that this Nation, which is so near to us in *Europe*, should be at War with the *Chineze*. They had found Means to make a Passage from *Moscow*, within three hundred Leagues of *China*; going first through *Siberia*, and over various Rivers, as the *Irtisch*, the *Oby*, the *Jenisa*, the *Angera*, which comes from the Lake *Baical*, situated in the midst of *Great Tartary*. They afterwards went upon the River *Selenga*, and advanced up to that called by the *Tartars*, *Sanga-lien-oola*, and by the *Chineze*, *Helon-kiam*, or the *River of the Black Dragon*. This

great River croſſes *Tartary*, and empties itſelf into the Eaſtern Sea, to the North of *Japan*.

The *Muſcovites*, not being ſatisfied with making theſe Diſcoveries, built at certain Diſtances, Forts and Towns on all theſe Rivers, to ſecure the Poſſeſſion of them. Thoſe neareſt to *China* were *Selenga*, *Nipcheu*, and *Yacſa*. The firſt of theſe Places was built on the River *Selenga*, the ſecond on the *Helon-kiam* †, in the 52d Degree of North Latitude, and almoſt under the ſame Meridian with *Peking*. The third Place ſtood on the ſame River, but much more Eaſtwards.

The *Eaſtern Tartars*, ſubject to the Emperor, who inhabit the vaſt Extent of Country which lies between the great Wall and the River *Helonkiam*, were ſurprized to ſee the *Muſcovites* come and contend with them for the hunting of Sables, in a Country of which they claimed the Poſſeſſion, and to build Forts in order to ſeize upon them. They therefore thought it incumbent upon them to oppoſe this Attempt, and for that reaſon took *Yacſa* twice. The *Muſcovites* were reſolved to be Maſters of this Fort, and accordingly retook it again; ſo that as new Feuds and Conteſts broke out every Day, it was thought neceſſary to put a ſtop to them; and accordingly Propoſals were made on each ſide, to ſettle the Limits of the two Empires. The Czars of *Muſcovy* ſent their Plenipotentiars to *Nipcheu*. The Emperor of *China* ſent alſo his Embaſſadors, thither with Father *Thomas Pereyra*, a *Portugueſe*, and Father *Gerbillon*, to ſerve as their Interpreters. As a Teſtimony of the Eſteem he had for thoſe Fathers, he gave them two of his own Dreſſes, and ordered them to take Place with the *Mandarins* of the ſecond Claſs; but as theſe Officers wear, at the

† The River on which *Nipcheu* ſtands, is called *Schilka* in *Moll*'s Maps.

Neck,

Neck, a kind of Rosary, which is as the Badge of their Dignity, and as this is thought to be somewhat superstitious; he allowed the Jesuits to wear at their Neck, their own Chapelet or Beads, instead of that of the *Mandarins*; they being sufficiently distinguished by the Cross and Medals, which hung at them.

Sometimes certain important Opportunities offer themselves, which prove of Service to a Missionary who is master of a little Address, and of an engaging Carriage *. Father *Gerbillon* made a good Use of that which presented itself. As he was come from *France*, in which frequent mention is made of the Interest of Princes; and where the Wars that are perpetually carrying on, and the Treaties of Peace which are concluding, give rise to a thousand Reflections, with regard to such Particulars as may be of Advantage or prejudicial to a Nation; he hit upon Expedients to reconcile the *Chineze* and *Muscovites*, who could not agree upon one single Point, and therefore were going to break off their Conferences. The *Muscovites* were proud, and talked in a most haughty Style; whilst the *Chineze*, on the other Hand, imagined themselves to be superior in Force, they being come with a good Army, and expecting another from *Eastern Tartary*, which was going up the River *Helon-kiam*. Nevertheless they did not design to engage in a War, for fear least

* Few People doubt the Ability of the Jesuits on these Occasions. Politics are thought to be their grand Study, and the Centre to which the rest of the Sciences which they learn are directed. These Fathers consequently could not possibly have found a more favourable Opportunity for ingratiating themselves with the Court of *China*. We may observe the artful manner in which this Letter-Writer expresses himself; he does not say that his Brother Jesuit (*Gerbillon*) had made Politics his Study *ex professo*, but only that coming from a Country where Politics are often the Topic of Conversation, he, by that Means, had some Notion of them.

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the *Eaſtern Tartars* ſhould join the *Muſcovites*; or that theſe might ſuccour the *Tartars*, in Caſe any Deſign ſhould be formed againſt *China*. Hence they wiſhed for Peace, but were not able to bring it about. The two Fathers, ſeeing them thus embaraſſed; and diſcourſing with the *Chineze* concerning the Difficulties which obſtructed the Negociation, were told that the Emperor of *China* would conſent that the *Muſcovites* ſhould come annually to *Peking* and trade there. *If that be the Caſe*, replied Father *Gerbillon*, *be aſſured, that it will be no Ways difficult to conclude a Peace with the* Muſcovites; *and to prevail with them to acquieſce with all your Deſires.* The *Chineze* Plenipotentiaries liſtened to the Father with Pleaſure, and intreated him to go to the *Muſcovite* Camp, and tell the Parties concerned theſe ſeveral Particulars. Accordingly he went thither, and Heaven gave a Bleſſing to his Endeavours; for the *Muſcovites* being convinced, that the Liberty of trading to *Peking* every Year was the higheſt Advantage they could expect, which the Father proved evidently; they immediately gave up *Yacſa*, and accepted of the Limits propoſed by the Emperor. This Negociation laſted but a few Hours; the Father returning that Night with the Inſtrument of a Treaty of Peace ready drawn up, which the Plenipotentiaries ſigned two Days after; ſwearing ſolemnly at the Head of their Troops to obſerve it; and calling to Witneſs the God of the *Chriſtians*, the true Lord of Heaven and Earth, that they would inviolably keep all the Articles of it.

This Peace proved very honourable to the two Miſſionaries. They received the Compliments of the whole Army upon it; but above all, Prince *Soſan*, the chief Embaſſador, ſhewed them the utmoſt Regard. He thanked the Fathers ſeveral Times for extricating the *Chineze* out of ſo great a Difficulty; and told them, privately, that he would be ready

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to ſerve them upon all Occaſions. Father *Gerbillon* took this Opportunity to acquaint him with our Deſires. *You know, my Lord,* ſays he, *the Motives which prompted us to abandon whatever is moſt dear to us in* Europe, *and to come into this Country. The ſole Object of our Wiſhes is to inform Mankind of the true God, and to inſtruct them in his holy Law: But a Circumſtance which greatly afflicts us is, the* Chriſtians *are forbid, by the laſt Edicts, to embrace it. We therefore intreat you, ſince you are ſo gracious to us, to get this taken off, removed ſo ſoon as an Opportunity ſhall offer for that Purpoſe. We ſhall be much more touched with this Favour, than if you was to heap Riches and Honours upon us; we being affected with no other Bleſſing, than that of the Converſion of Souls.* The Prince was edified by what he heard; and promiſed to ſerve us always to the utmoſt of his Power. He kept his Word very generouſly, ſome Years after, when it was thought neceſſary to addreſs the Emperor, publickly, in order to procure a Toleration for the *Chriſtian* Religion.

Father *Verbieſt*, and the reſt of the Jeſuits in *Peking*, had always earneſtly deſired to procure ſuch a Grant. They had often reflected on the Expedients neceſſary for obtaining it; but then this appeared ſo very delicate an Affair, that they did not dare to propoſe it, for fear the antient Edicts ſhould be confirmed; and the *Chriſtian* Religion be thereby reduced to a ſtill lower Ebb. But Heaven, whoſe Ways are ever wonderful, inclined the Emperor to grant what they wiſhed, which was owing to the following Accident.

This Monarch, finding his whole Empire enjoyed a profound Peace, reſolved, by way of Employment, or for Amuſement ſake, to learn the *European* Sciences; among which he himſelf pitched upon Arithmetic, *Euclid*'s Elements, practical Geometry, and Philoſophy. Fathers *Anthony Thomas*,

mas, *Gerbillon*, and *Bouvet*, were ordered to draw up Treatiſes on thoſe Subjects; the firſt having Arithmetic for his Province, and the two laſt *Euclid*'s Elements and Geometry. They wrote down their Demonſtrations in the *Tartar* Language; the Perſons who had inſtructed them in thoſe Tongues reviſing the Sheets; and theſe, whenever they found any Word that was obſcure, or improper, ſubſtituted another. The Fathers in queſtion preſented their Demonſtrations, and explained them to the Emperor, who ſoon comprehending every Thing they taught him, admired our Sciences ſtill more, and applied himſelf to them with freſh Vigour.

They went every Day to the Palace, and there paſſed two Hours every Morning, and as many in the Afternoon, with the Emperor. He uſually would oblige them to come forward upon his Sofa, and ſit down on each ſide of him, to demonſtrate the ſeveral Problems.

He was ſo much delighted with theſe firſt Lectures, that he did not diſcontinue them, even when he went to his Palace of *Chan-chun-yuen*, two Leagues from *Peking*. The Fathers were obliged to go every Day to the former, in all Weathers. They uſed to ſet out from *Peking* at four in the Morning, and never returned from it till Day was cloſed. No ſooner were they come back, but they were obliged to go to work again; and frequently to ſpend Part of the Night in compoſing and preparing Lectures for next Day. They ſometimes were almoſt ready to ſink under the Burthen of the Fatigues which theſe uninterrupted Journies, and their nightly Preparations, brought upon them; but the Hopes they had of ingratiating themſelves in the Emperor's Favour, and thereby of advancing our holy Religion, ſupported them, and ſoftned all their Toils. The Emperor was not idle in their Abſence, he

frequently examining, when alone, the Problems which had been explained to him. He uſed to review the ſeveral Demonſtrations; would ſend for ſome of the Princes, his Children, and explain thoſe to them; and could never be eaſy, 'till he had made himſelf a perfect Maſter of whatever he deſired to know.

The Emperor purſued this Study four or five Years, with equal Ardour, without any ways leſſening his uſual Application to State-Affairs; or failing ſo much as one Day, in giving Audience to the great Officers of his Houſhold, and the ſupreme Courts. Not contented with the ſpeculative Part, he joined the Practical, by which means Study proved an agreeable Amuſement, and he underſtood perfectly well all that was taught him. Whenever, for Inſtance, the Proportions of ſolid Bodies were explained, he would order a Bowl to be brought; cauſe its exact Weight to be taken, and its Diameter to be meaſured. He afterwards would calculate what Weight another Bowl muſt have of the ſame Subſtance, but of a larger or ſmaller Diameter; or what muſt be the Diameter of a Bowl of greater or leſſer Weight. He then ordered a Bowl of a certain Weight or Diameter to be turned; which being done, he examined whether the Practice anſwered the Theory. He himſelf enquired, with no leſs Accuracy, into the Proportions and Capacity of Cubes, Cylinders, whole or imperfect Cones, Pyramids and Spheroids.

The Emperor alſo took the Declivity or Fall, for three or four Leagues, of a River. He ſometimes would meaſure, geometrically, the Diſtances of Places, the Height of Mountains, the Breadth of Rivers and Ponds; he himſelf fixing his Stations, directing the Inſtruments, and making the moſt accurate Calculations. He afterwards would order thoſe Diſtances to be meaſured; and was delighted

lighted whenever he found that his Calculations agreed exactly with the Menſuration. Such Court-Lords as were preſent, always expreſſed their Wonder on theſe Occaſions, which ſeemed to pleaſe him; but he commonly turned the Diſcourſe to the Praiſe of the *European* Sciences, and of the Fathers who inſtructed him. Such were the Emperor's Amuſements, and thus familiarly did he treat them, (a Thing not uſual with *Chineze* Monarchs) when the Perſecution of *Hamcheu* broke out, which could not poſſibly have happened at a more favourable Juncture.

Endeavours had been uſed to ſtop it in the Beginning, by certain recommendatory Letters which Prince *Soſan* wrote, at Father *Gerbillon*'s Requeſt, from *Tartary*, where he then attended upon the Emperor; but thoſe Letters came too late. The Viceroy of *Chekiam*, who had raiſed the Perſecution, was advanced too far to go back with Honour. He had publiſhed a Declaration injurious to the *Chriſtian* Faith; had commanded the *Chriſtians* of the City, and of the whole Province, to return to the eſtabliſhed Religion; had ſhut up our Church, and fixed a Copy of his Declaration over the Door of it.

Father *Intorcetta* was ſummoned, by his Order, to appear before the lower Tribunals, and aſked by what Authority he continued in the City. That faithful Miniſter of Chriſt endured patiently all the ill Treatment he met with from the Viceroy; but was deeply afflicted on Account of the Sufferings of his Flock. *What grieves me moſt*, ſaid he in a Letter to me, *is the Cruelty which is exerciſed towards the poor* Chriſtians *under my Care. The* Heathens *ſeize upon their Poſſeſſions; force into their Houſes, where they abuſe them, and take away the holy Images; and ſcarce a Day paſſes, but they languiſh under ſome new Puniſhment.*

The Fathers of *Peking*, having received Copies of all the Inſtruments, and the ſeveral Proceedings of the Viceroy; and finding the Perſecution ſtill continue, adviſed with their Friends in what manner they ſhould act. The univerſal Opinion was, that it was incumbent on them to implore the Emperor's Clemency, and to preſent him with the very Copies which had been ſent them. The Prince, having a great Affection for them, liſtned favourably to their Petition; and inſtantly offered to ſtop that Perſecution, without Noiſe; by commanding the Viceroy to diſcontinue his Attempts, and no longer moleſt Father *Intorcetta*, and the reſt of the *Chriſtians*. *But 'twill be an endleſs Work*, replied the Father very reſpectfully, *if your Majeſty does not graciouſly put a Stop to it at once. For if now, at a Time that we are allowed daily Acceſs to your royal Perſon, and your Subjects know the Favours which you are graciouſly pleaſed to indulge us, ſome of your Officers are nevertheleſs not afraid of perſecuting our holy Religion and its Profeſſors, what may we not juſtly dread when that Honour ſhall be denied us?*

As Father *le Gobien* has given an ample Detail of this Perſecution, in his *Hiſtory of the Edict of the Emperor of* China, *in favour of the* Chriſtian *Religion*, which forms the third Tome of the *New Memoirs of* China, I ſhall not repeat it here. The Emperor permitted the Fathers to preſent him with a Petition, in order that this Matter might be ſolemnly judged by the Tribunals, whoſe Deciſions were to be as a Law in the Provinces.

Accordingly they drew up two Petitions, with a Deſign of chuſing that which would be moſt to the Purpoſe. The Prince would ſee them, and after examining them himſelf, he obſerved that the Petitions were not drawn up in ſo explicit a manner, as to oblige the Tribunals to grant their Requeſt. His Majeſty did not ſtop here, but was ſo very gracious

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as to cauſe another, which might produce the deſired Effect, to be given them privately; upon this Fathers *Pereyra* and *Thomas*, who then preſided over the Tribunal of the Mathematics, were ordered to go and preſent it publickly, on a Day of Audience. The Emperor, as tho' he knew nothing of the Affair, received it with ſeveral other Papers, and commanded the Court of Rites to examine it, agreeably to the uſual Cuſtom, and make their Report to him. I have been told it was hinted, in the Emperor's Name, that it would be proper for them to favour the *European* Fathers on that Occaſion. However, the *Mandarins* did not comply; for after enumerating the ſeveral Edicts which had been made during his Minority againſt the *Chriſtian* Religion, with the moſt odious Particulars they contained; the Reſult of their Conferences was, that this Affair had been already decided; and that the Exerciſe of our Religion ought to be forbid in *China*. The Emperor, being unſatisfied with this Anſwer, rejected it; and commanded them to re-examine that Petition. This plainly ſhewed, that he wanted them to return a favourable Anſwer; but they were found equally inflexible in the ſecond Report made by them; they rejecting our Religion, and inſiſting, that it ought not to be legally approved of in the Empire.

You poſſibly will wonder, that a Tribunal * ſhould preſume to make ſuch repeated Oppoſitions, when

* There are ſix Tribunals, or ſupreme Courts, in *Peking*. The Buſineſs of the chief Tribunal, or *Ly poo*, is to furniſh *Mandarins* for the ſeveral Provinces of the Empire; to keep a ſtrict Eye over their Conduct, to examine their good or bad Qualities; and to make a Report thereof to the Monarch, in order that the Virtue and Merit of ſome may be recompenced, by raiſing them to the higheſt Offices; and that others may be puniſhed, by degrading them when they have acted in a manner unworthy of their Character. The Chiefs of the *Ly poo* are properly the Inquiſitors of State. To this Court four Tribunals

we consider the implicit Obedience which all the *Mandarins* in *China* pay, not only to the Orders, but

nals are subordinate. The first makes Choice of Persons qualified to fill the Offices of the Empire: The second Enquires into the Conduct of the *Mandarins*: The third seals all judicial Acts, and gives the *Mandarins* their several Signets; and the fourth examines into the Merit of all Persons of Distinction in the Empire.

The second supreme Court called *Hoopoo*, or *chief Treasurer of the King*, superintends all the Finances; and takes Care of the Emperor's Patrimony, Treasure, Expences, and Revenues. There Orders are dispatched for Salaries and Pensions; and with regard to the Delivery of Money, Rice, and Silk, distributed to the great Lords, and the several *Mandarins* of the Empire. Here an exact Catalogue is kept of the several Families, and of all the Duties to be paid from the Custom-houses and public Magazines. The Business of this Court being vastly extensive, there are fourteen subordinate Tribunals (agreeably to the number of the Provinces of the Empire) to assist it.

The third sovereign Court, called *Li poo*, or the Tribunal of Rites, has the Direction of all Rites and Ceremonies, and of Arts and Sciences. It also superintends the imperial Music, and examines all Persons who are Candidates for Degrees. It also gives Advice with Regard to Titles of Honour, and other Distinctions. It likewise has the Care of the Temples and Sacrifices offered by the Emperor; and its Inspection extends likewise to such Banquets as the Prince gives to Subjects or Foreigners. This Tribunal likewise receives, entertains, and dismisses Embassadors. To conclude, it has the Direction of the liberal Arts, and of the three Laws or Religions tolerated in the Empire, *viz.* 1. of the learned, or the Disciples of *Confucius*; 2. of the *Tao sse* (called by some, I believe, *Li-Laokum*,) and 3. the Disciples of the Idol *Fo*; whereby it is a Kind of Spiritual Court, of which frequent Mention is made in these Letters of our Jesuits. Of the four Tribunals subordinate to this Court; the first deliberates on the most important Affairs of State; the second has an Eye to the Sacrifices offered by the Emperor; to the Temples, Mathematics, and the several Religions: The third receives such Persons as are sent to Court; and the fourth has the Direction of the Emperor's Table.

The Tribunal of Arms, called *Ping poo*, is the fourth supreme Court, and superintends the Soldiery throughout the whole Empire. All Officers, as well general as particular, are dependant on it. This Tribunal examines them with respect to their Exercises, keeps the Fortresses in good Repair, fills the Arsenals; provides Arms, both offensive and defensive; and also Ammunition and Provisions. It gives Orders for making Arms of

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but even to the moſt inconſiderable Deſires of the Emperor. Poſſibly the Averſion which the *Chi-*

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every Kind; and is to provide all Things neceſſary for the Defence and Safety of the Empire. Of the four Tribunals ſubordinate to it, the firſt diſpoſes of all military Employments, and takes Care that the Troops be well diſciplined; the ſecond orders the Officers and Soldiers to their ſeveral Quarters, and provides for the Safety of Cities and Highways; the third has an Eye to the Horſes of the Empire; to the Poſts, Stages, imperial Inns, and Barges or Boats; and the fourth gives Direction for making Arms of every Kind, and for filling the Arſenals.

Hing-poo is the fifth ſupreme Court, which is as the Criminal-chamber of the Empire. This examines all Criminals, and ſentences them as the Laws direct. There are fourteen Tribunals, (one for each Province of the Empire) ſubordinate to it.

The ſixth and laſt ſovereign Court called *Cong poo*, is the Tribunal of public Works; and its Buſineſs is to keep the Palaces in Repair, both thoſe of the Emperor, of the Tribunals, of the Princes of the Blood, and Viceroys; the Sepulchres of the Emperors, Temples, *&c.* It alſo has the Direction of the Towers, triumphal Arches, Cauſeways, Bridges, Dykes, Rivers, Canals, and Lakes, Streets, Highways, Barks, *&c.* This Court has alſo four ſubordinate Tribunals; the firſt prepares the Plans and Deſigns for the public Works; the ſecond has an Eye to the Shops of Ma ons, Carpenters, *&c.* the third looks to the Repairs of Canals, Bridges, Cauſeways, Roads, *&c.* the fourth has the Care of the royal Palaces, Gardens, and Orchards.

Each of theſe inferior Tribunals has a Houſe apart, with proper Halls or Rooms, and is compoſed of two Preſidents, and twenty-four Counſellors, *Chineze* and *Tartars*; not to mention a great Number of under-Officers belonging to every Tribunal, as Clerks, Regiſters, Meſſengers, Sergeants, *&c.*

To prevent theſe ſeveral Courts from leſſening the imperial Authority, the Care following has been taken. 1. None of theſe Tribunals have an abſolute Power, in Matters brought before them, but muſt apply to another, before its Deciſions can be put in Execution.

2. Inſpectors or public Cenſors, called *Cotaos*, are eſtabliſhed. Theſe are Officers whoſe Duty it is to obſerve all that paſſes in every Tribunal; they are to give the Emperor Notice of all Faults committed by the *Mandarins*; and they do not ſpare even the Monarch himſelf, when he ſtands in need of Admonition. Theſe *Cotaos* are greatly dreaded, and have given aſtoniſhing Inſtances of their Courage and Perſeverance. When the Petitions of theſe Cenſors are referred by the Emperor, according to Cuſtom, to the Tribunals, in order for theſe to deliberate upon them,

neze have always entertained for Foreigners, might have induced ſome of them, on this Occaſion, to oppoſe the *Chriſtian* Religion ſo very openly; but I am of Opinion, that their Inflexibility aroſe from another Motive. Whenever the Emperor aſks a Queſtion of the Tribunals, and they return an An-

them, the *Mandarins* ſeldom contradict the Cenſors, for fear they themſelves ſhould be accuſed, which gives the Cenſors great Authority in the Empire.

Beſides the ſix chief Tribunals abovementioned, there is another alſo in *Peking*, whoſe Buſineſs is to examine all Affairs relating to the Princes, which are not confounded with thoſe of the common People. Another Tribunal, called *Han lin yuen*, is a Sort of Academy, all whoſe Members are compoſed of Perſons of the greateſt Genius and Learning in the Empire. Theſe Members have the Care of the Education of the Prince, who is Heir apparent; and they are required to inſtruct him in Virtue, the Sciences, the Arts of Government, and good Breeding. They are the Hiſtoriographers of the Empire, and are obliged to compoſe uſeful Books. They are properly the Literati of the Emperor, who converſes with them on learned Matters; and often appoints ſome of them his prime Miniſters, or Preſidents of the chief Tribunals.

In every Province there is a ſupreme Tribunal, to which ſeveral others are ſubordinate: And in all the capital Cities of the Provinces two Tribunals are eſtabliſhed, the one for civil, and the other for criminal Affairs.

I might have begun with another Tribunal, called *Nui yuen*, or the *Inward Court*, becauſe it it kept within the Palace. This is the Emperor's Privy Council, and is compoſed of three Orders of *Mandarins*. The firſt are properly Miniſters of State, and their Function is to examine almoſt all ſuch Petitions, on what Subject ſoever, as the ſupreme Tribunals are to preſent to the Monarch: The *Mandarins* of the ſecond Order are a Kind of Aſſiſtants to the former, and out of them are choſen the Viceroys, and the Preſidents of the other Tribunals. The *Mandarins* of the third Order are Secretaries to the Emperor. Moſt Affairs of Importance are examined and decided by this Tribunal, except the Monarch gives Orders for aſſembling the great Council, which is compoſed of all the Miniſters of State, the chief Preſidents and Aſſiſtants of the ſix ſupreme Courts, and the three principal Tribunals. See *du Halde's China*. The Relation above will enable the Reader to underſtand many Particulars, mentioned in the Letters of our Jeſuits, which otherwiſe might not have been ſo intelligible.

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ſwer agreeably to the Laws, they cannot be blamed; whereas if their Anſwer is repugnant to them, the Cenſors of the Empire have a Right to impeach them; and the Emperor is authorized to puniſh them, for pronouncing in Oppoſition to the Laws. That which confirms me in my Opinion is, Prince *Soſan* told the Emperor plainly, that it would be abſolutely neceſſary for him to exert his Authority, in order for the repealing ſuch Edicts as were levelled againſt the *Chriſtian* Faith. Farther, Time has ſhewn that the Court of Rites, ſo far from oppoſing us, as formerly, has been inclined, of late Years, to favour us.

. However this be, the Emperor perceiving that nothing was done by the Tribunals, reſolved to approve the Judgment of the Court of Rites. This Court permitted Father *Intorcetta* to reſide in *Hamcheu*; allowing the *Europeans* only to worſhip the true God in their Churches, and to profeſs the *Chriſtian* Religion; but forbidding all *Chineze* whatſoever to embrace its Tenets; and confirming, at the ſame Time, the antient Edicts. The News of this was as a Thunder-bolt to the Fathers; and ſurpriz'd them to ſuch a Degree, that the Emperor was uneaſy. Accordingly he endeavoured to ſooth them; but their Affliction was too great to receive any Conſolation from the kindeſt Words. *We are like* (ſaid they to thoſe who ſpoke to them in the Monarch's Name) *to Perſons who have perpetually before their Eyes the dead Bodies of their Parents:* An Expreſſion which ſtrongly affects the *Chineze*. The Emperor offered to ſend ſome of them into the Provinces, with ſuch honourable Marks of Diſtinction, as might evidently ſhew to all his Subjects, the Regard he had for the *European* Fathers, and how greatly he approved of their Religion. At laſt, finding that their Grief, ſo far from decreaſing grew more violent every Day; and that they ſeemed

ed to have a total Diſregard for all Things, he ſent for Prince *Soſan*, in order to take, in concert with him, ſuch Meaſures as might ſatisfy the Fathers.

This zealous Miniſter now called to mind the Promiſe he made Father *Gerbillon* at the Peace of *Nipcheu*. After applauding the Fathers, he repreſented to the Emperor the important Services they had done the Government, and thoſe they daily did his Majeſty. He obſerved, that as they profeſſed a Contempt for Riches and Honours, the only fit Recompence was, to permit them to preach their Law, publickly, in every part of the Empire; that this Law muſt be holy, ſince it was levelled againſt Vice in general, and inculcated the Practice of the ſeveral Virtues. The Emperor declared, that all Prince *Soſan* ſaid was true. *But how will it be poſſible* (ſaid that great Monarch) *to ſatisfy them, in caſe the Tribunals perſiſt in refuſing to approve their Religion. Sir*, anſwered he, *only ſhew them that you will be obeyed. Pleaſe but to give Orders, and I'll go to the* Mandarins; *and be aſſured, I'll deliver myſelf in ſuch ſtrong Terms, that not one of them ſhall refuſe to comply with your Majeſty's Demands.*

I ſhall not here mention the Speech he made to them, it being inſerted in the abovementioned Book *. 'Twas delivered with a Livelineſs, a Pathos, and Majeſty, worthy of the illuſtrious Speaker; and was equally expreſſive of his good Senſe, his Courage, his Rectitude, and greatneſs of Soul. The *Tartar Mandarins* firſt yielded to the Force of his Arguments; and were followed by the *Chineze* †, who complied in every Reſpect. The Inſtrument was drawn up inſtantly, when the Prince inſerted in it ſuch vaſt Encomiums of the *Chriſtian* Law

* The Hiſtory of the Edict of the Emperor of *China*, in favour of the *Chriſtian* Religion.

† The Tribunals, ſince the Conqueſt of *China*, are compoſed half of *Chineze*, and the Remainder of *Tartars*.

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or Religion, that the Emperor, as we are told, ſtruck out ſome of them with his own Hand. However, he permitted the moſt eſſential Articles to ſtand, ſuch as thoſe relating to the Sanctity of our Religion; the exemplary Lives of the Miſſionaries who had preached it during an hundred Years in *China*; the Permiſſion indulged the Natives to embrace it; and the Preſervation of ſuch Churches as were already built. He ratified theſe ſeveral Articles, and then the Tribunal of Rites ſent them, purſuant to Cuſtom, to all the Cities of the Empire, where they were publickly ſet up, and regiſtered in all the Audiences or Juriſdictions.

In this Manner the ſo-long-wiſhed-for Toleration of the *Chriſtian* Religion, for which ſo many Prayers had been offered up both in *Europe* and *China*, was obtained; and by a particular Diſpoſition of Providence, Heaven permitted that the Sciences we profeſs, and which we had endeavoured to learn perfectly before we left *Europe*, ſhould induce the Emperor to acquieſce with our Deſires; ſo true it is, that theſe Expedients, tho' altogether human, ſhould not be neglected; and yet they ought not to be relied upon as Aids that are infallible, or abſolutely neceſſary; ſince the Eſtabliſhment of Religion, and the Converſion of Infidels, is ever owing to the all-powerful Grace of Heaven.

We have been often told ſince, that certain Miſſionaries ſeemed to lay no great Streſs upon this Edict, becauſe they had not all the Liberty they wiſhed, in order for them to ſettle in various Places; and that ſome *Mandarins* ſtill oppoſed the preaching of the Goſpel, and would not permit the *Heathens* to turn *Chriſtians*. In my Opinion, this is not a juſt Way of Thinking; for ſuppoſing that the Emperor had given them leave to build Churches every where, (a Circumſtance not declared in his Edict) yet a Miſſionary ſhould ever conſider, that Perſecu-

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tions are inſeparable from his State of Life, and the Endeavours he may exert for God's Glory. One might aſk the Perſons in queſtion, if it would be eaſy for them to ſettle, at Pleaſure, in all the Cities of *Europe*, where the Governors and Magiſtrates are *Chriſtians*, and diſpoſed to favour every Thing relating to the Service and Glory of God *. 'Tis therefore no Wonder that ſome Oppoſition ſhould be met with in *China*, whoſe *Mandarins* are *Heathens*, and ſometimes particular Friends of the *Bonzes*, or very averſe to the *Chriſtian* Religion. 'Tis certain however, that theſe *Mandarins* are very much reſtrained by this Edict; and that the Miſſionaries, ever ſince we obtained it, live much more unmoleſted in the Provinces than before; they are no longer perſecuted on Account of ſuch Churches as they already poſſeſs; and in caſe they are deſirous of building new ones, they need but ingratiate themſelves with the Governors and other Officers of the Places, either by making them ſome Preſent, or by procuring powerful Recommendations to them. Such *Mandarins* as love us, take every Opportunity of enforcing the Emperor's Declaration, in order to ſupport us againſt our Enemies. To conclude, 'tis certain that the Emperor thinks he has indulged us no ſmall Favour on this Occaſion; for, being told that all the Fathers were come to return him Thanks: *They have great Reaſon to do ſo*, replied he; *however, bid them ſend Word to their Brethren in the Provinces, not to take too much Advantage of the Permiſſion now given them; but to make a prudent*

* 'Tis univerſally known, that the Jeſuits would not be well received in Proteſtant Countries. 'Tis Death for them to be found in *England*; and they have been more than once baniſhed out of ſome *Romiſh* Kingdoms, where they now bear conſiderable Sway. Their Arts and Abilities are not unknown to the People of thoſe Countries, where they are as much ſuſpected and hated, by Multitudes, as by us. This I myſelf was an Ear-witneſs to in *France*.

Use of it, so that I may never hear any more Complaints on that Account from the Mandarins: *For*, added he, *should these send up any, I'll repeal it that Instant, and then they can blame no one but themselves.*

This Affair of the Edict being ended, the Emperor resumed his Studies, and the Fathers devoted themselves to his Service with fresh Ardour. He being desirous of having some mathematical Instruments, we sent him ours, which he had seen before, but did not then know their Uses. These appeared to him so neat and accurate, (they being made by the ablest Artists in *Paris*) that he desired more. The *Mandarins* therefore caused Enquiry to be made in the several Ports for some, and sent all such as they could meet with, to *Peking*. The Emperor, at first, received all of what Kind soever which were sent him; and it put the Fathers belonging to the Court to no small Pains, to guess the several Uses for which they were designed; they being obliged to express every Thing clearly in Writing, and to shew it this Monarch, who is vastly exact, and enquires into the minutest Particulars.

At this Time there were but five *French* Fathers in *China*, two at Court, and three in the Provinces. I myself was at *Nankin* with Father *Gabiani*, and the Bishops of *Basilea* and *Argolis*, as was said above. Fathers *Visdelou* and *le Comte* were labouring very successfully in the Provinces of *Xansi* and *Xensi*, when *Satan*, the Enemy to our Peace, gave us another Cause of Affliction. The *Portugueze* of *Macao* had seized a young *French* Painter, who was bringing our Pensions, with some Books and mathematical Instruments; and throwing him into Prison, sent him, under a strong Guard, to *Goa*, where he died some Time after in Confinement. The Loss we sustained on this Occasion was so considerable, that Fathers *le Comte* and *Visdelou* were forced

forced to quit their Miſſions, and go and reſide near the Ports, in order to ſubſiſt themſelves. I went with Father *le Comte* to *Canton*, in hopes of recovering our Monies, and to prevent all ſuch Accidents for the future. We made ſome pretty curious Obſervations during our Journey, and at *Canton*; and, among others, Father *le Comte* alſo drew, from a large Scale, a Chart of the tranſit of *Mercury* over the Sun: Alſo a Chart of the River from *Nankin* to *Canton*. As we paſſed thro' *Nanchan-foo*, *Nangan-foo*, and *Cancheu-foo*, we took the Latitudes of thoſe ſeveral Cities.

The *Tſonto* * of the Province of *Canton*, being informed of our Arrival in that City, did us the Honour to ſend one of his Officers, to invite us to viſit him in *Chao-kin*, a City of the firſt Claſs † where he uſually reſides. He is a worthy Nobleman, and extremely complaiſant: He is generous,

* 'Tis the Emperor who nominates ſuch *Mandarins* as are to be inveſted with any Authority in the Provinces, which are governed by two principal Officers, to whom all the reſt are ſubordinate. The one is called *Foo yuen*, who is as the Viceroy or Governor; and the other, whoſe Juriſdiction is much more extenſive, (he commanding over two, and ſometimes three Provinces) is called *Tſon-to*. Theſe two Officers are at the Head of the ſupreme Tribunal of the Province, in which all important Affairs, whether civil or criminal, are determined. The Emperor ſends all his Orders immediately to them, and they inſtantly tranſmit thoſe Orders to the ſeveral Cities in their Diſtrict. Tho' the Authority of the *Tſon-to* is very great, it yet does not interfere with that of the particular Viceroys, but all Matters are ſo well regulated, that they never have any Conteſt about their ſeveral Juriſdictions.

† I believe this is reckoned the ſixth City of the Province of *Canton*, in Father *du Halde*'s *China*. 'Tis ſaid to be the fineſt City, and the beſt built, in the whole Province; and is the Seat of the *Tſonto*. It ſtands on the River *Taho*; and in the Eaſtern Part of the City is a Tower nine Stories high. Upon the River are above five thouſand Barks, which are longer than our ſmall Veſſels, in each of which a Family lives: beſides a vaſt Number of Fiſhing-boats, and Canoes to croſs the River, there being no Bridge over theſe great Rivers. In this Country are a great Number of Peacocks, both wild and tame.

reſpected by the *Mandarins*, idolized by the People, and a Friend to the *French*, whom he has always treated with peculiar Marks of Diſtinction. During the four Journies I took to *Canton*, either about our private Affairs or by the Emperor's Order, I had frequent Opportunities of viſiting him, and of gaining his Eſteem.

The Paſſage from *Canton* to *Chao-kin* is by Water. At the Diſtance of five Leagues we meet with *Fo-chan*, the greateſt Village in the World. I call it a Village becauſe it has no Walls, nor any particular Governor, though it is happy in a great Trade, and conſiſts of more Inhabitants, and even Houſes, than *Canton*; it being computed to contain a Million of Souls at leaſt. The Jeſuits of the Province of *Japan* have a fine Church there, and a numerous Flock. Twelve Leagues above *Fo-chan*, the River is divided into three Arms; the one comes from the North, the other runs to *Chao-kin*, and the third to *Canton*. At this Confiux ſtands a City of the third Claſs, called *San-choue*, that is, the *three Rivers*, or *three Waters*. When an Envoy of Diſtinction comes from Court, the *Tſonto* and Viceroy go and receive him in that City; and conduct him thus far, at his Return. This obliged them to build, on the River Side, a Houſe, the View of which is inchanting. The *Auguſtin* Friars have a Miſſion in *Chao-kin*. I have often lodged in their Houſe; and I there became acquainted with Father *Michael Rubio*, a Man of great Prudence, Integrity, Sincerity, and Learning; Qualities which gained him the Affection of all the Miſſionaries.

At our Return to *Nankin*, where we had left Father *Viſdelou*, we reſolved to ſend Father *le Comte* into *Europe*, to tranſact ſome Affairs relating to our Miſſion. About this Time died *Gregory Lopez*, Biſhop of *Baſilea*, Apoſtolical Vicar of *Nankin*, *Peking*, and the reſt of the northern Provinces

vinces of *China*. He made a very pious End; and we attended at his Funeral, which was performed in the same Manner with that of Father *Verbiest*.

About the Close of the Year 1692, Father *Visdelou* and I returned to *Canton*, where it was necessary for us to take a House, to receive the Missionaries whom we expected. We had purchased the House, and had scarce begun furnishing it, when an Order came from the Emperor, for us both to go to Court. 'Twas also declared, in the same Order, that Father *le Comte* should go thither also, at his Return from *Europe*, whereof we were commanded to give him Notice. This News gave the highest Satisfaction to the Apostolical Vicars and Missionaries. Passing thro' the Province of *Nankin*, we had the Consolation to embrace Father *Gabiani* for the last Time. He was then troubled with the Infirmities which, two Years after, brought him to the Grave; he being quite worn out with Toils, and dear to Heaven. We also saw the Bishop of *Argolis*, and the reverend Father *de Leonissa*, Apostolical Vicar of *Nankin* and *Peking*, in the Place of the Bishop of *Basilea*. They both laid great Stress upon us, and were of Opinion, that it might be in our Power to do them signal Service at Court.

The Emperor, at our Arrival thither, was sick; and Fathers *Gerbillon* and *Pereyra* lay every Night in the Palace, by his Order. This great Prince, notwithstanding his Indisposition, did not forget us; but sent, to some Leagues Distance from the City, the rest of the Fathers, with a Gentleman of his Chamber, who told us, by the Emperor's Command, that had he known the Road we were to come, he would have sent them still farther on to meet us. We now alighted at the Palace, and spent the rest of the Day there, in an Apartment near that of the Emperor, where the Prince, his eldest Son,

Son, was pleaſed to come and ſee us; on which Occaſion he treated us very graciouſly. We alſo were viſited by the *Hoan-tai-ce*, his ſecond Son, and the Heir-apparent.

As this Prince is extremely well ſkilled in the *Chineze* Books, he diſcovered a peculiar Affection for Father *de Viſdelou*, who was looked upon as a great Maſter in them. After converſing ſome Time, the Prince ſent for ſeveral of the antient Books, and ſhewed them to the Father, who, the Inſtant he opened them (in what Part ſoever) read them with ſo much Eaſe and Perſpicuity, that the Prince was quite ſurprized, and ſaid twice or thrice to the *Mandarins* who accompanied him, *Ta toog*, that is, *he underſtands them perfectly*. He then aſked what his Opinion was concerning the *Chineze* Books, and whether they agreed with our Religion. The Father, after excuſing himſelf with Modeſty, replied, that our Religion might agree with the Particulars found in the antient Books, but not with the Writings of the Interpreters. *'Tis certain*, ſaid the Prince, *that the modern Interpreters have ſometimes miſtaken the Senſe of our antient Authors*. Ever ſince that Conference, the Prince in Queſtion has always diſcovered a great Affection for Father *Viſdelou*; and of this he gave him the moſt diſtinguiſhed Proofs, which we hope will one Day greatly redound to the Advantage of our Religion. This Prince ſpoke to us concerning the Books of Father *Matthew Ricci*; and beſtowed ſuch high Encomiums on the Genius and Erudition of this Father, the Founder of the Miſſion of *China*, that the moſt learned *Chineze* would have thought themſelves honoured by the Compliment.

The Emperor had carefully examined, during two Years, our *European* Medicines; and particularly the medicinal Lozenges *, which the King of

* The *French* is *Pâtes Medicinales*.

France cauſes to be diſtributed all over his Kingdom We had informed him of the ſeveral Diſeaſes they cured in *France*; and he himſelf had ſeen, by various Experiments, Perſons who lay at the point of Death, and were thought paſt all Hopes of Recovery, quite out of Danger the very next Day. The ſurprizing Effects produced by this Medicine, made him give it the Name of *Chin-yo*, or the *divine Medicine*. The Diſeaſe he then was troubled with, was the Beginning of a malignant Fever. Though he knew, by ſeveral undoubted Experiments, that this Medicine would cure him, yet the *Chineze* Phyſicians did not think proper that he ſhould take it, and therefore preſcribed different Things; but the Emperor finding himſelf grow worſe, and fearing to be light-headed, he reſolved to proceed his own Way, and accordingly took half a Doſe of this Medicine. The Fever left him that Evening, and the ſucceeding Days he was better. He afterwards had ſome Ague-Fits, which poſſibly might be owing to his not having purged ſufficiently. Though theſe Fits were not violent, and did not laſt above two Hours, he yet was a little uneaſy. He now cauſed Proclamation to be made throughout the whole City, commanding all Perſons, who were acquainted with any Remedies for the Ague, to inform him of them immediately; declaring farther, that all who were troubled with that Diſtemper, might come to the Palace and be cured. A great Number of Trials were made daily, on which Occaſion a *Bonze* diſtinguiſhed himſelf in a particular Manner. He order'd a Pail of freſh Water, drawn from a Well, to be brought him, in Preſence of four of the chief Noblemen of the Court, whom the Emperor had diſpatched to receive the ſeveral Medicines which ſhould be ſent; and to aſſiſt at the Experiments, and afterwards make their Report to him. Theſe four Noblemen

were

were Prince *Sofan*, *Mim-ta-gin*, one of the Emperor's Uncles, and an Uncle of the Prince, all of them Miniſters of State, and Perſons of conſummate Wiſdom. The *Bonze* filled a Diſh with the Water in queſtion; when going out of the Room, he preſented it firſt to the Sun, raiſing his Hands and Eyes towards Heaven; then turning himſelf to the four Quarters of the World, he made an hundred Poſtures, which ſeemed myſterious to the *Heathens*. Having done this, he ordered a Perſon (then upon his Knees) troubled with an Ague, who earneſtly deſired to be cured, to drink this Water; but the Remedy had no Effect, and the *Bonze* was therefore looked upon as a Cheat.

Matters were in this State, when Father de *Viſdelou* and I arrived at Court, bringing with us a Pound of the *Peruvian* Cortex, which Father *Dolu* had been ſo kind as to ſend us, when he was in *Pondichery*. The Cortex was not then known in *Peking*. We then went and offered it, declaring it to be the beſt Specific in *Europe* againſt Agues. The four Noblemen abovementioned received us with Joy. We told them how it was to be prepared and taken, agreeably to the Inſtructions publiſhed in *France*, by Order of the King. They then aſked what Country the Cortex was brought from, what were its Effects, the Diſeaſes it cured, and in what Manner the King had made it public for the Benefit of his Subjects; after beſtowing on the Perſon who poſſeſſed that Secret a Reward worthy of ſo great a Monarch.

On the Morrow three Perſons troubled with Agues took the Bark. The firſt took it after the Fit was over, the ſecond on the Day that it ſeized him, and the third on the Day he was free from it. I know not whether God thought proper to diſplay his Power on that Occaſion, or whether it was the natural Effect of the Cortex. Be this as it will, the

three Patients being kept in the Palace, and watched by certain Persons appointed for that Purpose, were all cured with once taking the Cortex. This was told the Emperor, who thereupon would have taken a Dose of the Cortex that very Day, had not the Heir-apparent, who was vastly uneasy on Account of his Father's Sickness, (he loving him with all the Tenderness of filial Affection) apprehended that the trying a Medicine which was not yet known, might be attended with ill Consequences. He therefore sent for the four Noblemen, and blamed them for mentioning it so soon to the Emperor. They excused themselves with Modesty; but to prove that the Cortex was not at all dangerous, (for, from the several Particulars we told them, they concluded it could be no Ways hurtful) they all four offered to take it, to which the Prince consented. Immediately Cups were brought with some Wine and some Bark. The Prince himself made the Mixture, and each of the four Noblemen drank a Quantity of it about six in the Evening. They then withdrew, and slept soundly, without finding the least ill Effect. The Emperor, who had not been able to close his Eyes, sent for Prince *Sosan* about three in the Morning; when hearing that he and the rest of the Noblemen were well, he took the Cortex without any farther Ceremony. He expected the Fit about three in the Afternoon, but missed it; and was quite easy the rest of the Day, and the Night following. A general Joy now appeared in the whole Palace; and, in the Morning, the four Noblemen congratulated us on the Excellency of our Medicine. We ascribed all the Glory of it to God, who had bestowed his Blessing upon it. The Emperor continued to take the Cortex the following Days, and grew better daily *.

Being

* 'Tis well known that this Cortex or Bark comes from the *West-Indies*. The Tree whence it is taken grows in *Peru*, in the

Being entirely recovered, the Monarch rewarded all such as had attended upon him during his Indisposition, or brought him any Medicines, tho' they had not been taken. But he punished three of his Physicians, for being of Opinion, when his Distemper was most violent, that it would not be proper to give him any Physic. *How!* (said he to them) *you forsake me when in danger, for fear you should be accused of killing me; and yet are not afraid I should die, for want of Assistance.* He thereupon commanded the Tribunal of Crimes to enquire into their Proceedings, and to judge them pursuant to the Laws. This Tribunal condemned them to

the Province of *Quito*, on Mountains near the City of *Loxa*. The Natives call it *Ganaperide*, and the *Spaniards*, *Palo de Calenturas*, or Fever-wood. The Tree is about the Size of the Cherry-tree; its Leaves are round, indented; the Flower is long and reddish, whence springs a Pod or Husk, containing a white, flat Kernel, inclosed in a thin Film or Skin. This Tree is of two Kinds, the one cultivated, and the other wild; but the former is greatly preferable to the other. The Cortex was not known to the *Europeans* till the Year 1640. In 1649 the Jesuits of *Rome* gave it great Reputation in *Italy* and *Spain*. Cardinal *de Lugo* first brought it into *France* in 1650. Having so surprizing an Effect in the Cure of Fevers, 'twas sold for its Weight in Gold; and being pounded, 'twas called Cardinal *de Lugo*'s Powder. Many Physicians were Enemies to it at first, and among others, *Chiflet* and *Plempius*; but a numberless multitude of Experiments that were made in all Parts of *Europe*; and the surprizing Effects which it was found to have daily, at last convinced even the Obstinate, that it is one of the most excellent Drugs in the *Materia Medica*, so that none but the Ignorant exclaim against it. Mr. *Barbeyrac*, a famous Physician of *Montpellier*, was one of the first who employed it very successfully, and greatly increased its Reputation; and the highest Applauses were bestowed upon it by *Sturmius*, *Willis*, *Sydenham*, *Morton*, *Dolæus*, and many other celebrated Physicians. The great Good done by the Jesuits Bark, and the Evils which many of their Maxims are supposed to cause, suggested the following Lines.

Jesuits, your Bark so many thousands saves;
Your Maxims bring such Numbers to their Graves;
'Tis hard to say, where Good thus blends with Evil,
Whether you are of God, or of the Devil.

die; however, the Emperor was pleaſed to commute their Sentence, and ordered them to be baniſhed.

The Monarch did not forget us on this Occaſion, he declaring publickly, that the medicinal Lozenges which Fathers *Gerbillon* and *Bouvet* brought, had ſaved his Life; and that the Cortex which Father *de Viſdelou* and I adminiſtred to him, had cured him of the Ague, and therefore he was determined to reward us accordingly. He ſent for the Plans of the ſeveral Houſes belonging to him in the firſt Incloſure of his Palace; and made Choice of the largeſt and moſt commodious, which had belonged to a *Mandarin*, Governor of the Heir-apparent; this *Mandarin* being guilty of a Crime which deſerved Death, all his Poſſeſſions had been confiſcated, and himſelf baniſhed to *Tartary*.

July 4, 1693, the Emperor ſent for us to the Palace, when one of the Gentlemen of his Chamber ſpoke thus, in his Name: *The Emperor gives, to all four of you, a Houſe in the* Hoang-Ching, *or firſt Incloſure of his Palace.* After hearing theſe Words, on our Knees, according to the *Chineze* Ceremonial, we roſe up; when the Officer in queſtion conducted us to the Emperor's Apartment, to offer up our Thanks in it, though the Monarch was abſent. Several *Mandarins* who happened to be there accidentally, joined in the Ceremony, as well as Father *Pereyra* and another Jeſuit, who were come to the Palace upon other Buſineſs. Theſe drew up to the right and left, none of them being ſeated, but obſerving a deep Silence, whilſt Fathers *Gerbillon*, *Bouvet*, *de Viſdelou*, and myſelf, ſtanding in a line in the midſt of them, kneeled thrice, and made three times that number of Bows, ſo very low, that our Foreheads touched the Ground, in token of our Gratitude. We repeated this Ceremony next Day before the Emperor, who was ſo gracious as to ſend for us

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in private, and to expreſs himſelf in the moſt obliging Terms. He cauſed to be delivered to Father *Bouvet*, the ſeveral Preſents he ſent to *France*; commanding him to inform our Monarch of the Grant with which he had juſt before favoured us.

We took Poſſeſſion of our Houſe the 12th of *July*; but as it was not fitted up after the *European* Manner, the Emperor commanded the Tribunal of Buildings, to make whatever Alterations we ſhould deſire, which was immediately done; this Tribunal ſending four Architects, with the proper Materials, and appointing as many *Mandarins* to carry on the Work. All Things being got ready, the 19th of *December* we dedicated our Chapel to Chriſt dying on the Croſs for the Salvation of Mankind; and on the Morrow it was opened in Ceremony. Several *Chriſtians* came thither in the Morning, and praiſed God for permitting himſelf to be worſhipped in the Emperor's Palace, where none but impious Sacrifices had, 'till then, been offered. Father *Viſdelou* preached a Sermon, the Subject of which was, the Neceſſity of keeping holy the Sabbath Day and all Feſtivals, and of coming to Church at thoſe Times.

From that Time Father *Gerbillon* preached every *Sunday*; and explained to his Auditors the chief Duties of Chriſtianity. We baptized ſeveral Catechumens, who brought us their Idols; and threw them under the Tables and Benches, to ſhow how greatly they deſpiſed them. We never failed of a Chriſtning every *Sunday* and Holiday. Father *de Viſdelou* undertook to inſtruct the Proſelytes; ſo that we ſoon had a very numerous Congregation. The moſt fervent of theſe *Chriſtians* brought their Friends to diſcourſe with us concerning the Law of God. The famous *Hiu-cum*, an old Eunuch of the Palace, diſtinguiſhed himſelf in a peculiar Manner, in this charitable Work. About this Time we alſo

baptized a *Tartarian* Colonel belonging to the Emperor's Houſhold. I omit many other Perſons whom we baptized ſecretly, ſome of whom were the Children of illuſtrious Parents. The earneſt Deſire which the Parents of theſe Children have to get them cured, makes them ſend for us to enquire, if we are not poſſeſſed of certain *European* Medicines which may be of Service. We baptized ſome in this Manner, who, being now with God, will beſeech him to bleſs us; and to favour the Converſion of the Inhabitants of a Country, in which, had they lived long enough, they would have been raiſed to the higheſt Employments.

A Year after the Emperor had given us our Houſe, he indulged us a ſecond Grant not inferior to the former, and no leſs honourable to our Religion; and this was, the beſtowing on us a large Spot for building our Church. Adjoining to our Houſe was a void Piece of Ground three hundred Foot long, and two hundred broad. As the Stewards of the Houſhold had reſolved to throw up a Range of Buildings there, for the Eunuchs of the Palace, we thought it beſt to be beforehand with them; and endeavour to obtain a Grant of this Spot, in order for building a Church upon it. Accordingly Fathers *de Gerbillon*, *Viſdelou*, and myſelf, after recommending this Affair to the Almighty, went and gave in our Petition. We therein obſerved, in the moſt reſpectful Terms, that our Houſes had always Churches belonging to them, theſe being the moſt eſſential Edifices; that if the former were made beautiful and ſpacious, the latter ought to ſurpaſs them in every Reſpect; for how diſhonourable (continued we) muſt it be to us, if enjoined by our Vows and Profeſſions to ſeek for the greateſt Glory of God, we yet ſhould ſuffer our own Habitation to be more ſplendid than the terreſtrial one of the Lord? That as the Houſe which the

Emperor

Emperor had graciouſly condeſcended to give us, was complete in every Reſpect, it was incumbent on us to raiſe a magnificent Church, as a fit Companion for ſo noble a Gift; but as we had no Ground to build it upon, it conſequently would be impoſſible for us to gratify our earneſt Wiſhes on that Occaſion, except the Emperor would pleaſe to favour us with a Spot for this Purpoſe.

The Perſon to whom we had delivered our Petition having preſented it, and enforced our Reaſons, the Emperor ſent the Stewards of his Houſhold to view the Piece of Ground in queſtion; and after hearing their Report, he granted us half of it; cauſing it to be expreſly mentioned in his Declaration, (a Copy of which was inſerted in the Regiſters of the Palace) that he gave this Spot, in order for us to build a magnificent Church upon it, in Honour of the Lord of Heaven. The Edifice has been carrying on ever ſince, and is now almoſt finiſhed. The Entrance to it is a large Court, ſurrounded with Galleries; the Plan and Deſcription whereof will be ſent into *Europe*, the Moment we hear that the Paintings, which Signior *Gherardini*, a famous *Italian* Artiſt was carrying on when I was in *Peking*, are finiſhed and opened.

This great Monarch indulged us likewiſe ſuch other Favours, as are invaluable to Foreigners in our Station of Life. Whenever we came to the Palace, he always received us very graciouſly; and if he could not ſee us on thoſe Occaſions, he never failed to ſend ſome obliging Compliment. 'Tis the Cuſtom in *China*, at the Beginning of the Year, for the Emperor to ſend, to the principal Lords of his Court, two Tables; one covered with Viands, and the other with Fruits and Sweet-meats. He was pleaſed to do us the like Honour; and invited us to come to his fine Palace at *Chan-chun-yuen*, to ſee the fire Works.

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At this Time there happened two Accidents which afflicted us exceedingly, but Heaven was pleaſed to diſſipate our Fears. Firſt, we had like to have loſt the illuſtrious *Soſan*, uncle to the laſt Empreſs, and great Uncle to the Heir-apparent, one of the chief Miniſters of the Empire; a Prince revered by all the *Chineze* for the high Eſteem which the Emperor had for him; and worthy of being honoured by all pious *Chriſtians*, on Account of the Protection he had always indulged our Religion. He ſickened in his Houſe at *Chan-chun-yuen*. The third Day of his Illneſs he ſent for Father *Viſdelou* and myſelf; Father *Gerbillon* being then in *Tartary*. We were very much grieved to ſee the Prince in ſo dangerous a Condition; but were vaſtly more ſo on the Morrow, when we found him tortured in every part of his Body with the Extremes of Pain, and ready to expire. He held out his Hand to us in the moſt affectionate Manner; but was not able to ſpeak, thro' the Violence of his Anguiſh. The Emperor hearing how extremely ill he was, viſited him the third Day, on which Occaſion he offered him all his Medicines. We did not ſee Prince *Soſan* then, nor the following Days; he having been carried into the innermoſt Apartments in his Houſe, where the Women reſide. It grieved us very much to think that this Nobleman, after the great Obligations we had to him, ſhould die unbaptized; as he was the Protector of our holy Religion, and had frequently declared, that he worſhipped none but the Lord of Heaven. We uſed to go (one or other of us) daily, to enquire after his Health; and we inſtructed one of his Domeſticks, a *Chriſtian*, in what he ſhould ſay to his Maſter, in our Name, upon the Article of Religion; but this Servant anſwered, ſome Days after, that he had no farther Opportunity of ſpeaking to his Maſter in private; nor the leaſt Acceſs

to

to him, the Women never leaving him a Moment. Theſe Difficulties increaſed our Sorrow; but Heaven had Mercy on us, and was pleaſed to permit the Prince to recover. Some Time after he came to our Church, in order to return Thanks to God for having reſtored him to his Health. 'Twas on a *Sunday* Morning, at a Time when all the *Chriſtians* were aſſembled, and at Prayers, in the Church. He came in, fell on his Knees, and proſtrated himſelf ſeveral Times; after which he viſited us in our Apartments, and thanked us for the Concern we had ſhewn for him, during his Illneſs.

We alſo had like to have loſt Father *Gerbillon*, whoſe Labours were of great Importance to our riſing Miſſions. The Emperor had ſent him, with Father *Thomas*, into *Tartary*, to draw an accurate Map of that Country. Being ſkilled in the *Tartarian* Language, and able to converſe with the Natives, it was natural to ſuppoſe that he would learn a great many Particulars from them, concerning thoſe Provinces which are not dependant on *China*. He ſickned near the Head of the River *Kerlon*, above three hundred Leagues from *Peking*. His Diſtemper, which was attended with a Loſs of Appetite, and a perpetual Vomiting, ſoon brought him ſo very low, that he imagined his End was approaching; and accordingly he prepared himſelf for it, after ſending us his laſt Thoughts in a Letter. As *Selenga*, one of the Settlements belonging to the *Muſcovites* that way, was but thirty Leagues from the Place where he then lay, his Friends had ſome Thoughts of conveying him thither; but the Father was averſe to this Journey, and the *Chineze Mandarins* who accompanied him, diverted him from it; they entertaining ſome little Suſpicion of the *Muſcovites*, and being afraid that the Emperor would take it amiſs. The Father therefore, tho' in ſo weak a Condition, was forced to ſet out for *Peking*;

Peking; and not having Strength to ſit on Horſeback, was laid on a Cart, wherein the Baggage was carried, which put him to great Torture, during three hundred Leagues, he being obliged to paſs thro' dreadful Solitudes; thro' Roads that often were exceedingly rugged and ſtony; over Hills and Declivities of Mountains, on which Occaſions he was jolted to ſuch a degree, that he frequently was in danger of his Life; not to mention that the Cart was overtuned ſeveral Times in the Journey. The Father would certainly have died, had it not been for the Care of a Nobleman, now firſt *Calao* * of *China*, who was then ſent into *Tartary*, to reconcile the ſeveral Diviſions of the *Kalkas* † of that Country, who are Subjects of the *Chineze* Emperor.

We received him with the higheſt Demonſtrations of Joy, and he recovered by inſenſible Degrees in *Peking*; but going a Month after, for the firſt Time ſince his Illneſs, to viſit the Fathers of our other two Houſes, who had often come to ſee him during his Illneſs, he had like to have been ſnatched ſuddenly from us, by a ſtill more grievous Accident. As he was getting on Horſeback before the Door, having one Foot in the Stirrop, and the other a-loft, he was inſtantly ſeized with an Apoplectic Fit; when being catched by his Servants,

* The chief Order of *Mandarins* is that of the *Calaos*, or Miniſters of State, the firſt Preſidents of the ſupreme Courts, and other principal Officers of the Army. This is the higheſt Rank to which the Literati can be raiſed; except that the Monarch, in Conſideration of important Services done for the public Welfare, ſhould pleaſe to beſtow upon them more honourable Titles, as thoſe equivalent to Dukes, Earls, *&c.*

† Theſe are called *Kalka Tartars*, inhabiting to the North and North-weſt of *Peking*, and are governed by ſeveral *Tartar* Princes. Their Name is borrowed from the River *Kalka*; and their Country extends from Eaſt to Weſt, twenty-two Degrees; but from North to South only five and a half.

they

they conveyed him to the firſt Court. Father *Viſdelou* and I, running out at the Noiſe, found him inſenſible and motionleſs. His Head was reclined on his Stomach, and he rattled in his Throat, which we looked upon as a Symptom of his Death. Heaven only knows the Greatneſs of our Affliction, when we ſaw him in this lamentable Condition. Whilſt the Servants were conveying him to his Bedchamber, Father *Viſdelou* got the holy Oils, and I myſelf the Medicines, whoſe Efficacy we had ſo frequently experienced. I then obliged him, but with great Difficulty, to take two Doſes, during which Father *Viſdelou* prepared to give him Extreme Unction. He recovered a little, and knew us; but fainted away again, a Moment after. We again had recourſe to Prayer; at laſt, the Medicine he took operated ſo happily, that he found himſelf well an Hour or two after he had taken it; however, he afterwards was not able to take a Wink of Sleep for a long Time, which gave us freſh Uneaſineſs. At laſt a *Chineze* Phyſician brought him to his natural Sleep; and Heaven has preſerved him in perfect Health ever ſince among us, for the good of Religion, to which he has done, and ſtill continues to do, very great Service.

There were at this Time but three *French* Fathers in *China*, and theſe reſided at Court; but God was pleaſed to ſend us Aſſiſtance, at the return of Father *Bouvet*, he having brought from *France* ſeveral excellent Miſſionaries, on Board the *Amphitrite*, this being the firſt *French* Ship that ever came to *China*. The Emperor, at that Time hunting in *Tartary*, was greatly pleaſed to hear of this Father's Arrival. He ſent three Officers of his Houſhold to *Canton*, to receive and conduct him to *Peking*. To conclude, Father *Bouvet* did all that lay in his Power, in *Canton*, to promote the Intereſt, *&c.* of

our

our *East-India* Company *, and we did the same at *Peking*: But in *China*, where Foreigners are always beheld with a suspicious Eye, it is difficult for them to gratify all their Wishes, the chief of which is, to teach Christ there, agreeably to the Duty of our Vocation. I shall take Notice of these Matters in a future Letter, this being already too long, and am with the utmost Veneration, *&c.*

JOHN DE FONTANEY.

N. B. *The VIIth Vol. of the Original ends here.*

A Journey undertaken by the Emperor of China *into* Eastern Tartary, *Anno* 1682.

THE Emperor of *China* took a Journey † into *Eastern Tartary*, in the beginning of the present Year, after suppressing by the Death of three

* Most *Protestants* will think, that this might be the chief Motive of the great Pains which the Jesuits took in these Missions, and of the many Hazards they ran: In short, that Interest was the secret Spring which gave Motion to all their Actions, and Religion only a Cloke to cover their real Designs. This Thought is finely expressed in the following Verses, ascribed to the Author of *Hudibras*.

No Jesuit e'er took in Hand,
To plant a Church in barren Land:
Nor ever thought it worth the while,
A Swede *or* Russ *to reconcile:*
For where there is no store of Wealth,
Souls are not worth the Charge of Health.
Spain *in* America *had two Designs,*
To sell their Gospel for their Mines.
For had the Mexicans *been Poor,*
No Spaniard, *twice, had landed on their Shore:*
'Twas Gold the Catholic *Religion planted,*
Which, had they wanted Gold, they still had wanted.

† Father *Gerbillon*'s two Journies into *Tartary*, in 1668, and 1692, inserted in *Du Halde*'s *China*, being thought very curious,

three rebellious Kings; an Insurrection which had broke out in some of the Provinces of his Empire. One of these rebellious Princes was strangled in the Province which he had seized. The second being carried to *Peking*, with the Ringleaders, was tore to Pieces in Presence of the whole Court; the most considerable *Mandarins* lending a Hand to the sad Execution, to revenge on the Body of this Rebel, their injured Relations, whom he had put to a cruel Death.

The third, who was the most considerable, and, as it were the Chief of the whole Rebellion, had prevented, by laying violent Hands on himself, the Punishment he had deserved; and thereby put an End to a War which had lasted seven Years. Peace being thus restored to the Empire, and all the Provinces enjoying their ancient Liberties, the Emperor, set out *March* 23, for the Province of *Leaotung*, the Country of his Ancestors, in order to visit their Sepulchres; and after paying them the accustomed Honours, he designed to proceed to *Eastern Tartary*. This Journey was about eleven hundred Miles from *Peking*, to the intended Place.

The Emperor took with him his eldest Son, who was but ten Years old, and proclaimed Heir-apparent to the Imperial Crown. The three chief Queens also undertook this Journey, each of them riding in a golden Chariot. The Emperor was

as relating to Countries of which we have little Knowledge; and I happening to meet when in *Paris*, with the two following Relations, which, with a Voyage into *California*, form a little Book; I judged, upon the Perusal of them, that they would be a considerable Embellishment to the present Work; they seeming to be drawn up with great Simplicity, Beauty and Spirit. These Journies were writ originally in *Latin* by Father *Verbiest*, who attended the Emperor on this Occasion. They are dedicated to *Lewis* XIV. and were printed at *Paris* by *Etienne Michallet*, *Rue St. Jaques*, 1685, 12*mo*.

likewise

likewiſe accompanied by the principal Kings of this Empire, by all the Grandees of his Court, and the moſt conſiderable *Mandarins* of the various Orders. As theſe had, ſeverally, a very great Number of Domeſticks, the Emperor's Retinue conſiſted of above ſeventy thouſand Perſons.

This Monarch was alſo deſirous that I ſhould attend him in the Journey; and required me to be always near his Perſon, in Order that I might make in his Preſence, the Obſervations neceſſary for finding the Aſpect of the Heavens, the Elevation of the Pole, the Bearings of the ſeveral Countries; and to meaſure with Mathematical Inſtruments, the Height of Mountains, and the Diſtance of Places. He alſo was very deſirous I ſhould acquaint him with the Nature of Meteors, and ſeveral other Particulars, both Phyſical and Mathematical. For this reaſon he commanded an Officer to take Care, that the Inſtruments I might want ſhould be carried on Horſeback; and recommended me to the Prince his Uncle, who alſo is his Father-in-law, and the ſecond Perſon in the Government; he being called by a Name ſignifying an Aſſociate in the Empire. He deſired him to take Care, that I was provided with the ſeveral Things neceſſary for the Journey; all which the Prince complied with in ſuch a manner as was moſt agreeable to me; he obliging me to lodge always in his Tent, and to eat at his Table.

The Emperor commanded ten Horſes to be given me out of his own Stables, in order that I might change with eaſe; and ſome of thoſe he had rode upon himſelf, which is a very great Favour, and a Mark of high Diſtinction. In this Journey we always travelled North Eaſt.

From *Peking* to the Province of *Leaotung*, the Way, which is pretty ſmooth and even, is about three hundred Miles long: In the Province of *Leoa-*

tung, the Journey is of four hundred Miles, but the Way is far leſs even, on Account of the Mountains we travel over: From the Frontiers of that Province, to the City of *Ula*, where is the River called *Songoro* by the *Tartars*, and *Sum-hoa* by the *Chineze*, the Way which is four hundred Miles in Length, is very rough; it conſiſting ſometimes of Mountains which are exceedingly ſteep, of Vallies of a ſurpriſing Depth, or of Deſart Plains, in which we ſometimes travel two or three Days without finding any Thing. The Mountains of this Country are covered Eaſtward with lofty Oaks, and ancient Foreſts, the Timber whereof has not been cut for many Centuries.

The whole Country beyond the Province of *Leaotung* is vaſtly Deſart, we ſeeing nothing round but Mountains, Vallies, Dens of Tygers, Bears, and other wild Beaſts. We ſcarce meet with a ſingle Houſe, and only poor thatch'd Huts on the Banks of Rivers. All the Cities and Towns which I ſaw in *Leaotung*, (and theſe are pretty numerous) are entirely ruined; we perceiving nothing except old Skeletons of Houſes, with Heaps of Stones and Bricks. Within theſe Cities are ſome Houſes lately built, but with no Order or Regularity. Some are made of Clay, others of the Materials of the old Houſes; but moſt of them are covered with Straw, and very few are built of Brick. There now are not the leaſt Traces remaining of the great Number of Towns and Villages which were ſtanding before the War: For the petty *Tartar* King who began it, having but a ſmall Body of Troops at firſt, forced the Inhabitants of thoſe Places to take up Arms, and afterwards deſtroyed their Habitations, to deprive the Soldiers of all Hopes of ever returning again to their native Country.

The Capital of *Leaotung*, called *Chinyan*, is a good handſome City, and no ways ruinous; and

there even is the Remains of an ancient Palace in it. According to the beſt Obſervations I was able to make, 'tis in 41 Degrees, 56 Minutes North Latitude; that is, two Degrees above *Peking*, though both the *Europeans* and *Chineze* have fixed it but at 41 Degrees. There is no Variation of the Needle in this City, as I found by ſeveral Obſervations. The City of *Ula*, which was almoſt the utmoſt Limits of our Journey, is in 44 Degrees, 20 Minutes. The Needle there, declines, from South to Weſt, one Degree forty Minutes. But to proceed in the Relation of our Journey. From *Peking* to this Extremity of the Eaſt, a new Road was made, in order that the Emperor might go conveniently on Horſeback, and the Queens in their Chariots. This Road is about ten Foot wide, and as ſtrait and even as it could poſſibly be made. 'Tis above a thouſand Miles in Length. On each ſide of the Road a kind of Cauſeway was raiſed a Foot high, always equal and of the ſame Breadth; and theſe two Cauſeways were exactly parallel one to the other. This Road was as clean, eſpecially in fair Weather, as the Barn-floor in which Threſhers beat the Corn; and indeed there were Perſons on the Road whoſe only Buſineſs was to keep it clean. The *Chriſtians* do not take ſo much Pains in cleaning the Streets, *&c.* through which the Bleſſed Sacrament is to go in Proceſſion, as theſe *Heathens* employ in making clean the Roads through which their Kings and Queens paſs, whenever they come out of their Palaces.

A like Road was made for the Emperor's Return. The *Chineze* levelled, as far as they were able, Mountains; they raiſed Bridges over Floods, and, to adorn them, they hung on each ſide a Sort of Matts, on which various Animals were painted; and thoſe had the ſame Effect as the Carpets, which are hung out at Proceſſions.

The Emperor ſeldom travelled this Road, he diverting himſelf commonly with hunting; and

whenever he came up with the Queens, he only rode by the ſide of it, leſt the great Number of Horſemen in his Retinue, ſhould ſpoil his Sport. The Monarch generally marched at the Head of this ſort of Army. Immediately after came the Queens, in their Chariots, with their Retinue; obſerving always to leave an Interval between him and them. Then followed the Kings, the great Men of the Court, and the *Mandarins*, according to their Rank. A numberleſs multitude of Servants, and other Perſons on Horſeback, compoſed the Rear-Guard.

As there is not any City in the whole Road, able to lodge ſuch a vaſt Number of People, nor to furniſh them with Proviſions; not to mention that a great Part of this Journey was through Places which were almoſt uninhabited; the Purveyors were obliged to provide themſelves with all Things neceſſary for the Journey, and even with Proviſions for above three Months.

For this Reaſon the *Chineze* ſent out before, through Ways which were made parallel to the Road ſtruck out for the Emperor, a multitude of Chariots, Camels, Horſes and Mules, to carry the Baggage. Beſides theſe, a great Number of led Horſes followed, for the Uſe of the Emperor, the Kings, and moſt of the Courtiers, in order for them to change whenever they might think proper. I omit the Herds of Oxen, the Flocks of Sheep, and other Cattle, which they were obliged to bring. Although this vaſt multitude of Men, Horſes, and Cattle went through a Road which lay at a conſiderable Diſtance from that of the Emperor, they nevertheleſs raiſed ſo amazing a Quantity of Duſt, that we were in a continual Cloud; and could ſcarce diſtinguiſh, at the Diſtance of 15 or 20 Paces, the Perſons who were riding before us.

The March was ſo orderly and well regulated, that this Army uſed to encamp every Evening on the

Bank of ſome River or Flood. For this Reaſon the Tents and Baggage neceſſary for that Purpoſe, ſet out every Morning; when the Major-Generals (if I may ſo call them) coming, marked out the various Places, beſt ſuited for pitching the ſeveral Tents of the Emperor, of the Queens, the Kings, the great Men of the Court, and the *Mandarins*, according to the Dignity of each, and the Rank they hold in the *Chineze* Militia or Forces, which are divided into eight Orders or Standards.

We travelled, in three Months, about a thouſand Miles, advancing towards the North Eaſt, and as much at our Return. At laſt we arrived at *Kamhay*, a Fort ſituated between the Southern Sea, and the Mountains of the North. Here begins the famous Wall which ſeparates the Province of *Leaotung* from that of *Pecheli* *, whence it extends to a vaſt Length, Northward, above the higheſt Mountains. Being entered this Province, the Emperor, the Kings, and Grandees of the Court, quitted the high Road abovementioned, and ſtruck into that of the Northern Mountains, which extends continually towards the North Eaſt. Some Days were ſpent there in Hunting, which was performed after the following manner.

The Emperor made choice of three thouſand of his Life-Guards, who were armed with Darts and Javelins. Theſe he diſperſed in ſuch a Manner, that they quite ſurrounded a very large Extent of Ground on the Mountains. The Life-Guards thus poſted, formed a kind of Circle, the Diameter of which was three thouſand Paces, at leaſt. Marching afterwards nearer to one another with an equal Pace; taking Care not to quit their Ranks, what Obſtacles ſoever they might meet with, (the Emperor having mixed among them Captains, and even ſeveral great Men of the Court, to keep them in Order) the Circle in queſtion was thereby reduced to a much ſmal-

* Or *Peking*.

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ler One, the Diameter thereof not being above three hundred Paces. Thus the ſeveral Beaſts which had been comprized in the firſt Circle, were taken by this ſecond, as in a Net; for now the Life-Guards alighting from their Horſes, kept ſo very cloſe one to another, that not the ſmalleſt Outlet was left for any wild Beaſt to eſcape. They then hunted them ſo very cloſe within theſe narrow Bounds, that the poor Creatures being quite ſpent, came and fell down at the Feet of the Hunters, and thus were taken with all imaginable Eaſe. I myſelf ſaw two or three hundred Hares taken in this manner, in leſs than a Day; beſides a vaſt Number of Wolves and Foxes. I often was preſent at the like Sport, in that Part of *Tartary* beyond the Province of *Leaotung*, where I remember to have ſeen, among other Animals, above a thouſand Stags taken in this ſort of Nets. Theſe Beaſts, finding no Ways to eſcape, came and ſurrendered themſelves to the Hunters. They likewiſe killed Bears, Wild-Boars, and above threeſcore Tygers; but theſe are taken after another manner, and different Weapons are employed.

The Emperor obliged me to ſhare in theſe various Chaces; and deſired his Father-in-Law, in a moſt obliging manner, to take the utmoſt Care of me; and not let me be expoſed to the leaſt Danger, in the hunting of Tygers and other wild Beaſts. On theſe Occaſions I was the only *Mandarin* who had no Arms, and was always pretty near the Emperor. Though I had inured myſelf very much to Fatigues, ſince our being out upon this Journey, I yet was ſo exceedingly tired every Evening, when I returned to my Tent, that I was ſcarce able to ſupport myſelf; and therefore would often have gladly been excuſed following the Emperor, if my Friends had not adviſed the contrary; not to mention that I myſelf was afraid the Monarch would have been diſpleaſed, had he perceived any Thing of this kind.

After having travelled about four hundred Miles, (hunting continually in this manner) we at last arrived at *Chinyan*, Capital of the Province; and staid there four Days. Hither the Inhabitants of *Corea*, came and presented to the Emperor a Sea-Calf which they had taken. The Emperor had it shewn to me; and asked whether any mention was made of this Fish in our *European* Books. I told him there was a Book in our Library at *Peking*, wherein its Nature was explained, and that a Draught of it was also given. Being very desirous of seeing it, he instantly dispatched to our Fathers in *Peking*, a Courier, who brought it in a few Days. The Emperor was delighted to find the several Particulars related concerning this Fish, agreed with what he saw. He afterwards ordered it to be carried to *Peking*, to be there preserved with great Care.

During our Stay in this City, the Emperor, with the Queens, went and visited the Sepulchres of his Ancestors, which are not very far from it; he thence sent them to *Chinyan*, in order that he himself might proceed in his Journey towards *Eastern Tartary*.

After travelling and hunting several Days, he arrived at *Kirin*, four hundred Miles from *Chinyan*. This City stands on the great River *Songoro*, whose Head is in the Mountain called *Champa*, four hundred Miles from hence, Southward. This Mountain, so famous in the East, for having been the antient Residence of our *Tartars*, is perpetually covered with Snow, whence its Name was borrowed; *Champa* signifying the White Mountain.

The Emperor, the Moment he perceived it, alighted from his Horse, fell upon his Knees on the Shore, and bowed thrice towards the Earth, in order to salute it. He afterwards was carried on a Throne shining with Gold, and thus made his Entry into the City. All the Inhabitants came out in Crouds to see him; discovering by their Tears, the Joy they felt at this Presence. The Monarch was

highly pleaſed with theſe Teſtimonies of their Affection; and as a Proof of his Regard, was pleaſed to ſhew himſelf to all the Spectators; ſtrictly forbidding his Guards to prevent the People from approaching him, as is the Cuſtom in *Peking*.

In this City, Barks are made after a peculiar manner. The Inhabitants always keep a great Number of theſe ready to repulſe the *Muſcovites*, who frequently come upon this River, and there contend for the Pearl-Fiſhery. The Emperor repoſed himſelf here two Days; after which he went down the River with ſome Noblemen, attended by above an hundred Boats, as far as the City of *Ula*, the fineſt in all this Country, and formerly the Seat of the *Tartarian* Empire.

A little below this City, which is above Thirty-two Miles from *Kirin*, the River is full of a certain Fiſh very much reſembling our *European* Plaice; and 'twas chiefly for taking the Diverſion of Fiſhing, that the Emperor went to *Ula*; but the Rains falling on a ſudden, ſwelled the Rivers to ſuch a Degree that all the Nets were broke and carried away by the Floods. Nevertheleſs the Emperor ſtaid five or ſix Days in *Ula*; but as the Rains continued, he was obliged to return to *Kirin*, without taking the Diverſion of Fiſhing. As we were returning back upon the River, the Bark on Board which I was, with the Emperor's Father-in-Law, was ſo greatly ſhattered by the Violence of the Waves, that we were obliged to go a-ſhore, and get into a Cart drawn by an Ox, by which means we did not arrive in *Kirin* till very late, the Rain not once ceaſing all the way.

In the Evening, as this Accident was told the Emperor, he ſmiled and ſaid, *The Fiſh have made Fools of us.* In fine, after ſtaying two Days in *Kirin*, the Rains became far leſs violent, and we ſet out back for *Leaotung*. Words could never expreſs the Fatigues we underwent during this whole Jour-

ney; the Roads being made so very bad by the Waters, that they were scarce passable. We now were travelling perpetually over Mountains or thro' Vallies; and 'twas with the utmost Danger we crossed the Rivers, *&c.* which were vastly swelled by the Floods that ran into them on every side. The Bridges were now either carried away by the rapidity of the Streams, or quite laid under Water. In many Places vast Pools of Water were gathered, and these were filled with so thick a Mud, that it was scarce possible for the Travellers to get clear of it. The Camels, the Horses, and other Beasts of Burthen carrying the Baggage, could not advance; and thus either stuck in the Mud, or died in the Road, through mere Fatigue. The Men suffered as much; in short, both the Men and the Cattle were vastly weakned, for want of Refreshments necessary for so long a Journey. A great Number of those Persons who rode, were either forced to drag their tired Horses after them; or to stop in the middle of the Fields, to give them an Opportunity of taking a little Breath. Though the Quarter-Masters and Harbingers spared neither the Labourers nor the Timber, which was cut down on all Sides, to fill the several Holes with Fascines; nevertheless, after that the Horses and Carts, which always set out first very early in the Morning, were passed, 'twas impossible to travel after them; insomuch that the Emperor himself, with his Son, and all the great Lords of the Court, were more than once obliged to cross, on Foot, the Marshes and Quagmires, for fear of exposing themselves to still greater Dangers, should they attempt to go through them on Horseback.

Whenever they came to a Bridge, or this kind of Defile, the whole Army used to halt; when the Moment the Emperor, with some of the most distinguished Persons were got over, the rest of the multitude crouded after; on which Occasions as all

were

were for getting over firſt, many fell into the Water. Others, ſtriking into round-about-Ways ſtill more dangerous, fell into Bogs and Quagmires, and could not get out of them. In a Word, the Fatigues were ſo violent in all theſe Roads of *Eaſtern Tartary*, that the old Officers, who had attended the Court above thirty Years, declared they had never ſuffered ſo much before in any Journey.

'Twas on theſe Occaſions that the Emperor was pleaſed to favour me, more than once, with peculiar Marks of Kindneſs.

The firſt Day that we ſet out upon our Return, we were ſtopt, in the Evening, by ſo wide and rapid a Flood, that it was impoſſible for us to ford it.

The Emperor meeting, by chance, with a little Boat, which could not hold above four Perſons at moſt, croſſed over in it, with his Son, firſt; and ſome of the chief Kings afterwards. During this, all the other Princes, Lords and *Mandarins*, with the reſt of the Army, were waiting impatiently on the Bank, for the return of the Boat; in order to get as ſoon as poſſible on the other ſide of the Flood, as Night was drawing on, and the Tents were gone over a long Time before. But the Emperor returning in a Boat exactly like the firſt, aſked aloud where I was; when being preſented to him by his Father-in-Law: *Bid him come in* (added the Emperor) *he ſhall croſs with us.* Thus we were the only Perſons that went over with the Emperor, the reſt being obliged to paſs the remainder of the Night in the open Air, on the Shore *. Almoſt the ſame Thing happened the next Day. The Emperor came about Noon to the Banks of a Torrent, no leſs ſwelled and rapid than the former. He then gave Orders that the Boats ſhould be employed, till Evening, in carrying over the Tents, the Bales, and the reſt of the Baggage; and afterwards would

* How careful this Jeſuit is not to omit any of the Honours paid him; if they really were paid him.

force

force me to croſs, with only himſelf and a few of his Attendants; he having left all the great Lords on the other ſide, ſo that they were obliged to paſs the Night there. Nay, the Emperor's Father-in-Law aſking whether he might not go over with me, as I lodged in his Tent and eat at his Table, the Prince bid him ſtay; ſaying, he himſelf would order me all Neceſſaries.

Being croſſed, the Emperor ſat down by the Water-ſide, and made me ſit by him, with the two Sons of two petty Weſtern Kings, and the chief *Calao* of *Tartary*, whom he diſtinguiſhed on all Occaſions.

As the Night was beautiful, and the Sky very ſerene, he ordered me to tell him the Names both in *Chineze* and *European*, of the ſeveral Conſtellations which were then viſible; he himſelf firſt naming thoſe he knew. Afterwards, opening a ſmall celeſtial Map which I had preſented him with a few Years before, he began to ſee what a Clock it was, by the Southing of the Stars; he taking a Delight to ſhew the Perſons about him, that he was well ſkilled in theſe Sciences. Theſe ſeveral Marks of Favour, and others of the like Sort, which he was pleaſed to indulge me frequently enough, ſo far as to ſend me Victuals from his own Table; all theſe Favours, I ſay, were ſo extraordinary, and done in ſo public a manner, that the Emperor's two Uncles, who bore the Title of Aſſociates, or Sharers in the Empire, uſed to ſay, at their return to *Peking*, that whenever the Emperor was diſpleaſed, or melancholy, he reſumed his uſual Chearfulneſs the Inſtant he ſaw me.

I arrived in *Peking*, *June* 9, very late, in perfect Health; though many were left ſick upon the Road, or returned maimed.

* Does not this ſavour a little too much of Vanity?

theſe

I shall not take Notice of the Things in this Journey, which we did in Favour of Religion; these Particulars will be reserved for a Relation apart; whereby it will appear, that, by the Goodness of Heaven, the Protection which we are indulged in the Court of *China*, must be of no small Advantage to the Church, *&c.*

I shall here annex the *Tartarian* Names, and the Distances of each Place, through which we travelled in *Eastern Tartary*, from the Capital of the Province of *Leaotung*, to *Kirin*, according to the Order of the Days employed in this Progress. A Topographical Map may be drawn from them; and this may be introduced into the Map of the Province of *Leaotung*, inserted in Father *Martini*'s Atlas, by only changing the Latitudes, agreeably to what we have laid down. I shall add another Circumstance, which was told me by the Inhabitants of *Ula*, *viz.* that *Nincrita*, a City of considerable Fame in this Part of the World, is distant from *Ula*, seven hundred *Chineze Stadia*, each of which consists of three hundred and sixty Geometrical Paces: And that embarking at *Nincrita*, on the great River *Helum*, in which the *Songoro*, and some other still more considerable Rivers empty themselves; following continually the Current, and proceeding North-East, or a little more to the North; we arrive in forty Days, at the Eastern Sea, which I take to be the Straits of *Anian*. This I was told by the General of the Troops or Militia, who resides in *Kirin*, and has gone the Journey himself.

Distance of the several Places through which we passed in Eastern Tartary.

	Chineze Stadia.
The first Day we set out from *Chinyan*, Capital of *Leaotung*, arrived at *Seao-Lysto*, as the *Chineze* call it	95

The

	Chineze Stadia.
The second Day we arrived at *Chacay Angha*	85
The third at another Torrent or Flood of the same Name	70
The fourth at *Kiag-huchen*	50
The fifth at *Fyteri*	80
The sixth at the Flood of *Saipery*	60
The seventh at the Torrent of *Ciam*	60
The eighth at *Cooroo*	50
The ninth at the Town of *Sapa*	40
The tenth at *Quarannypyra*	40
The eleventh at *Elten-eme-ambayaga*	70
The twelfth at *Ypatan*	58
The thirteenth at *Suayennypyra*	60
The fourteenth at *Ylmen*	70
The fifteenth at *Suten*	70
The sixteenth at the City of *Kirin*	70
Stadia or Furlongs	1028

Thus it appears, that this Road was 1028 *Chineze Stadia* in Length, or 369 Miles, of 1000 geometrical Paces each. I before observed that a *Chineze Stadia*, consists of 360 Geometrical Paces.

A JOURNEY *undertaken by the Emperor of* China *into* Western Tartary, *Anno* 1683.

THE Emperor of *China*, who is in his Thirtieth Year, is just now returned from a Journey into *Western Tartary*, with the Queen his Grandmother, who is styled the Queen-mother. He set out the sixth of *July*, attended by above sixty thousand Men, and an hundred thousand Horses. He would oblige me to follow him, with one of the two Fathers residing in his Court at *Peking*, the choice of which he left to me; and I took

I took Father *Grimaldi*, he being beſt known, and perfectly well ſkilled in the Mathematics.

Various Reaſons induced the Emperor to undertake this Journey. Firſt, That his Militia or Forces might be kept perpetually exerciſed both in Peace and War; for which Reaſon, after having ſettled a laſting Peace in the ſeveral Parts of his wide-extended Empire, he recalled out of every Province, the beſt of his Troops hither; and formed a Reſolution, in his Council, to undertake annually three Expeditions of this kind, in various Seaſons of the Year; in order to inſtruct his Soldiers, by purſuing Stags, Wild-Boars, Bears, and Tygers, how to overcome the Enemies of the Empire; at leaſt, to prevent the Luxury which prevails in *China*, and too a long Inactivity, from enervating their Courage, and leſſening their former Valour.

And indeed this ſort of Hunting looks like a military Expedition, rather than a Party of Pleaſure; the Emperor, as was before obſerved, being attended by an hundred thouſand Horſes, and above threeſcore thouſand Men, all armed with Arrows and Scimeters; divided into Companies, and marching in Battle Array after their Enſigns; Trumpets ſounding and Drums beating all the way. In their Chaſes, they uſed to ſurround Mountains and whole Foreſts, as though they had been ſo many Cities to be beſieged; hunting after the ſame manner as the *Eaſtern Tartars*, whom I mentioned in my laſt Letter. This Army was formed of its Van-guard, Rear-guard, Main-body, and Right and Left Wings, which were commanded by ſo many petty Kings, *&c.* During its March, which continued about ſeventy Days, the *Chineze* were obliged to carry the Ammunitions and Proviſions on Carts, Camels, Horſes, and Mules, in Roads that were ſcarce paſſable: For in all *Weſtern Tartary*, (I call it Weſtern, not with regard to *China*, which lies Weſt

to it, but with reſpect to *Eaſtern Tartary*) we meet with nothing but Mountains, Rocks and Vallies; there being neither Cities, Towns, nor Villages. The Natives live always in Tents, which are pitched up and down the Fields. Moſt of them are Shepherds, and they remove their Tents, from Valley to Valley, for the Convenience of Paſture. In theſe Places their Oxen, Horſes, and Camels graze; but they never feed any of thoſe Creatures which are kept, in other Countries, in the Villages, as Hogs and Geeſe; but ſuch only as can ſubſiſt upon Graſs, *&c.* which the Earth brings forth ſpontaneouſly. They paſs their whole Lives either in Hunting or Idleneſs; and as they don't ſow, or cultivate, in any manner, their Lands, they reap no Harveſt. Their Food is Milk, Cheeſe, and Fleſh; and their Liquor is a ſort of Wine, which anſwers pretty much to our Brandy: This they are fond of to Exceſs, and often intoxicate themſelves with it. In a Word, their whole Study, from Morning to Evening, is (like the Beaſts they feed) what they ſhall eat and drink.

There nevertheleſs are Prieſts among them, called *Lamas*, whom they have in the higheſt Veneration; and in this they differ from the *Eaſtern Tartars*, moſt of whom have no Religion, and do not believe in a God. They are all Slaves, and wholly ſubject to the Will of their Maſters, whoſe Religion and Manner they blindly follow; in which alſo they reſemble their Cattle, who go whither they are led, and not to thoſe Places, where it would be for their Intereſt to go.

This Part of *Tartary* lies above a thouſand *Chineze Stadia* on the other ſide of the prodigious *Chineze* Wall, *i. e.* above three hundred Miles; and winds from the North-Eaſt towards the North. The Emperor rode on Horſeback, at the Head of his Army, thro' deſart Places, over ſteep Mountains, a

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conſiderable way out of the high Road; he being expoſed all Day long to the ſcorching Sun-Beams, to the Rain, and to other Inclemencies of the Weather. Many Perſons who ſerved in the laſt Campaigns, aſſured me that they did not undergo ſo many Fatigues, on thoſe Occaſions, as during this Chace; ſo that the Emperor, whoſe chief Deſign by this Progreſs was to keep his Troops in Exerciſe, ſucceeded in that Reſpect to the utmoſt of his Wiſhes.

The ſecond Motive of his undertaking this Journey, was to check the *Weſtern Tartars*; and to prevent their forming any pernicious Deſigns againſt the Empire.

This was the Reaſon of his coming into their Country with ſo great an Army, and ſuch vaſt military Preparations; he having commanded ſeveral Pieces of Cannon to be brought, in order for them to be diſcharged, from time to time, in the Vallies; purpoſely that the Noiſe and Fire iſſuing from the Mouths of the Dragons, with which they are adorned, might ſpread Terror around.

Beſides the abovementioned, he likewiſe would be attended with the ſeveral *Inſignia* of Royalty, which ſurround him in the Court of *Peking*; with that multitude of Drums, Trumpets, Kettle-drums, and other muſical Inſtruments, which play in Concert when he is at Dinner; and always ſound at his coming in or going out of the Palace. He carried all theſe Things along with him, to ſurprize, by this external Pomp, theſe barbarous Nations, and inſpire them with the Awe and Reſpect due to imperial Majeſty.

There are no Enemies more formidable to the Emperors of *China*, than theſe *Weſtern Tartars*, whoſe Country lying contiguous to *China*, encircles it with an almoſt numberleſs Multitude of Nations; and beſieges it, as it were, on the North and Weſt Sides. 'Twas merely to preſerve *China* from their

their Incurſions, that an ancient *Chineze* Emperor built the great Wall which ſeparates *China* from their Territories. I have paſt it four Times, and examined it very attentively; and can affirm without exaggerating, that the ſeven Wonders of the World put together, are not to be compared with this Work; ſo that what Fame reports of it in *Europe*, is greatly inferior to the Work itſelf.

There are two Things which more immediately raiſe my Admiration of it. The firſt is, that in this long Extent from Eaſt to Weſt, 'tis carried, in ſeveral Places, not only through Plains of a prodigious Extent, but likewiſe over very high Mountains, on which it riſes by inſenſible Degrees; being fortified, at Intervals, by high Towers, at twice the Diſtance of a Croſs-bow ſhot one from the other. I had the Curioſity, at our Return, to meaſure the higheſt of one of them with an Inſtrument, and found it, in this Place, 1037 geometrical Foot above the Horizon: Whence we cannot conceive how it was poſſible to raiſe this ſtupendous Bulwark to the Height we ſee it, in dry, mountainous Places, whither the Workmen were forced to bring, at a great Diſtance, and with incredible Labour, Water, Brick, Mortar; and the ſeveral Materials neceſſary for raiſing ſo mighty a Work.

The ſecond Circumſtance which ſurprized me, was to ſee that this Wall does not run in a Line, but bends in ſeveral Places, according to the Situation of the Mountains; ſo that, inſtead of one Wall, we may affirm that there are three, which ſurround this Part of *China*.

After all, the Monarch who, in our Days, united the *Chineze* and *Tartars* under the ſame Government, has provided ſtill more for the Security of the *Chineze* Empire, than even the Emperor of *China* who built this large Wall: For the Monarch in queſtion, after ſubduing the *Weſtern Tartars*, either

ther by Artifice or by Force of Arms, obliged them to retire and inhabit an hundred Leagues on the other Side of the great Wall of *China*. There he has given them Lands and Pasture Grounds; and in the mean Time gave their Country to other *Tartars*, his Subjects, who now inhabit it. Nevertheless, these *Western Tartars* are so powerful, that if they would but agree among themselves, they might seize upon all *China* and *Eastern Tartary*, as the *Eastern Tartars* themselves confess.

I observed that the *Tartarian* Monarch who conquered *China*, employed Artifice in order to subdue the *Western Tartars*: One of his first Cares being to win over the *Lamas* to his Interest, by a Liberality truly royal; and by giving them specious Demonstrations of a singular Affection. As these *Lamas* have a great Ascendant over all their Countrymen, they easily prevailed with them to submit to the Government of so mighty a Prince; and 'tis in Consideration of these Services, that the reigning Emperor still beholds these *Lamas* with a favourable Eye; gives them Marks of his Munificence; and employs them to keep the *Tartars* in Subjection to him; tho' in Reality, he has a high Contempt for their Persons; and considers them as a rustic Sort of People, uninformed with so much as a single Spark of Learning, or of the polite Arts. But 'tis certain that this Prince proves himself an able Politician, in thus disguising his real Sentiments, by these outward Marks of Favour and Esteem *.

He has divided this vast Extent of Country into forty-eight Provinces, all which are subject to, and tributary to him. For this Reason the Emperor, who now reigns over *China* and both the *Tartaries*, may justly be called the most powerful Monarch of all *Asia*, as so great a Number of Territories are subject to him, none of which are cut off or intersected by those of other Princes; and

* How naturally our Jesuit applauds Craft and Dissimulation.

as he himſelf is as the Soul which gives Motion to all the Members of ſo large a Body.

For this Monarch, ever ſince he took the Reins of Government into his own Hands, has never intruſted the Care of it to any of the *Calaos*, or great Men of his Court. He even has never permitted the Eunuchs of the Palace, not one of his Pages, nor any of the young Noblemen, brought up under his Eye, to have the Diſpoſal of the leaſt Thing within his Palace, or to manage any Affair by their own Authority: A Circumſtance which will appear very extraordinary, eſpecially if we conſider the Conduct of his Predeceſſors on theſe Occaſions.

He puniſhes, with the moſt exact Equity, great Criminals no leſs than petty ones. He removes the former from their Employments, and degrades them of their Rank; he always making the Puniſhment adequate to the Guilt. He himſelf takes Cognizance of all Affairs tranſacted in the Council Royal, and the reſt of the Tribunals; inſomuch, that the Report of the ſeveral Sentences pronounced by them, is always made, by his Command, to him. In a Word, he himſelf orders and diſpoſes of all Things; and ſo abſolute is the Authority he has thus acquired, that the greateſt Lords of his Court, and Perſons of the higheſt Diſtinction in his Empire, not excepting even the Princes of the Blood, never appear in his Preſence but with the moſt profound Reſpect.

The *Lamas*, or *Tartarian* Prieſts abovementioned, are not only revered by the People, but alſo by the Lords and Princes of their Country, who, from political Reaſons, diſcover the greateſt Friendſhip for them; whence we are afraid, that the *Chriſtian* Religion will not make its Way ſo eaſily into *Weſtern Tartary*. The *Lamas* have ſtill a great Aſcendant over the Queen-mother, who was born in their Country, and is now ſeventy Years of Age.

Age. Theſe have frequently told her, that there are not more bitter Enemies to the Sect ſhe profeſſes, than we; and therefore it is a Kind of Miracle, (at leaſt 'tis owing to the particular Favour of Heaven) that the Emperor, who has the higheſt Regard for her, ſhould yet continue to indulge us his Protection in ſo conſpicuous a manner; he always ſhewing a much greater Regard for us, than for the *Lamas*.

During the Journey, as the Princes and chief Officers of the Army uſed often to go and pay their Court to the Queen, and we were adviſed to wait upon her likewiſe; we were willing to firſt conſult a Perſon belonging to the Court, who has a great Affection for us, and who endeavours to promote and forward all our Affairs with the Emperor: This Nobleman going into the Monarch's Tent, informed him of all that was paſſing, and coming immediately out of it; *The Emperor*, ſays he, *has given us to underſtand, that you need not pay your Court to the Queen, as the reſt do*; a Circumſtance which proved that we were far from being in the good Graces of that Princeſs.

The third Motive which induced the Emperor to undertake this Journey, was for his Health's ſake; he having found, by repeated Experience, that when he continues too long in *Peking*, without making any Excurſions, he ſeldom fails to be afflicted with various Diſeaſes, which he eſcapes whenever he goes upon theſe long Journies. All the Time that theſe laſt, he has not the leaſt Commerce with the other Sex; and a ſtill more ſurprizing Circumſtance is, not a Woman is ſeen in all this great Army, thoſe excepted who attend upon the Queen-mother: Beſides, 'twas almoſt an unprecedented Thing for her to accompany the Monarch; this never having been done but once, when he took the three Queens with him to the Capital

of the Province of *Leaotung*, to visit the Sepulchres of their Ancestors.

The Emperor and the Queen-mother designed also, by taking this Journey, to avoid the excessive Heats which are felt at *Peking* during the Dog-days; for, in this Part of *Tartary*, the Wind blows during the Months of *July* and *August*, so vastly cold, and especially in the Night, that People are forced to wear thick Cloaths and Furs. The Reason of this extraordinary Cold, may very possibly be owing to the great Height of these Countries, which are full of Mountains. There is one, among the rest, the travelling over which took up five or six Days, and that always upon an Ascent. The Emperor being desirous of knowing how much it exceeded, in Height, the Plains of *Peking*, lying about three hundred Miles from thence; we, in our Return, after measuring the Height of above an hundred Mountains, in our Journey, found, that the Mountain in question, was three thousand geometrical Paces higher than the Sea, lying nearest to *Peking*.

Salt-petre, with which these Countries abounds, may likewise contribute to the great Severity of the Cold, which is so very intense, that digging three or four Foot deep into the Earth, we drew from it Cakes or Pieces of Salt-petre quite frozen, and great Heaps of Ice.

Several petty *Tartarian* Kings, some living at three hundred, and others at five hundred Miles Distance, came, with their Children, to pay their Respects to the Emperor. These Princes, most of them speaking no other but their native Language, which differs vastly from that of the *Eastern Tartars*, gave us, by their Eyes and Gestures, the highest Demonstrations of Affection. Some of these had travelled to *Peking*, purposely to visit the Court, and had seen our Church.

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A Day or two before we came to the Mountain, where our Journey was to end, we met a petty King, far advanced in Years, who was juſt come from waiting upon the Emperor. The Moment he perceived us, he himſelf ſtopt and his whole Train, when he aſked, by an Interpreter, who among us was called *Nohoaee*. One of our Servants making a Sign that I was the Man, the Prince came up to me in the moſt civil manner, ſaying, that he had long known my Name, and was deſirous of being acquainted with me. He alſo ſhewed Father *Grimaldi* the like Marks of Affection. The kind Reception we met with on this Occaſion, gives us ſome Room to hope, that our Religion may one Day be favoured by theſe Princes; eſpecially if the Miſſionaries who endeavour at this, ſhould be ſkilled in the Mathematics. If the Miſſionaries in queſtion ſhould afterwards be deſirous of travelling into their Country, the beſt Method (which I have not Time to ſpecify in this Place) would be, to firſt addreſs the more diſtant *Tartars*, who are not ſubject to this Empire; and from theſe laſt, the Miſſionaries might advance forward towards the *Tartars* in queſtion; and ſo draw nearer, in an inſenſible manner, to *China*.

The Emperor gave us the higheſt Marks of his Eſteem, during the whole Journey; he beſtowing upon us, before all the Army, ſuch Favours as he indulged to no one elſe.

One Day that he met us in a deep Valley, where we were meaſuring the Height and Diſtance of ſome Mountains; he halted with his whole Court: And calling to us at a great Diſtance, he cried in the *Chineze* Language, *Hao-mo*, that is, *Are ye well?* He afterwards aſked us ſeveral Queſtions in the *Tartarian* Language, concerning the Height of theſe Mountains, all which I anſwered in the ſame

Tongue. Then turning about to ſome Lords who were round him, he ſpoke to them concerning us in the moſt obliging Terms, as I was told that very Evening, by the Prince his Uncle who ſtood by his Side.

The Emperor gave us other Marks of his Affection, he frequently ordering Victuals to be carried from his own Table to our Tent; and ſometimes obliging us, on certain Occaſions, to dine in his: And every Time this Honour was done us, he was ſo gracious as to have regard for our Days of Abſtinence and Faſting; he ſending us ſuch Victuals only as he knew we would eat.

The Emperor's eldeſt Son, in Imitation of his Father, was likewiſe very kind to us; for having been obliged to ſtop above ten Days, on Account of a Fall he had from his Horſe, whereby he got a Bruiſe in his Left Shoulder; and, part of the Army, in which we travelled, having waited for him, whilſt the Emperor took the Diverſion of Hunting with the other Part of it; he never failed, during all this Time, to ſend us daily, and ſometimes twice a Day, Victuals from his own Table. We conſidered all theſe Favours, indulged us by the Royal Family, as the Effects of a peculiar Providence, which had an Eye to us and the *Chriſtian* Religion; and we had the greater Reaſon to thank Heaven for it, as the Emperor is not always conſtant in his Affection with regard to the great Men of the Empire, and to the Princes of the Blood.

As to the other Particulars of our Journey, they are exactly the ſame with thoſe that happened laſt Year, in our Travels to *Eaſtern Tartary*, of which I gave a full Account in my laſt Letter; I mean, that we made uſe of the Emperor's Horſes and Litters; that we lodged in the Tents, and eat at the Table of the Prince his Uncle, to whom he had recommended us in a particular manner.

During above ſix hundred Miles which we travelled backwards and forwards, (we not returning the ſame way) the Emperor cauſed a Road to be made, thro' Mountains and Vallies, for the Conveniency of the Queen-Mother who rode in a Chaiſe. He likewiſe cauſed a great Number of Bridges to be built croſs the Floods; and cut away Rocks, and the Summits of Mountains; all which coſt vaſt Sums of Money, as well as incredible Pains. Father *Grimaldi* will inform you of the other Particulars in his Letter.

With Reſpect to the Advantage which our Religion may reap from this Journey, I have ſpoke of this elſewhere; I ſhall only obſerve that the Emperor, whoſe Will we cannot contradict, without expoſing this Miſſion to manifeſt Danger, has commanded us to follow him. I have nevertheleſs ſpoke twice to the Courtier who is our particular Friend, to get us, if poſſible, excuſed from undertaking ſuch tedious Journies; and particularly myſelf, who am no longer of an Age to undergo ſuch Fatigues. I endeavoured to obtain thus far, at leaſt, *viz.* that the Emperor would be contented with one of us. The Letters from our Fathers have always been delivered to me upon the Road; and I have an Opportunity of anſwering them, by Means of the Couriers who were continually going to, and coming from, *Peking*.

I write all theſe Particulars in a great hurry, in Order that I may be able to give you an Account of the manner how we ſpend our Time.

Some Lights neceſſary to prove the Truth of the GEOGRAPHY, *laid down in the two Letters above.*

The Reader will poſſibly be ſurprized, to ſee the Author theſe Letters take Notice; in his firſt, of a kind of of War carrying on between the Eaſtern Tartars *and* Muſcovites, *as thoſe Nations ſeem, in our Maps, to*

lie at so vast a Distance one from the other: But those who call to mind how considerably the Muscovites *have extended the Limits of their Empire, along the Sea of* Tartary, *will think this less difficult. Besides, such as have visited these Countries, have made Discoveries which differ widely from what Geographers have hitherto told us concerning them. Not long since Mr.* d'Arcy, *Commander of one of the King's Ships in Marshal* d'Estrées *Fleet, informed us, that being appointed Governor,* (*when he served the* Poles) *of a Place standing upon the Frontiers of* Muscovy; *certain* Muscovite *Embassadors having passed this way in their Return; and he regaling them so very handsomely, that they were in a very good Humour, one of them shewed him a Map of the Country between* Muscovy *and* China: *And told him, that from the three Cities which he pointed out, whose Names are* Lopila, Abasinko, *and* Nerginsko, *all subject to the Czar of* Muscovy, *tho' situated in* Great Tartary, *there was a Road to* Peking, *which is but twenty-five or thirty Days Journey from thence. This Map must be kept very secret in* Muscovy; *the Embassador being, next Day, exceedingly sorry that he had given it away; he declaring that, should this Particular be known, it might turn out greatly to his Prejudice. The Officer in question, who is lately returned to* France, *presented a Copy of it to the King, and another to Marquis* de Signelay. *To confirm what is here asserted, we may add what a* Frenchman *wrote not two Months since from* Muscovy, viz. *that the* Muscovites *were actually levying Troops, in order to make War upon the* Chineze *.

* As the Relation above was writ in 1683, many of the Particulars which were then doubtful, have been since cleared up, which the Reader may have observed in some of our Jesuits Letters from *China*; and particularly in the last Letter of Father *de Fontaney*, sent from that Country in 1703. Seven Years after the Publication of the *Chineze* Emperor's two Journies into *Tartary*, the learned Father *Avril*, a Jesuit, published his Travels into that Country; and as these contain several Particulars relating to our Subject, I shall not scruple to extract some of the most curious, which are as follow.

We

We may eaſily judge, (ſays Father *Avril*) by the Names I have given of the different *Tartars*, who inhabit the ſeveral Countries lying between the River *Oby* and *China*, that the *Muſcovites*, aſſiſted by the *Coſſacks*, did not find it difficult to open to themſelves a Way, from *Siberia* to the great Empire (*China*;) for as they met with no People to oppoſe their Conqueſts; and as thoſe Nations whom they firſt ſubdued, either by Gentleneſs or by Force of Arms, had ſome Relation with all the Hords ſpread up anddown, theſe aſſiſted them in making all their Diſcoveries; ſo that they at laſt advanced, by different Ways, to the very Confines of *China*, where they even have erected Fortreſſes, the better to ſecure their Conqueſts.

The fartheſt advanced of all theſe Towns is *Albazin*. 'Tis diſtant about one and twenty Days Journey from *Peking*, tho' upwards of three Months Journey from *Moſcow*; 'tis ſituated near the River *Yamour*; and gave Occaſion to the preſent War between the *Chineze* and *Muſcovites*. Both theſe Nations claimed the right to fiſh the Pearls, abundance of which are taken in this River; or to hunt the Sables, vaſt Numbers of theſe being found in an Iſland formed by the *Yamour*.

As the great Diſtance between this Frontier Town and *Moſcow*, prevents the *Muſcovites* from ſending a Body of Troops ſufficient to carry on the War, which the *Tartars* who poſſeſs *China* can eaſily engage in, by reaſon of their Proximity to that Country; the Czars imagined it would be more adviſeable to treat about a Peace, than to expoſe an Army to all the Dangers which it muſt neceſſarily run, in marching to the Confines of that Empire. The *Chineze* did not reject the Propoſals offered them, but ſent an Embaſſador a conſiderable Way beyond the great Wall; as alſo two *French* Jeſuits, to ſerve as Interpreters, whom his moſt *Chriſtian* Majeſty had ſent into *China* about ſix Years before; the *Chineze* having firſt deſired the *Muſcovites* to bring with them ſome Perſons who underſtood *Latin*. The Reſult of this Negotiation is not yet well known.——

Whether there may be a War or otherwiſe, 'tis certain that a way from *Muſcovy* to *China*, is neither chimerical nor impracticable, as many Perſons imagine; and that it would be of all others the ſhorteſt and moſt commodious, if one might ſafely truſt the *Muſcovites*, who, after performing this Journey ſeveral Times, are at laſt become ſo well acquainted with the various Roads which lead to *China*, that they take any of them indifferently, as may beſt ſuit their Purpoſe.

I am ſenſible this was not done all at once, and that the *Muſcovites* were forced to make ſeveral Attempts before they could ſettle this Journey in ſuch a Manner, as to meet with proper Conveniencies; but as they have ſpared no Coſt or Labour in this Diſcovery, from which they expected the higheſt Advantages; and took Care to ſend, from Time to Time, Hunters to

view the Country, in Order to find out new Ways; they at last removed all these Difficulties so very happily, that they now travel with as much ease to *China*, as to *Archangel* or *Astracan*.

This Reflection, which People did not, [perhaps,] give themselves Leisure to make, whilst they imagined that the Road from *Moscow* to *Peking* was vastly difficult and hazardous, may contribute to reconcile the various Maps of these Roads which have been drawn of late Years; and, may likewise, account for the Difference of Time, which Embassadors sent from one Court to another, have employed; some going in four or five Months, and others taking up near eighteen, as that Embassador in particular, mentioned by the learned Mr. *Thevenot*.

And indeed, as the chief view of the *Muscovites*, in sending these Embassies, was always to make Discoveries in that vast Extent of Country, lying between their Dominions and those of the Emperor of *China*; 'tis no Wonder that those Persons in question, who travelled like so many Wanderers, and not like Embassadors, should be desirous of getting speedily to their Journey's End, rather than of acquainting themselves with the Countries through which they travelled, and the Course of the Rivers they met with in their Way.

We may presume, that 'twas in this View the *Knez Theodore Jacowits Boicow* travelled from *Tobolsko* to *Peking*, in 1653, when sent as Embassador from *Muscovy* to the Emperor of *China*: For since he went up without the least Necessity, as far as the Head of the River *Irtis*, I cannot see why he should have gone so far out of the strait Road, had he not received Orders to establish Settlements along this River, rather than to negotiate with the *Chineze*, for whom the *Muscovites* had little Regard at that Time.

However this be, such Merchants as have an Eye to their private Interest, rather than that of the Czar's, now perform this Journey with so much Security, and in so short a Time, that they usually employ but four Months in going to *Peking* and returning to *Moscow*. This we were informed three Years since, by Persons who were just arrived. They had set out from *Peking*, after hearing Mass in the Jesuits House, on the Festival of St. *Peter* and St. *Paul*; and returned about *All-Saints* Day that Year to *Moscow*, where they waited till the Winter-Season was over, in order to go to *Tobolosko* and join the Caravans, which set out regularly every Year from thence, and perform the Journey with them.

After these several Hints, which I thought it necessary to expatiate upon, I don't doubt but People will change the false Notions they have hitherto entertained, with Regard to the Distance between *Europe* and *China*; or at least, be persuaded, that the shortest and safest Way to this Empire, is that which the *Muscovites* now take.

But

But, abſtracted from theſe Advantages, which are conſiderable, the Conveniency of Vehicles very much leſſens the Fatigues that are inſeparable from ſuch Journies. Travellers commonly ſet out from *Moſcow* about the End of *February*; and as the Snows are then harder, on Account of the great Number of Sledges paſſing continually over them, than in the Beginning of Winter; Travellers reach, in leſs than three Weeks, the Capital of *Siberia*; though diſtant from it above three hundred and fifty *French* Leagues.

They wait ſome Time for the Thaw, in order to go on Board the Veſſels which ſail upon the Rivers on both ſides the *Oby*. If they arrive later than uſual, they then travel on by Land, till they come to a Hord of *Oſtiack Tartars* who are ſubject to the *Muſcovites*.

Here they change their Vehicle, and uſe a new ſort of Sledge, much lighter and more convenient than the former, which they ſend back to *Tobolosko*; for whereas thoſe employed by the *Muſcovites* are always drawn by a Horſe, the feeding and keeping of which is troubleſome; Travellers harneſs to the latter a kind of Stag, which very probably is a Rain-Deer, like to thoſe uſed by the *Samoyeds*, in Winter; and to oblige the Beaſt to mend his Pace, or eaſe him, they harneſs a great Dog, who, by thus dividing the Fatigue of drawing the Sledge; or elſe by intimidating him by his barking, cauſes him to fly along ſo ſwiftly, that Travellers go very near forty Leagues a Day in this Manner.

But the moſt ſurprizing Circumſtance with Reſpect to this Vehicle is, it is carried along by the Wind, either over ſnowy Ground, or on frozen Rivers, in much the ſame Manner as Ships at Sea. For as the Country ſituated on the other ſide of *Siberia*, lies pretty open, and is quite even as far as Mount *Caucaſus*; the Natives make uſe of this Advantage, in order to ſpare their Beaſts; have built this Vehicle in ſuch a Manner, that it may be either drawn by a Rain-Deer and Dog, or carry a Sail whenever the Wind is favourable.

This Way of going is the more commodious, as Travellers always proceed on their Journey without Interruption: For as Perſons in Boats, always have Recourſe to the Oars, when the Wind is down, or contrary; but lay them aſide the Moment it is fair; in like Manner they let the Stag and Dog draw, ſo long as the Calm continues; but take them into the Sledge whenever the Wind blows ſtrong enough to move the Sledge along.

They travel in this Manner whilſt the Froſt continues, to a River called *Jeniſia*, where the *Muſcovites* have built a Town of the ſame Name, for the Conveniency of Travellers; and there they take Boat, to go up two great Rivers, *Tonguſco* and *Angera*, riſing from the Lake *Baikala*, which is ſaid to be 500 Werſts long, and forty broad. 'Tis related that the Waters of this

this Lake are exceedingly clear; and that the different Colours of Pebbles, which lie at the Bottom, may be plainly perceived, at any Depth.

'Tis ſurrounded with very high Mountains, where the Snows continue even during the moſt violent Heats in Summer, which doubtleſs is the Reaſon why Travellers ſometimes employ ſeven or eight Days in croſſing it, tho' it be but eight Leagues over: For this Lake being, as may be imagined, the general Rendezvous of all the different Winds that paſs thro' the dreadful Rocks which ſurround it; we may ſuppoſe that, as they croſs one another, and ſtruggle for a Vent, they conſequently muſt give no little Exerciſe to all ſuch Veſſels as come in their Way; and that the Mariners muſt be very skilful or fortunate, not to be ſtopt ſome Time by them.

After leaving this Lake, Travellers may, if they pleaſe, go upon a River called *Selenga*, about 50 Leagues from the Mouth of which they meet with a Town of the ſame Name, built by the *Muſcovites* for the Conveniency of their Caravans: Or, if the Travellers chuſe rather to go on Shore, immediately after croſſing, without going up higher, they arrive among the *Monguls*, living to the Southward; and purchaſe of them Mules and Dromedaries, in order to proceed in their Journey to the firſt Town of *China*, which they reach after having travelled a Fortnight.

This is the Courſe uſually taken by ſuch *Muſcovites* as trade with the *Chineze*; whence it appears that all thoſe Countries, known formerly in a confuſed Manner, under the general Name of great *Tartary*, are not ſo ſolitary and barren as has been ſuppoſed hitherto; and that 'twould have been ridiculous not to make uſe of the Advantages which theſe Countries offer, as they are watered with a great many noble Rivers, and furniſhed with very valuable Commodities found daily in them.

For beſides the Furs of all Kinds met with in theſe Countries, the Sale of which is ſo very conſiderable, that the Town of *Jeniſia*, ſingly, pays annually into the royal Treaſury, Cuſtoms to the Amount of fourſcore thouſand Rubles, that is, near an hundred and twenty thouſand *French* Crowns; they have diſcovered a Species of Ivory, much whiter and ſmoother than that which comes from *India*.

Theſe are not furniſhed by Elephants, the Northern Regions being too cold for thoſe Animals who naturally love Heat, but by an amphibious Creature called the *Behemoth*, uſually found in the River *Lena*, or on the Shores of the *Tartarian* Sea. We were ſhewn, in *Moſcow*, ſeveral Teeth of this Monſter, ten Inches long, and two Inches Diameter at the Root. Thoſe of the Elephant are not comparable, either in Beauty or Luſtre to the other, which have this Property, among others, to ſtop Blood whenever they are carried about a Perſon. They are ſo highly

highly valued by the *Turks* and *Perſians*, who purchaſe them, that they preſer a Sabre or Dagger, the Handle of which is made of this precious Ivory, to another of maſſy Silver or even of Gold.

Thoſe who firſt brought them in Vogue, muſt have been ſenſible of their great Value, otherwiſe they would never have dared to attack the Creature which furniſhes them, he being of as large a Size, and as dangerous as the Crocodile. They were firſt diſcovered by the Natives of an Iſland, whence, according to the *Muſcovites*, came the firſt Colonies which peopled *America*.

Beſides the Ivory abovementioned; Rhubarb, *Lapis Lazuli*, and Beavers are found among the *Usbecks* and *Monguls*; Sables and black Foxes are catched along the Rivers *Oby*, *Tonguſco*, and *Angera*; not to mention *Ginſeng*; the Pearls, and *Badian* or *Chineze* Anniſeed, (*Anniſum Indicum*) of the River *Yamour*; and the Mines of Silver and Lead found near the *Argus*: Abſtracted from all theſe, I ſay, the *Muſcovites* have diſcovered, eſpecially in the Countries lying moſt to the North, ſeveral other valuable Commodities, with which they carry on a very conſiderable Traffic.

The Reader will poſſibly wonder, when he conſiders the great Number of noble Rivers which advance ſo far towards *China*, that the *Muſcovites* ſhould not make uſe of the Advantages which theſe offer, in order to ſettle, with the Inhabitants of *China* and thoſe of *Japan*, ſuch a Correſpondence, as may be eaſier and ſafer than that carried on by Land: But I am of Opinion, that the *Muſcovites* ought not to be blamed upon this Account, ſince, not to mention their unskilfulneſs in Navigation, they meet with inſurmountable Obſtacles, even with regard to the Rivers in queſtion, the Names of which are ſcarce known in *Europe*.

To make this evident, the Reader is to know, that in the Country lying on the other Side of *Siberia*, there are four principal Rivers, which empty themſelves into the *Frozen Ocean*, or Sea of *Tartary*, and into that of *Japan*; beſides a great Number of others which fall into the latter, as is evident from the Map of *Siberia*, a faithful Copy of that preſerved in the Chancery at *Moſcow*.

The moſt Weſtern is the *Oby*; after which we meet ſucceſſively, advancing eaſtward, with the *Jeneſai*, the *Lena* and *Yamour*. But how conſiderable ſoever theſe Rivers may be, either with regard to the Abundance of their Waters, or the Extent of their Courſe, ſo many Inconveniencies are ſuffered by thoſe who ſail upon them, and ſuch Dangers are run at their Mouths, that the Merchants have always choſe to go to *China* by Land, rather than venture by Water.

To be more particular. The Mouth of the *Oby* is extremely dangerous, on Account of the dreadful Mountains of Ice with which it

is clogged almoſt all the Year round: And the *Muſcovites* have not forgot the Misfortunes which befel the *Dutch*, who, by venturing too far into the *Frozen* or *Ice-Sea*, loſt ſeveral Ships about *Nova Zembla*.

The River *Jeneſai*, beſides being clogged in the ſame Manner, as the *Oby* mentioned above, has nine Water-falls, called by the *Muſcovites Porohi* or *Poroges*, many Leagues diſtant one from the other; and as the Boatmen would be forced to unload the Veſſels at every Caſcade, 'tis evident the Merchants have ſhewed their Prudence, in travelling the Way which is ſubject to the feweſt Inconveniencies.

The *Lena* is more uniform in its Courſe than the laſt mentioned, but 'tis no leſs difficult and dangerous at the Mouth: For tho' there are not ſo many Mountains of Ice, yet the Rocks are ſo numerous, that even the ſmalleſt Veſſels have not yet preſumed to venture among them. All that theſe People do is, to run ſome flat Gondolas, in order to get the Bones (Black and White) of certain Fiſhes, found on thoſe Rocks, which Bones are employed in ſeveral Works.

Tho' the River *Yamour*, the moſt eaſterly of them all, and which empties itſelf into the Sea of *Japan*, has none of the Inconveniencies abovementioned, there yet is one which is no leſs conſiderable; I mean that the Place where it mixes with the Sea, is clogged with ſuch a number of Bulruſhes, that theſe look directly like a Foreſt. This Obſtacle however might ſoon be removed, if theſe Bulruſhes were like thoſe uſually found in our Rivers; but I have been aſſured that they are of ſo enormous a Size, that a Man could ſcarce embrace * one of them; whence the Reader may judge, that it would coſt as much Pains to clear this Paſſage, as to cut down a whole Foreſt of Trees.

Theſe Rivers, tho' ſo very incommodious on many Accounts, are yet of great Uſe to the *Muſcovites*, for croſſing with more Conveniency all thoſe wide-extended Countries, lying between *Siberia* and *China*; for beſides that it is far eaſier to paſs them when frozen, than over the Ground, which muſt neceſſarily be rougher; they are much more navigable towards their Sources, than in the Places where they diſcharge themſelves into the Sea; and tho' ſuch Perſons as go up them meet with ſeveral Water-falls, they yet are far leſs deep and dangerous than thoſe found about the Mouths of them.

The moſt remarkable Circumſtance in theſe Caſcades is, the Air round about them is embalmed; and diffuſes ſuch agreeable Odours, that one would imagine the moſt exquiſite Perfumes were burning. If we may give Credit to what we are told by the Travellers who informed us of the Particulars above, this Phenomenon may eaſily be explained; they declaring, that at the Top of the Rocks which form theſe Caſcades, a vaſt number

* *Very poſſibly this Jeſuit may be impoſed upon here.*

ber of fragrant Flowers grow. To this we may add, that as common Perfumes are never ſweeter and ſtronger than when they are ſtirred or brought near a Fire; in like Manner the Air, when thus perfumed, muſt exhale much ſtronger Odours, after having been ſtirred and warmed by the Motions of theſe rapid Waters, than thoſe which the Air exhales in Places where there is a calm. . . . . *Siberia* does not differ from the reſt of the Provinces of *Muſcovy*, except in the Intenſeneſs of the Cold felt there, ariſing from its very high Situation. . . . . As I have already explained ſufficiently the Manner in which the *Muſcovites* diſpoſſeſſed the *Coſſacks* of it, I have nothing to add, except that 'tis manifeſt, from the great number of Cities and Towns which are faithfully ſet down in the Map I have given, that this Province of *Muſcovy* is not ſo barren and ſolitary as is commonly ſuppoſed.

The Particulars I have already obſerved, concerning the different Roads through which Travellers may go, by Land, to *China*; and the various Countries they paſs through in their Way thither, is, if I miſtake not, ſufficient to give my Readers ſome Idea of great *Tartary*, ſo little known hitherto; and which Travellers ſcarce dare enquire after in *Muſcovy*, for Fear of giving Umbrage to that Nation, the moſt ſuſpicious, perhaps, in the World. We therefore were obliged to be very cautious, in making the Enquiries above related; and 'tis very probable that, had we come hither at a leſs favourable Juncture, we ſhould not have heard ſo much: But as the *Muſcovites* had reſolved to ſend an Embaſſador to *France*, to engage the King to enter into the Alliance they had concluded with the *Germans* and *Poles*, againſt the *Turks*, we were freer in our Enquiries than we ſhould otherwiſe have been. *Voyage en divers Endroits d'* Europe *& d'* Aſie, *entrepris pour découvrir, un nouveau chemin à la* Chine, pag. 197 *& ſeq.* *Paris* 1692, 4to.

* *Father*

* *Father* Nyel, *to the Reverend Father* Dez, *Rector of the College of* Strasburg.

Concerning two new Missions established, within these few Years, in South America.

Lima, Capital of *Peru*, *May* 20, 1705.

Reverend Father,

I Did myself the Honour to write to you before, by the way of *Panama*; and I now put my Letter on Board our *French* Ships, that are returning to *France*, and which abandoned us in the middle of our Voyage, they not being able to proceed to *China*, as was intended. This proves a great Disappointment, and perplexes us exceedingly; but Heaven, who is desirous of trying our Patience, has endued us with Strength and Courage sufficient for proceeding in our Voyage; and enables us to attempt, by the way of *Mexico* and the *Philippines*, a Course to *China*, hitherto unknown to the *French* Missionaries. 'Tis nevertheless upwards of five thousand Leagues from hence to *China*, whither we cannot arrive sooner than seventeen or eighteen Months hence; for we must be forced to travel through *New Spain*, in order to reach the Capital of *Mexico*; and from thence, to *Acapulco*, whence we cannot set out to the *Philippines* till next *March*. This will be a very new and singular Course to *China*.

The Mission of the *Moxos*, which was founded but about thirty Years since †, is situated in the Torrid Zone, in the Twelfth Degree of South La-

* The long Elogium of Father *Anthony Verjus*, Founder and Director of the *French* Jesuit Missions in *China*, is omitted. *N.B.* VIII. Vol. of the Original begins here.

† Consequently about the Year 1685.

titude *.

titude *. 'Tis separated from *Peru*, by the high Mountains called *Cordilleras*, which are to the East. Southward, 'tis not far from the Missions of *Paraguay*; but, to the West and North, there are endless Tracts of Land, not yet discovered; which will afterwards open a large Field to the Zeal of the Gospel-Labourers. At this Time above thirty Jesuits are employed in cultivating that painful Mission. They have already converted twenty-five or thirty thousand Persons, of whom they have formed 15 or 16 little Towns, not above six or seven Leagues from one another. Every Town is built on that Spot which was judged the most healthy and fruitful. The Streets are of the same Breadth and strait, and the Houses are built uniform. To every Family a Spot of Ground sufficient to maintain it, is allotted; and each Proprietor is bound to see that his Land be cultivated; and to do what lies in his Power to banish Idleness and Poverty. The Advantage gained by this is, the Families are equally rich, that is, every Family has sufficient to support itself, and not be exposed to Want; but no one enjoys such great Plenty, as may enable him to lead a luxurious Life. Besides the Possessions given to every Family in particular, whether in Land or Cattle; every Town has some Possessions in common, the Profits of which are applied to support the Church and the Hospital; into which are admitted all such poor Persons and others who, by their Age, are past all Labour. Part of these Profits are employed in public Edifices; and in furnishing Strangers and new Converts with the several Necessaries they want, till they may be able to work. Whenever a new Town is founded, all the rest are obliged to contribute towards it, in Proportion to its Wealth and the Number of its Inhabitants. At the beginning of

* In *Moll*'s Maps, the *Moxos* are situated in about fourteen Degrees of South Latitude.

every Year, the moſt diſcreet and worthieſt Perſon in the Town, are elected to ſerve as Judges and Magiſtrates, whoſe Duty is to take Care of the good Government of the Diſtrict; to puniſh Vice, and regulate all Conteſts which may ariſe among the Inhabitants. A particular Puniſhment is appointed, by the Laws for every Fault. There are commonly two Miſſionaries in every Town; and the Judges and Magiſtrates in queſtion, have ſo much Reverence for theſe Fathers, that they tranſact little or nothing without firſt taking their Advice. The Fathers, on the other Hand, are perpetually employed. They ſpend the Morning in ſolemnizing the holy Myſteries *; in hearing the Confeſſions † which are frequent, and in giving Audi-

* That is, in ſaying Maſs.

† The Enemies of the Jeſuits accuſe them of ſometimes diſpenſing this Sacrament, (as 'tis called by the *Romaniſts*) in an abominable manner. Among others, the learned and pious Monſieur *Paſcal*, has the following Obſervations in his famous *Lettres Provinciales*.—Here you ſhall find the Mitigations of *Confeſſion*, which certainly muſt needs have been the moſt fortunate Courſe that theſe Fathers could have taken to inſinuate into all the World, never refuſing any. You may have gathered (ſaid a Jeſuit to me) from my former Diſcourſes, with what Succeſs our Fathers have taken the Pains, by a certain Gift of Illumination, proper only to themſelves, to diſcover Abundance of Things as allowable, which were heretofore forbidden. But in regard there yet remain certain Sins which cannot be excuſed, and whereof the only Remedy is Confeſſion, it was but requiſite to ſoften the Difficulties of it, by the Ways I am now to acquaint you with. So that having, through all our precedent Conferences, ſhewn how they have taken away the Scruples which troubled Mens Conſciences, by making them perceive that what they thought Ill was not ſo, all my Buſineſs in this is, to diſcover to you the manner how eaſily you may expiate what is really Sin, by rendring Confeſſion as eaſy as it hath formerly been difficult.—'And how is this done, Father, ſaid I?' By a ſort of admirable Subtilties, replies he, proper only to our Society, ſuch as our Fathers of *Flanders*, in the *Image of our firſt Age*, *L.* 3, or 1. *p.* 401; and *L.* 1. *c.* 2. call *pious and holy Slights*; and a kind of *ſanctified Artifice of Devotion*; piam & religioſam calliditatem. Et pietatis ſolertiam, *L.* 3. *c.* 8. 'Tis by the Aſſiſtance of theſe Inven-

Audience to such as come to consult and propose their Doubts to them. In the Afternoon they explain the

Inventions *that Crimes are now a-Days expiated,* alacriùs, *with greater Chearfulness and Fervency than they were heretofore committed: Insomuch that many shake off their Pollutions with much more Expedition than they contract them:* plurimi vix citiùs maculas contrahunt quàm eluunt, as it is said in the same Place.—Father, said I, would you do me the Favour to teach me these beneficial Slights?—There are a great Number of them, replied he; for as there are many Things in Confession, not easy to be endured, so are there easy Provisions made against them. And whereas the main Trouble of it consists in these Heads, the Shame it is to confess some certain Sins, the Exactness requisite in particularizing the Circumstances, the Penance a Man must undergo for the same, the Resolution to be taken not to fall into the like again, the Care to avoid the next Occasions whereby a Man comes to be ensnared, and the Remorse which we should feel for committing of them; I doubt not but I shall this Day so far satisfy you, that there shall be nothing irksome in all this, so extremely careful have they been to leave out of a Remedy so necessary and sovereign, whatever was harsh and indigestible.

For, to begin with the Trouble or Confusion that attends the Confession of certain Sins; it being, as you are not to learn, a Thing of no small Consequence for a Man to keep himself as right as he can in the Esteem of his Confessor, is it not an extraordinary Convenience for him to be permitted (according to our Fathers, and among the rest *Escobar*, who cites for it *Suarez, tr.* 7. *a.* 4. *n.* 135.) *to have two Confessors, one for mortal and another for venial Sins, so to be in good Reputation with his ordinary Confessor*; uti bonam famam apud ordinarium teneatur; *provided he do not thence take any Encouragement to go still on in mortal Sin.* And this he seconds with another ingenious Contrivance, to shew a Man how he may confess a Sin even to his ordinary Confessor, who yet shall not perceive that it was committed since his last Confession. *That is* (says he) *to make a general Confession, and to shuffle in that last Sin among all the rest, which he charges himself withal in gross.* He affirms the same Thing, *Princip. ex.* 2. *n.* 73. And I fear not but you will acknowledge that this Decision of Father *Bauny, Theol. Mor. tr.* 4. *q.* 15, *p.* 137, takes away much of the Shame it is to a Man to confess his frequent Relapses: *That unless it be upon some certain Occasions, which happen very seldom, there is no reason the Confessor should ask, whether the Sin a Man charges himself with be an habitual Sin; and that he is not obliged to answer to that Point, because he hath no such Privilege as to put his Penitent to the Shame of declaring his frequent Relapses.*

the *Christian* Doctrine; visit the Sick and Poor; and close the Day with public Prayers, which are offered

How Father, (said I) this amounts to as much as if one should say, that a Physician hath not the Privilege to ask his Patient, whether it be long since his Fever took him. Does not the Difference of Sins consist in their different Circumstances? And is it not the main Design of a true Penitent, to lay open the State of his Conscience before his Confessor, with a Sincerity and Clearness, such as if he were speaking to Christ himself, whose Person the Priest at that Time represents? And is not a Man extremely a Stranger to this Disposition, when he conceals his frequent Relapses, so to smother the Greatness of his Sin? —— This put the Father to a little Loss, who yet endeavoured rather to shift off the Difficulty than resolve it, by bringing upon the Carpet another Rule of theirs which introduces a fresh Confusion, and does not in the least confirm this Decision of Father *Bauny*, which, in my Judgment, is one of their most pernicious Maxims, and such as is only fit to encourage wicked Men in their evil Courses. ——

Our Conference ended as follows: O Father (said I) there's no Patience in the World but you are able to overcome; nor can a Man possibly, without Horror, hear the Things you have entertained me with. They come not from me, replied the Father. I know it very well, (said I;) but I see not any Aversion you have for them; nay, you are so far from detesting the Authors of these Maxims, that you highly esteem them. Do you not fear, that your Compliance with them may make you a Partaker of their Guilt? Or can you be ignorant, that St. *Paul* thinks *worthy of Death, not only those who are the Authors of Evil, but also those who consent thereto?*

Was it not sufficient, that by your Palliations, you have permitted Men to do many Things which were forbidden, but you must farther give them Occasion to commit even those Crimes, which, by the Easiness and Assurance of Absolution, so freely by you proffered to them for the same, you cannot excuse, by divesting for that Purpose the Priests of all Power, and obliging them, rather like Slaves than Judges, to absolve the most inveterate Sinners, without requiring the least Love towards God, Amendment of Life, or Expression of Remorse, other than Promises, thousands of Times broken without doing any Penance, but *what themselves shall think fit to submit to*; and without enjoining them to avoid the Occasions of sinning, *If they receive the least Inconveniency thereby?* But you are yet more extravagant; and the Liberty you have taken to unsettle the most sacred Rules of *Christian* Conduct, extends to an absolute overturning of

offered up every Evening in the Church. On Feſtivals, they add a Sermon in the Morning, and Veſpers

of the Law of God. You violate the *great Commandment on which hangs all the Law and the Prophets* *.

This Letter is dated at *Paris*, in 1656, and was writ by the famous Mr. *Paſcal*, one of the greateſt Genius's (as he is ſtiled in *Bayle*'s Dictionary) the World ever produced, and a ſtrict *Roman Catholic*; a Man whoſe Sanctity of Life, is thought to have merited the Character given of it in his Epitaph, where among other Elogiums is the following:

Pietas ſi non moritur, Æternum vivet,
Vir conjugii neſcius,
Religione ſanctus, virtute clarus.

The *Lettres Provinciales*, from whence the Particulars above are extracted, were written on Occaſion of the Differences, at the *Sorbonne*, between the *Janſeniſts* and *Moliniſts*, in 1656 and 1657; in order to diſplay the corrupt Maxims and Politics of the Jeſuits. They are tranſlated into ſeveral Languages; have always been looked upon as Maſter-Pieces; and are thought by many to be writ with no leſs Beauty and Spirit than thoſe of *Tully* and *Lucian*. According to Some, in every Part of them diſplays a Grandeur in the Thoughts, a Solidity in the Arguments, a Delicacy in the Raillery, a Purity in the Diction; and, in the whole, a Beauty that is ſeldom found in other Authors. Mr. *Paſcal* was not known to be the Author of them, till after his Death.

What are we to think of a Sett of People whoſe Maxims are thus ſet forth by a Writer of ſuch uncommon Piety and Learning as Mr. *Paſcal*; a Man who was born in a Country where the Jeſuits flouriſhed; and where, conſequently, he had an Opportunity of being an Eye-Witneſs to their Conduct! The Reproofs of ſo virtuous a Pen are of infinite more Force than a Million of Satyrs levelled againſt them by anonymous Authors, and others as bad as theſe Fathers are ſaid to be. If the Jeſuits who went to propagate the *Chriſtian* Religion among the *Moxos*, allowed of the Maxims above aſcribed to the Society, their Arrival muſt have been a Curſe to that People, inſtead of a Bleſſing; and the Poliſh which the Fathers pretended to give them, muſt make them infinitely more unhappy than when they continued in their State of Ignorance. The Jeſuits in their own Writings (as the Reader muſt have obſerved) paint themſelves with the lovely Innocence of the Dove;

* *Les Provinciales*, or the Myſtery of Jeſuitiſm, *&c. pag.* 214, and *ſeq. London* 1657, 12*mo.*

Vespers in the Afternoon. Divine Service is performed in this new Mission in the most solemn manner. Though there are not a great number of Clergy, yet great Fervour, Awe, and Devotion are seen among these new *Christians*. As they love Music both vocal and instrumental, every Church has its Choir *. There are Musicians and Church-Officers enough; particular Privileges being annexed to such Offices as relate more immediately to Divine Service, and to the Care of the Poor. All the Churches are large and well built, extremely neat; and embellished with Paintings and Sculptures wrought by the *Indians*, who are become expert in both. Care has been taken to adorn them richly; for which we are indebted in a great Measure to the Charity of pious Persons. Besides the Nave, and a Wing or Jole on each side, these Churches have their Choir, over which is a very neat Dome. The large Dimensions and Beauty of these Edifices strikes the *Indians* with Awe and Love; and, at the same Time, gives them the most exalted Idea of our holy Religion †.

but, in Mr. *Pascal*'s Letters, they are represented with the hideous Craft and Hypocrisy of the Serpent.

I have been told, that the *English* Version of the *Lettres Provinciales*, whence I extracted the Note above, was made by the famous Author of *Cooper*'s *Hill*.

* 'Tis well known, that Music is employed much more, at Divine Service, in *Romish* Countries, than in those where the *Protestant* Religion is established. In *Paris* are a great many Parish-Churches, all which have their Choir, Stalls, Choristers, and Singing-Boys, as in our Cathedrals; a Circumstance which surprized me, at my first coming to that City; I not imagining that they were only so many Parish-Churches.

† According to the Observation made by *Horace*, in his Poeticks.

Segnius irritant animos demissa per aurem,
Quam quæ sunt oculis subjecta fidelibus.

Which Mr. *Dryden* (if I mistake not) has translated in near the following Words.

Hearing excites the Mind by slow Degrees:
The Man is warm'd at once by what he sees. One

One of the greateſt Difficulties which the Miſſionaries had to labour with, in the Converſion of theſe Nations, was, the diverſity of Tongues which prevailed among them. To remedy this, which very much retarded the Progreſs of the Goſpel, Choice was made, among upwards of twenty different Languages, of that which is moſt general, and appeared eaſieſt to be learnt; and this is become the univerſal Language of the ſeveral Nations, who are obliged to learn it. A Grammar has been compoſed of it, which is taught in the Schools, and ſtudied by the Miſſionaries themſelves at their firſt coming; it being the only Language they employ in preaching and catechiſing.

As the Superior of this Miſſion, has the general Direction of all the Towns, he has pitched upon that for his Reſidence, which lies in the Center of the Province. In his Houſe is a Library, common to all the Miſſionaries; and a Diſpenſatory ſtocked with Drugs of every kind, which are diſtributed to the ſeveral Towns when wanted. The Miſſionaries aſſemble once a Year in this Place, as to a Spiritual Retirement; and in order to debate, in Concert, concerning the beſt Methods to forward the Converſion of theſe Nations; and to procure all Advantages poſſible for this riſing Church. However, the Superior of this Miſſion is not ſo much fixed to the Place where he uſually reſides, but that he goes his Viſitation annually to every Church; and even makes Excurſions into the neighbouring Countries, in order to win over Souls to Chriſt. The laſt Letters ſent from that Miſſion inform us, that there are above an hundred thouſand Men, who, delighted at what they hear, concerning the holy and bliſsful Life which their Countrymen lead, under the Direction of our Miſſionaries, earneſtly ſue for Fathers to inſtruct them in our holy Religion; but the Scarcity of theſe, and the Suc-

cours wanted, have not yet given them an Opportunity of instructing the People in Question, whose Conversion would be followed by that of a numberless multitude of other *Indians*; it being affirmed, that those wide-extended Countries are exceedingly populous.

It having been found, by long Experience, that the *Spaniards* were very prejudicial to the *Indians*, either by their too severe Treatment of them *; by making them work too hard; or because they lead such Lives as give great Scandal to the Natives of these Countries; a Decree has been obtained from his Catholic Majesty, expressly forbidding all *Spaniards* coming into this Mission, or having the least Correspondence with the *Indians* belonging to it; so that if any *Spaniard* comes into that Country, either through Necessity or by Chance, the Missionary-Father, after receiving him in the kindest manner, and exercising all the Duties of *Christian* Hospitality towards him, sends him back to the *Spanish* Territories. The Account above, is extracted from the Letters of the Fathers belonging to that Mission. I have not added one Circumstance to their Relations, but, on the contrary, have omitted several very pious Particulars and Expedients, which the Spirit of God has suggested to those fervent Labourers, for establishing an admirable Order in this Mission, and for promoting Virtue and Piety.

This is the Nation chosen by Heaven, the People appointed in these later Ages, to revive the Fervour, the Devotion, the lively Faith; and that perfect Union of Hearts, which was formerly so much admired in the primitive *Christians*.

* I have been told by an *English* Gentleman, who was a considerable Time in the *Spanish West-Indies*, that the *Spaniards* treat the *Americans*, with much greater Lenity, than our Countrymen do the *American* Natives of our Colonies.

I could

I could inform you of a great many other Particulars, worthy of your Piety, was I to give you a Relation of the famous Miſſion of *Paraguay*, ſo often perſecuted, and which, in ſpight of Perſecution, is always in ſo flouriſhing a State, that it ſerves as a Model for all thoſe which are going to be founded in *South-America*. But as the Hiſtory of this Miſſion has been writ, in which an Account is given of the heroical Virtues of the Labourers who cultivate it, and of the Fervour of the new Converts who compoſe it, I ſhall ſay no more on that Head; but will take Notice of a Miſſion, founded two Years ſince, in the moſt Southern Parts of *America*; whence we hope to pierce, in due Time, quite to the Straits of *Magellan*, which we had a ſight of in our Voyage. As this Miſſion is dependant on the Province of *Chili*, in which there are but few Labourers; and has the Direction of ſeveral other Miſſions, as well *Spaniards*, as converted Natives of the Country, it can allow but a few Miſſionaries to cultivate this wide-extended Field. Farther, this requires ſingular Qualities in ſuch Goſpel-Labourers as ſhall be ſent into it. The following Particulars are extracted from a Letter of the reverend Father *Philip de la Lugana*, a Jeſuit, concerning the Eſtabliſhment of the Miſſion of our Lady of *Nahuel-huapi*.

Some Years ſince, (ſays my Author) Providence, by a particular Call, and a moſt ſingular Effect of its Mercy, engaged me in the Converſion of the *Indians* called *Pulches* and *Poyas*, who live oppoſite to *Chiloe*, and on the other ſide of the Mountains, in the Neighbourhood of *Nahuel-huapi*, fifty Leagues, from the *South-Sea*, in about the 42d Degree of South Latitude. The yet recent Remembrance of the heroical Virtues of the reverend Father *Nicholas Maſcardi* *, had raiſed and increaſed daily in me, a De-

* He firſt preached among theſe People, about the Year 1675.

ſire

whom I met, that I was haſtning to the Palace; and would not return to College, till I had obtained my fire of treading in his Steps, and viſiting that Country.

Providence, which leads us through ſecret and ever-wonderful Paths, permitted my Superiors to nominate me Vice-Rector of the College of *Chiloe*; and to order me to come to St. *Jago*, Capital of *Chili*, for ſome Affairs which required my Preſence. Heaven ſeemed to whiſper me, that this Voyage would give Riſe to an Affair of greater Importance than that which had prompted my Superiors to ſend me to St. *Jago*. And indeed, having happily found, in the Harbour of *Chiloe*, a Veſſel which was going to ſail for *Val-Parayſſo* *, the Harbour of that City (St. *Jago*,) † I got thither in a Fortnight; when I informed the reverend Father Provincial, of the Deſign with which Heaven had inſpired me, to go and found a new Miſſion in *Nahuel-huapi*.

* 'Tis called *Valpanſo* in *Moll*'s Maps.

† St. *Jago* ſtands in a pleaſant and fruitful Valley, on a ſmall River at the Foot of a Hill. This Valley is watered by the great River *Maypo*, or *Maypocho*, on whoſe Banks ſtand a great Number of *Indian* Villages. St. *Jago* the Capital of *Chili* before it was deſtroyed by the Natives, was the largeſt City, and the beſt built in all theſe Parts. 'Twas built according to the *Spaniſh* Model, with a great Square, or Place of public Reſort, in the middle; from which all the chief Streets iſſued in a right Line; and theſe Streets were croſſed by others at right Angles. On the North Side of the great Square was the Town-Hall, in which were the Courts of Juſtice; and, on the Weſt, ſtood the Biſhop's Palace, and the Cathedral: the remaining two Sides being embelliſhed with Piazzas, over which were Balconies. Here alſo were ſeveral Pariſh-Churches, and Convents for the Religious of both Sexes, all built of Stone, and adorned very richly: The chief Streets were watered by Canals brought from the River, as alſo were their Gardens, and the neighbouring Fields in the Dry-Seaſon. The City was largely ſupplied with Corn and Fruits of every kind, both *European* and *Indian*; and the Cattle, fed in the Valley which ſurrounds it, furniſhed the City with a great Quantity of Fleſh of all Sorts. St. *Jago* was the Seat of the Governor, and a Biſhop's See; There the Courts of Juſtice were held, and a kind of Univerſity was built in it. This City was founded by *Peter de Valdivia*, who ſubdued this Part of *Chili*, in 1541. He

He approved of my Reſolution, and promiſed to further it to the utmoſt of his Power. I ſet every Engine at Work, to ſecure the Succeſs of ſo imperfect an Undertaking. I began, by intreating Perſons of the warmeſt Piety and Zeal to join with me, in order that I might obtain by Prayer and and Mortification, the Grace required for ſo difficult an Attempt. Eſpecially I recommended this Affair to a holy Religious of our Society, Brother *Alphonſo Lopez*, venerable for his Innocence of Life, and other exalted Qualities; the holy Brother came ſome Days after with a ſmiling Countenance, bidding me put my whole Truſt in God; and aſſuring me that I ſhould ſucceed in my Undertaking.

Nevertheleſs I was to encounter ſome almoſt inſurmountable Difficulties. I could not do any Thing without the Permiſſion of the Governor of *Chili*; and this Nobleman was diſinclined to all new Settlements, either through Vexation to find ſeveral abandoned, becauſe the Perſons concerned had not been able to ſupport them; or becauſe, as the King's Treaſure was exhauſted, he himſelf could not advance the Monies neceſſary for founding a new Miſſion. In this unhappy Juncture I addreſſed myſelf with Confidence to our Lord, the Diſpoſer of Hearts; and promiſed to ſay thirty Maſſes, and to live thirty Days upon Bread and Water, in Honour of the Bleſſed Trinity, in Caſe I obtained the Governor's Permiſſion. I even wrote down this Promiſe; but having loſt this Paper, it was found by a Perſon who, unknown to me, carried it to the Governor. Some Days after, having recommended this Affair with great Fervency to Heaven, I was ſo confident of Succeſs, that I reſolved to wait upon the Governor *. I even declared, at my going out of the Houſe, to a Friend

* Some may imagine that our Jeſuit laid this Paper, on Purpoſe, in the Way.

Requeſt. Accordingly, going to crave Audience, I was introduced into the Apartment of the Governor, who was reading the Promiſe made by me, ſome Perſon having brought it to him; ſo that, before I could ſpeak, he addreſt me as follows: *Father, your Buſineſs is done, and I conſent freely to your Deſires. Be aſſured that I'll forward your pious Deſigns to the utmoſt of my Power, agreeably to the Orders and Intentions of the King my Maſter. Go, and win over Souls to Chriſt; but forget not to pray to Heaven for his Majeſty, and for me.* I will confeſs that I never felt a ſtronger inward Joy, or more delicious Conſolation, than that which now diffuſed itſelf over my Soul; and, from that Inſtant, Heaven rewarded me, before-hand, very liberally for the Toils and Dangers I was to undergo for his Sake, in the Journey to my intended Miſſion.

Thus, after thanking Heaven for the Mercy he had indulged me on this Occaſion, I prepared for my Departure. With the Alms which had been given me by ſome pious Perſons, I purchaſed Church-Ornaments; together with ſuch Knick-knacks as might pleaſe the *Indians*, and the Proviſions neceſſary for my Journey; and ſet out in *November* 1703, with Father *Joſeph Maria Seſſa*, whom the Superiors had appointed to be my Companion.

I cannot mention here the many ſiniſtrous Accidents we met with, or the Evils we were forced to undergo, for near two hundred Leagues, during which we travelled through Roads that were almoſt unpaſſable; we being forced to croſs Torrents and Rivers, Mountains and Foreſts, unſuccoured, without a guide, and in want of almoſt all Things. My Companion ſickned of a violent Fever in the middle of our Journey, which obliged me to ſend him to the neareſt College *, with part of our Fellow-Travel-

* As there are no Inns in theſe Countries, the Colleges, built up

Travellers; by which means I found myſelf almoſt alone and abandoned, among a Nation of Savage *Indians*, who abhor the *Spaniards* to ſuch a Degree, that all who have the ill Fortune to get into their Hands, muſt neceſſarily fall a Victim to their Cruelty. But Heaven was pleaſed to deliver me from theſe various Dangers in a wonderful manner; after thinking me worthy of ſuffering, in ſome little Meaſure, for his ſake, during a Journey of near three Months. I arrived, in good Health and Spirits, at my wiſhed for Miſſion *Nahuel-huapi*, where the Caciques * and *Indians*, received me as an Angel ſent from Heaven. I then began to raiſe an Altar, under a Tent, with all the Decency poſſible, till ſuch Time as a Church could be built. I viſited the Perſons of the greateſt Diſtinction in the Country, and invited them to come and ſettle near me, that we might build a little Town; and thereby have the Opportunity of exerciſing the Functions of my Miniſtry with greater Advantage. I had the Conſolation to ſee the Converts, formerly baptized by Father *Maſcardi*, frequent the Church; and liſten to the Explication of the *Chriſtian* Doctrine, with ſuch Fervency, Devotion, and Spiritual Thirſt, as gave me the moſt ſolid Hopes, that they would continue in the Faith, and were ſincere in their Promiſes. I afterwards went and comforted all ſuch ſick and aged Perſons as were unable to come to me; and baptized ſome Children with the Conſent of their Parents.

The Conſolation I felt, at theſe auſpicious Beginnings, was greatly increaſed by the Arrival of

up and down, are of great Service to Travellers, who, when recommended from College to College, are treated very kindly by the Fathers. In this Manner the beſt Sort of People are forced to travel even in *Spain*, where there are no Inns, and only little Hedge-Houſes for a ſort of Carriers, *&c*,

* The Chiefs and Governors of the People.

Father *Joseph Guilelmo*, whom my Superiors had sent to supply the Place of Father *Sessa*. We concerted together upon the best Methods for settling our Mission on the most lasting Foundation; and agreed that he should reside in *Nahuel-huapi*, to super-intend the Building of a little Church and a House; during which I should go to *Baldivia* *, to sollicit the Governor's Protection in Favour of the New Converts. I engaged the Caciques to write an obliging Letter to that Governor, to desire his Friendship and Protection. I arrived the beginning of *April* 1704, at *Baldivia*, with the Deputies in Question, whom Don *Manuel Auteffia* the Governor, received with the greatest Joy and Tenderness; he indulging me, at the same Time, the highest Marks of his Favour and Esteem; and promising to promote this new Settlement to the utmost of his Power. I continued no longer in *Baldivia*, than was necessary for concluding this Negociation; and left it about the middle of *April* abovementioned, with the two Deputies, by whom the Governor sent his Answer to the Caciques. 'Twas as follows.

* This Town is also called *Valdivia*, and stands in 40 Degrees South Latitude. It is situated on an Eminence at the Point of a Peninsula formed by two Rivers; and these, with the Islands lying before it, make it the safest and most spacious Harbour on the Coast of *Chili*. 'Tis likewise defended by several Forts. There are two Passages to this Town, the one for large Ships, and the other for smaller Vessels. *Baldivia* is most considerable for its Harbour, and for the Gold Mines lying in the Neighbourhood of it; in the working of which, *Valdivia*, who founded *Baldivia* in 1552, employed twenty thousand *Indians*, who being cruelly oppressed by the *Spaniards*, rose upon them, and retook this Town, and most of the others which they had built. 'Tis related that the *Chilesians* having taken *Valdivia* Prisoner, poured melted Gold down his Throat; reproaching him that there was no other Way of satiating his Avarice. The *Spaniards* and *Chilesians* continued at War above a Century, and we are told that it is not ended yet; however the former, during the Progress of it, retook *Baldivia* and some other Towns.

Gentlemen,

Gentlemen,

" 'Twas a great Pleaſure to me to hear, by " your Letter, and the Teſtimony of your Depu- " ties, the kind Treatment which you gave the " Jeſuits; and the Reſolution you have taken to " embrace our holy Religion. Having therefore " returned the moſt ſolemn Thanks to God, the " ſupreme Lord of Heaven and Earth, for this " happy News; I am to aſſure you, that you could " not have done an Action more pleaſing to the " great Monarch of *Spain* and *India*, *Philip* V. " my Lord and Maſter, on whom Heaven beſtow " long Life, Proſperity, and Glory. For this " Reaſon, as I repreſent his Perſon in the Em- " ployment which he has pleaſed to confer upon " me; I offer and promiſe in his Name, for ever, " his Kindneſs and Protection to yourſelf and all " who ſhall follow your Example; obſerving, at " the ſame Time, that you muſt oblige all your " Vaſſals, after embracing the *Catholic* Faith, to " take an Oath of Fidelity and Obedience to the " King my Maſter; who will ever be your Sup- " port, your Protector, and Defender, againſt all " your Enemies. Be therefore aſſured that, from " this Day, I and my Succeſſors will ſettle the " moſt ſolid Correſpondence with you, and ob- " ſerve the ſeveral Duties of Friendſhip; whence " you may be aſſured, that we will aſſiſt you in all " your Wants *. And hoping you will faithfully " execute the ſeveral Things I here recommend to " you, in the Name of the King my Maſter, I " thus ratify my Promiſe under my Seal.

" *Baldivia*, *April* 8, 1704.

" *Don Manuel de Auteſſia.*

* How often have the poor, ignorant *Indians* been gull'd by the ſpecious Promiſes of Governors, and other *Europeans!*

Being

Being returned from *Baldivia* to *Nahuel-huapi*, I found a small Church built. The new Converts appeared very fervent; and several Catechumens, by the Care of Father *John Joseph Guilelmo*, my Companion, were qualified for Baptism. The whole Nation were highly pleased with the Governor's Letter, so that we now began to labour seriously at the Work of God. We have already built a small House, and laid the Foundations of a larger Church, as the neighbouring Nations begin to visit us. Nevertheless, as the Country in which I am settled, is inhabited by two Nations, the *Pulches* and the *Poyas*, a kind of Emulation and Jealousy seems to be now among them; the *Pulches* having endeavoured to dissuade me from labouring at the Conversion of their Neighbours; declaring, that they are a haughty, barbarous, and cruel Nation, with whom it will be impossible to have any Correspondence.

As I knew very well that the *Poyas* are a gentle, good-natured People, who had earnestly desired me to instruct them, I saw that the *Pulches* were actuated only by Prejudice. For this Reason, having assembled the Chiefs of that Nation some Days after, I addressed them in the strongest Terms; and told them the Reasons why I could not be of their Opinion. I observed, that Heaven was desirous of saving all Men without Distinction; that the Ministers of Christ could not exclude any Nation from the Kingdom of God, without being guilty of the most unjust Prevarication; that these Ministers were sent to instruct and baptize all Nations; that they themselves, if they were desirous of being truly *Christians*, ought to be the first in endeavouring zealously to procure the Conversion and Salvation of the *Poyas*; who were their Brethren in Christ, Heirs of his Kingdom, and equally redeemed by his most precious Blood, which had been

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ſhed for the whole World: Laſtly, that their oppoſing the Converſion of their Neighbours, was only an Artifice of the Devil, the common Enemy of Mankind, to deprive this People of that ineſtimable Bleſſing, the Faith; and to take away from themſelves the Merit of it, by making them violate the Precept, by which we are commanded to love all Men. Theſe Reaſons made ſuch an Impreſſion on their Minds, that they promiſed that Inſtant not to oppoſe the Inſtruction and Converſion of the *Poyas*. To conclude, after having removed this Obſtacle, which might have checked the Progreſs of the Goſpel; and having diſpoſed the Hearts and Minds of ſuch as had appeared moſt deſirous of being admitted to Baptiſm; I choſe a ſolemn Day for the performing of that Ceremony with greater Splendor, and baptized them all. I now have the holy Conſolation to ſee the wonderful Change which the Grace of Chriſt has wrought in their Manners and Conduct; their Fervency, in practicing all the Duties of the *Chriſtian* Life, being very great *.

I ſhall

* In how high a Strain of Piety does our Jeſuit write on this Occaſion, and yet how different is the Doctrine in this Reſpect laid down, by many Fathers who are conſidered as the great Luminaries of their Society. 'Tis well known, that the Jeſuits are accuſed of quite vitiating the Doctrine delivered by Chriſt; by ſetting up, inſtead of the Regularity and Virtue enjoined by it, a Religion which indulges the Followers of it in the Practice of every Vice, by ſuiting the Principles of it to the looſeſt Paſſions, and by making the *Chriſtian* Syſtem the moſt commodious one that ever was inſtituted. To inſtance only in the Duty of hearing Maſs. ... In the *Lettres Provinciales*, a Jeſuit is ſuppoſed to argue thus with another *Romaniſt*, a Layman.

Our greateſt Divines (ſays the Father) *Gaſper Hurtado, de Sacr. to. 2. d. 5. diſt. 2.* and *Conink. q. 83. a. 6. n. 197.* have taught, with regard to Maſs, 'That it is enough to be bodily preſent at 'it, though a Man be abſent as to the Mind; provided he be-'have himſelf with a certain outward Reſpectfulneſs'. Nay, *Vaſquez* is a little more indulgent, he ſaying, 'That a Man fulfils 'the Precept of hearing Maſs, even tho' he have not the leaſt In-'tention to hear it'. All this you may find likewiſe in *Eſcobar*,

I shall not attempt a Description of this Country, nor treat concerning the Manners and Customs of the People, I not having resided long enough a-

tr. 1. *ex.* 11. *num.* 74. and 107, *&c.* where, to make the Thing more evident, he exemplifies in those who are brought by Force to Mass, and are fully resolved not to hear it.....I should never have believed it (said I) if another had told me so much.... To be short (says he) this is a Thing which stands in some Need of the Authority of these great Men; as also what *Escobar* says in *tr.* 1. *ex.* 11. *num.* 31. 'That a wicked Intention, as haply 'that of looking on Women with an impure Desire, joined 'with that of hearing Mass as a Man ought, hinders not a Man 'from fully performing the Duty; *nec obest alia prava Intentio, 'ut aspiciendi libidinose fœminas.*

But there is yet a Thing of extraordinary Convenience in our learned *Turrianus*, *Select. p.* 2. *d.* 16. *dub.* 7. 'That a Man 'may hear one half of a Mass from one Priest, and afterwards 'the other half from another; nay, that he may first hear the 'latter Part of one, and afterwards the Beginning of another.' Nay, to be free with you, it is farther allowed, 'to hear two 'halves of a Mass at the same Time, from two several Priests, 'as if one begins Mass when the other is at the Elevation, be-'cause a Man may direct his Attention both those Ways at the 'same Time; and two halves of a Mass make a whole one: '*Duæ Medietates unam missam constituunt*'. And this hath been decided by our Fathers, *Bauny*, *Hurtado*, *Azorius*, and *Escobar*, *tr.* 1. *ex.* 11. *num.* 73. in the Chapter, 'Concerning the Ex-'ercise of hearing Mass according to our Society'. And you shall see the Consequences he draws from thence, in the same Book printed at *Lyons* in 1644, and 1646, to the following Effect. 'Whence I conclude, that you may hear Mass in a very 'short Time; if, for Example, you meet with four Masses ce-'lebrating at the same Time, which issued out one after ano-'ther in such manner, as that when one began, another was at 'the Gospel, a third at the Consecration, and the last at the 'Communion'. ..I must confess Father (said I) that by this Method a Man might hear Mass in an Instant at *Notre Dame*. Thus you find (replied he) that we could do no more, as to what concerns the quick and easy hearing of Mass. See *Les Provinciales, or the Mystery of Jesuitism, pag.* 209. *& seq.* Hence it appears, how vastly commodious the Jesuits have rendered this Worship. For the better understanding the Passages above, I am to observe, that in many of the *Romish* Churches, four or more Priests are often solemnizing Mass at so many Altars, and at the same Time, to different Congregations; a Practice which appears not a little confused to a Protestant, who is very much surprized (at first at the Sight.

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mong them for that Purpoſe. Next Summer I ſhall know more; I hoping to travel through the whole Country, and to get perfectly acquainted with every Part of it, by which means I ſhall be able to make Choice of ſuch Places, as will be moſt proper for ſettling our Miſſions. This Country reaches to the Streights of *Magellan*, it ſtretching above an hundred Leagues that Way; and is much longer towards the *North Sea*. I dare not flatter myſelf that Heaven will employ ſo weak an Inſtrument as I am, for winning over to Chriſt all the Inhabitants of this wide-extended Country; but I hope that his Providence, which has an Eye to the Converſion of *Heathens*, will raiſe up Perſons animated with his Spirit, to come and ſhare our Labours, and complete what we have ſo happily begun *.

PHILIP DE LA LAGUNA.

This, reverend Father, is a faithful Extract of the Relation which fell into my Hands. Tho' you do not there meet with the numerous and conſpicuous Converſions, which your Zeal makes you deſirous of hearing, I yet am perſuaded that you'll peruſe it with Pleaſure; and don't doubt but you'll thank Heaven, for condeſcending to make our Brethren the Inſtruments of ſpreading the Glory of his Name in all Parts of the World.

I am, &c.

A. J. X. NYEL.

* I gave the above Detail, from a Suppoſition that it might pleaſe many Readers, who are deſirous of knowing the ſeveral Steps which the Jeſuits take, in their Converſion of ignorant *Heathens*. To others who have no Curioſity this Way, this Relation muſt neceſſarily appear very dry and inſipid; and not far unlike the Relations which our modern *Methodiſts* give of their Miſſions.

Father DE FONTANEY, *to the Reverend Father* DE LA CHAISE, *Confeſſor to the King.*

London, 15 *Jan.* 1704 *.

Moſt reverend Father,

YOU will find, by the Place whence this Letter is dated, that I returned from *China* into *Europe* on board an *Engliſh* Ship. I hoped to have waited upon you in Perſon, with the firſt Letter I wrote to you during our Voyage, which took up ſix or ſeven Months; but I ſhall be obliged to make a longer Stay in this City. For this Reaſon I'll ſend it you the firſt Opportunity; and, in the mean Time, will content myſelf with informing you, by a ſecond Letter, of Particulars of ſtill greater Importance, than thoſe which I took the Liberty to mention to you in my firſt.

Tho' the *Chriſtian* Religion has been tolerated in *China*, ever ſince the famous Perſecution of *Yamquam-ſien*, that mortal Enemy to the *Chriſtian* Name; yet the Miſſionaries often found it vaſtly difficult, to get Admiſſion into the Provinces of the Empire, or to exerciſe their miniſterial Functions in them. The only Place by which they could enter *China*, unmoleſted, was the City of *Macao*, which the *Portugueze* have poſſeſſed near theſe hundred Years †; but then it was neceſſary to firſt have their Leave for that Purpoſe, and this they did not eaſily grant to Foreigners. Thoſe Perſons who took a different Courſe, were often inſulted by the *Mandarins*, who

* This Date, according to our manner, ſhould ſtand thus, 15 *Jan.* $170\frac{3}{4}$.

† As this Letter is dated in 1704, the *Portugueze* muſt have poſſeſſed *Macao* about 138 Years. I write this in 1742.

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uſed the Miſſionaries ill, and obliged them to quit the Country. But ever ſince the Emperor had reſolved to open his Ports, and to permit Foreigners to trade in his Dominions; Miſſionaries, of various Orders and of all Nations, have embraced this favourable Opportunity of going and ſettling in *China*.

As, where the Harveſt is ſo plentiful, the number of worthy Labourers cannot be too great, we were overjoyed at the Arrival of theſe apoſtolical Men; we received them as Brethren, and did them all the Service in our Power, either by advancing their ſeveral Miſſions, or by putting a Stop to the Inſults and Perſecutions raiſed by ſome venal *Mandarins*, who were averſe to Chriſtianity. Tho' we always behaved in this manner, we yet have not had all the Juſtice done us which we might have expected in *Europe*: And, upon my Arrival in *France* in 1700, I was greatly ſurprized to find, that we were there repreſented as a Sett of Men who inveighed againſt the reſt of the Miſſionaries; who ſought all Opportutunities of demoliſhing their Churches, and of oppoſing their Settlements.

Thoſe who conſider us in this unfavourable Light, muſt think us the moſt abandoned Wretches; and ſuch as attempt to inſtill this Opinion of us into others, without firſt enquiring into our Conduct, muſt have forgot all the Laws of Juſtice and Charity. Can theſe Perſons be ignorant, that the thus diſturbing, in their Miniſtry, upright and zealous Perſons, would be declaring againſt Heaven itſelf; and neceſſarily draw down, upon our Perſons and Labours, the dreadful Curſes pronounced by the Prophet *Iſaiah*; *Wo unto them that regard not the Work of the Lord, neither conſider the Operation of his Hands*, Chap. V. ver. 11 and 12.

Farther, dare we flatter ourſelves, that our Society alone will be able to convert all the *Chineze*?

This we are far from imagining, reverend Father. For this Reaſon, the greater number of Fellow-labourers we ſhall ſee here, the greater will be our Joy. Theſe are our real Sentiments; and Heaven is our Witneſs, that we have never acted in Oppoſition to them, as might be exemplified in many Inſtances *.

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* Here the Father gives us a long Detail, to prove his Aſſertion. I ſhall obſerve, that 'twas in 1698, and 1699, that the Pope nominated Biſhops and apoſtolical Vicars for the ſeveral Provinces of *China*. The Jeſuits were the only Friars, who had ingratiated themſelves at the Court of *China*; but there were Miſſionaries, of various Orders, ſpread up and down that Empire.

Some Perſons may wonder, how one Order of Friars ſhould be great Enemies to thoſe of another Order, but the Thing is certain; Friars of various Orders being ſometimes engaged in moſt furious Paper-wars, in the warmeſt Law-conteſts, or both. I remember, that dining one Day at *Paris*, at a Gentleman's at whoſe Table were, among other Gueſts, a *Jeſuit* and a *Benedictin*, theſe were continually laſhing one another; when, enquiring into the Cauſe, I was told that the Friars of thoſe two Orders hate one another mortally. Sometimes Friars of the ſame Order wrangle together. This Sort of Conteſts are taken Notice of by *Boileau*, *Canto* I. of his *Lutrin*, where *Diſcord* is ſuppoſed to deliver herſelf as follows.

Quoi, dit-Elle, d'un ton qui fit trembler les vitres,
J'aurai pû juſqu'ici broüiller tous les Chapitres;
Diviſer Cordeliers, Carmes, and Céleſtins!
J'aurai fait ſoûtenir un Siege aux Auguſtins!

Which may be thus tranſlated:

Says She * (the Windows ratling with her Voice)
Have I made Wrangling every *Chapter*'s Choice;
Made *Carmelites* at calm *Celeſtins* rage.
And rouz'd the *Auſtin* Friars to hold a Siege, *&c.*

The Story of the Siege mentioned in the laſt Verſe, is as follows. Every two Years, the *Auſtin* Friars of the great Convent in *Paris*, nominate, in their Chapter, three of their religious Bachelors, to be Licentiates of the *Sorbonne*, for which there

* *Diſcord.*

are

If 'tis a great Conſolation to us, reverend Father, to find that the Miſſionaries of all Orders and Na-

are three Exhibitions. In 1658, Father *Celeſtin Villiers*, Prior of this Convent, to favour ſome Bachelors, named nine for the 3 next Exhibitions. Thoſe who found themſelves excluded by this ſudden Election, addreſſed the Parliament, who ordered, that another Nomination ſhould be made, in Preſence of Meſſieurs *de Catinat* and *de Saveuſe*, Counſellors of the Court, and of Mr. *Janart*, Subſtitute or Proxy to the Attorney-general. The Monks having refuſed to obey, the Court was obliged to have recourſe to Force, in order to put their Decree in Execution. For this Reaſon they ſent their Officers, who, after ſurrounding the Convent, endeavoured to break open the Gates. However, all their Efforts were to no Purpoſe, becauſe the Monks, foreſeeing what would happen, had walled them up behind; and provided themſelves with a vaſt quantity of Stones, and Weapons of every Kind. The Officers then tried other Methods; ſome going upon the Roofs of the neighbouring Houſes, in order to enter the Convent that Way; during which, others endeavoured to open themſelves a Paſſage through the Garden-wall, on the Side lying towards *Chriſtine-ſtreet*. But now the *Auſtin* Friars, ſtanding upon the Defenſive, ſounded the Alarm, and began to aſſail the Beſiegers, who being poſted more advantageouſly than they, and covered by the Chimnies, fired upon the Monks, two of whom were killed, and the ſame Number wounded.

But now a Breach being made, the Monks had the Inſolence to bring the Hoſt before it, imagining this would awe the Beſiegers: But finding their Stratagem ineffectual, and the Beſiegers ſtill continuing their Fire, they demanded a Capitulation, and Hoſtages were delivered up on each Side. The chief Article of the Capitulation was, that the Lives of the Beſieged ſhould be ſpared, upon which they left the Breach, and delivered up their Gates. The Commiſſaries of the Parliament being entered, immediately ſeized eleven of theſe Monks, who were impriſoned in the *Conciergerie*. This happened the 23d of *Auguſt*, 1658, the Eve of St. *Bartholomew*'s Day. Nevertheleſs, Cardinal *Mazarin*, hating the Parliament, cauſed all the Friars to be ſet at Liberty, by the King's Order, after 27 Day's Impriſonment. They then were taken into the King's Coaches, and carried in Triumph to their Convent, thro' a Body of the *French* Guards, who were drawn in two Lines, from the Priſon of the *Conciergerie*, to the Convent of the *Auſtin* Friars: Their Brethren came forth, in Proceſſion, to meet them, with Palms in their Hands. They ſet all their Bells a ringing, and ſang *Te Deum*, by way of Thanks, for the Delivery of theſe Monks.

Oeuvres

tions, our Fellow-labourers in this painful Miſſion, do us Juſtice; I will confeſs, that we are obliged to be at no little Trouble and Expence, to procure the deſired Recommendations; particularly when we are obliged to addreſs the firſt Miniſters, the Preſidents of the Tribunals, and the moſt conſiderable Lords of the Court. Any Perſon, in order to be convinced of this, need but be told the Ceremonial of this Country; for beſides a Man's being obliged to wait a long Time for ſuch Moments as may be favourable, and to take eſpecial Care not to be troubleſome; no one ever goes, empty handed, to a Perſon of Diſtinction to requeſt a Favour. This is a general Cuſtom, with which Foreigners, like us, are indiſpenſably obliged to comply.

But the Circumſtance which procures us the greateſt Acceſs to, and Credit with, the chief Officers of the Empire, is the Favour which the Monarch is ſtill ſo gracious as to indulge us, and which we endeavour to render ourſelves worthy of, by the Service we do him. For altho' he does not ſeem to purſue, with ſo much Aſſiduity as formerly, the Study of the Mathematics, and the reſt of the *European* Sciences, in which he is very ſkilful; we nevertheleſs are obliged to go frequently to the Palace; that Prince having always ſome Queſtion or other to propoſe. He employs Day and Night,

Oeuvres de Nicolas Boileau Deſpreaux, Tom. 2. pag. 101, 102. *Amſterdam* 1717.

How well theſe Monks followed the Pattern ſet them by him whoſe Imitators they pretend to be; and how juſtly they deſerved the Name of Religious!

——— *Tantæne animis cœleſtibus Iræ.* Virg.

I did not give the Story of this Siege, borrowed from a Romaniſt, as imagining it would abſolutely invalidate the Aſſertions of Father *de Fontaney*, but only to ſhew, that it is no extraordinary Thing for Monks to act like ſo many Banditti.

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in Works of Charity, Brothers *Frapperie*, *Baudin*, and *de Rodes*, who are expert at healing Wounds and preparing Medicines; he ſending them to viſit the Officers of his Houſhold, and Perſons of the higheſt Diſtinction in *Peking*, whenever they are indiſpoſed; and is ſo well ſatisfied with their Services, that he never makes a Progreſs into *Tartary*, or the Provinces of the Empire, without taking one of them with him. This great Monarch is alſo exceedingly well pleaſed with Father *Jartoux*, and Brother *Brocard*, they going every Day to the Palace, by his Majeſty's expreſs Order. The former is extremely well ſkilled in Algebra, Mechanics, and the Theory of Clocks; and the latter has a very delicate Hand in making various curious Works which pleaſe the Emperor. But tho' they are ſo much employed by the Prince, they yet find Time to preach Chriſt, and to inſtil his Doctrine into ſuch Officers of the Palace as are ordered to treat with them.

By the Way (reverend Father) you are not to form a Judgment of this Court, from that of *France*, and the other *European* Countries, where Foreigners have an Opportunity of ingratiating themſelves with the Learned, and with Perſons of the higheſt Birth and Rank: We meeting with no ſuch Advantages in the Palace of *Peking*. When we go thither, we are put into an Apartment, joining indeed to that of the Emperor, which is a prodigious Favour, and a Teſtimony of the great Confidence he repoſes in us; but as this Apartment is at a conſiderable Diſtance from the Place where the great Men of the Empire aſſemble, we have not the leaſt Correſpondence with them; and can converſe only with ſome Eunuchs, or Gentlemen of the Bed-Chamber. We paſs the whole Day in this Apartment; and often don't come from it 'till very late at Night, on which Occaſions we are greatly fatigued

tigued. 'Twould be ſcarce poſſible for us to bear all theſe Hardſhips; and to lead a Life ſo ill ſuited, in outward Appearance, to the Character of Miſſionaries, were we not excited to it by God's Glory. But the eaſy Acceſs we procure, by that Means, to this Prince, which is of great Advantage to our holy Religion, and gains us the Friendſhip and Protection of the *Mandarins*, compenſates for all our Fatigues.

I ſhall not add any Thing here (reverend Father) to what I told you, in my former Letter, concerning our Houſe in *Peking*, except that, on the Front of the fine Church lately built by us in the firſt Incloſure of the Palace, in the Sight of the whole Empire, the following Words are engraved, in Gold, in large *Chineze* Characters; *Tien-chu tung-chi Kien*; *Cæli Domini Templum mandato Imperatoris erectum*, i. e. 'The Temple of the Lord of Heaven, built 'by the Emperor's Order'. This is one of the moſt beautiful Edifices in *Peking*; we not having ſpared any of thoſe Ornaments *&c.* which might raiſe the Curioſity of the *Chineze*; and invite to it the *Mandarins*, and the moſt conſiderable Perſonages of the Empire, thereby to get an Opportunity of ſpeaking to them concerning God, and inſtructing them in our Myſteries. Tho' this Church was not quite finiſhed when I left *Peking*, nevertheleſs the Heir-apparent, the Emperor's two Brothers, the Princes their Children, and the greateſt Lords of the Court, had been ſeveral Times to view it. Such *Mandarins* as are ſent into the Provinces, excited by the like Curioſity, come thither alſo; and there form to themſelves a favourable Idea of our Religion, which is of great Service to us, when they return to their ſeveral Governments. This was ſeen ſome Months ſince, in the Perſon of the Viceroy of *Canton*, a Man of Learning, but ſurprizingly zealous for the Cuſtoms of his Country, and

a ſtrict Obſerver of the Laws. The People thinking to take Advantage of this Frame of Mind, complained to him, that one of our Miſſionaries was carrying two Churches, by his Direction, to too great a Height; the one in *Canton*, and the other four Leagues from it, in *Fochan*, a famous Town, no ways inferior to *Canton*, either with regard to Wealth, or the Number of Inhabitants. The People therefore inſiſted upon their being pulled down; at leaſt, deſired that they might not be carried to ſo great a Height: But the Viceroy replied; *ſince the Emperor permits a ſtill loftier Church to be built in his Palace, would it not argue the higheſt Preſumption ſhould we concern ourſelves with this?* We intend to build this Church in the moſt ſplendid manner poſſible, in order that it may be ſuitable to the Majeſty of the Place in which Providence has been ſo gracious as to fix it; and give a Sanction to all ſuch as may be raiſed in the Provinces, to the greater Glory of God. Our King was pleaſed to ſend thither, on board the *Amphitrite*, a Service of Plate, and rich Church Ornaments; ſo that theſe *Mandarins* of the Palace who ſaw them at our Arrival, as well as the *Chriſtians* we ſhewed them to, gazed upon them with wonder. The only Things now wanting, are about ten or twelve large Pictures to adorn the farther End, and the two Sides of the Church *.

Various Houſes are building in the Provinces, for the Reſidence of our Brethren, as well ſuch as arrived in *China*, with Father *Bouvet* and myſelf on board the *Amphitrite*, as others who came by the Way of *India*. We have made Choice of the Provinces of *Kiamſi*, *Huquam*, and *Chekiam*, as being

* In *Romiſh* Countries, 'tis uſual to adorn the Altar with very large Pieces of Painting; as alſo the two Sides of the Choir, and ſometimes the Nave, the Chapels in the Church, &c.

ing thoſe in which the greateſt Number of Souls may be won over to Chriſt.

Our *Portugueze* Fathers, who have not Clergymen ſufficient to ſuperintend the Churches founded in various Provinces of the Empire, intreat us to ſend them Fathers *Premare* and *Barborier*, whoſe Virtue and Abilities are well known to you. The former is gone to *Kien-chang*, and the latter to *Ting-cheu*, a City of the firſt Claſs, far within the Mountains, which ſeparate the Province of *Fokien*, from that of *Kiam ſi*. Father *Barborier*, in leſs than four Months, baptized near two hundred Perſons. He went to a Village, where fifty Catechumens were admitted to Baptiſm. "I found (ſays "he) that the whole Village was going to be converted, all the Inhabitants of it crouding to hear "the Word of God; when their Fervency was "cooled on a ſudden, by the Impoſture of a Man "who inveighed againſt our Religion. This Wretch "proclaimed every where, that the *Chriſtians* uſed "to boil, in a large Kettle, the Bowels of a dead "Man; and draw from thence an abominable "Oil, which they employed in the Ceremony of "Baptiſm. He aſſerted this Falſhood with the utmoſt Inſolence; declaring, that he himſelf had "been Eye-witneſs to ſuch a Ceremony in *Manila*, "where he lived three Years. It would be impoſſible to deſcribe the Impreſſion which his ſilly "Words made on all the People, who, before, were "ready to embrace the *Chriſtian* Faith. My ſeveral Remonſtrances were therefore to no Purpoſe, "tho' I demonſtrated plainly, by ſhewing them our "Books and printed Catechiſms, that all the "Wretch had ſaid was an errant Falſity".

Some Time ſince, the Tribunal of Rites ſent the following very favourable Anſwer, to the Viceroy of *Chekiam*, who had deſired the Opinion

of that Assembly, with regard to our settling in *Nimpo*.

" You cite the Emperor's last Letter; and ob-
" serve that this Edict forbids indeed the violating
" any of those Churches which were already built
" to the Lord of Heaven; but that it does not
" mention any Permission for raising new ones;
" and thereupon enquire, whether that of *Nimpo*
" may be permitted to be carried on. You like-
" wise cite another Answer of this Tribunal, by
" which we declared, that no Person shall molest
" the *European Leang-hon-gin* *, who had purchased
" a House in *Niencheu*; and you ask whether the
" same Indulgence must be shewn to the other
" two *Europeans*, who lately purchased a House in
" *Nimpo*. The Answers we make to your Questi-
" ons are as follow. The Emperor's Edict, which
" you yourself cite, declares plainly that the *Euro-*
" *pean* Fathers are Men of known Virtue; that
" they don't injure any Person, but, on the con-
" trary, have done considerable Services to the Go-
" vernment. If the *Bonzes* and *Lamas* † are allowed
" to settle in *China*, and build Houses in it, why
" should not the like Indulgence be shewn to the
" *European* Fathers? The Edict concludes with a
" Ordaining, that all the Churches they then pos-
" sessed should not be touched, nor the Persons be-
" longing to them molested in any manner. Pur-
" suant therefore to this Edict, to every Article of
" which we pay an entire and perfect Submission,
" we command that the Church built by the *Euro-*
" *pean* Fathers in *Nimpo* shall not be violated, nor
" their Persons molested. Of this we have inform-
" the Viceroy, and the other Officers of the Pro-

* The *Chineze* Name of Mr. *de Lyonne*, Bishop of *Rosalia*.

† These are Priests of *Tartary*, in the Neighbourhood of *China*.

" vince".

" vince". The above Order is dated the Beginning of *September*, 1702 *.

Father *Gollet*, in a Letter of his from *Nimpo*, informs me of the following Particulars. " A " *Heathen* Servant, whom I took into our Houſe, " in Hopes of converting him, attempted to poi- " ſon me. 'Twas very eaſy for him to perpetrate " his wicked Deſign, as he always cook'd my Vi- " ctuals. He imagined it would be no difficult " Matter to conceal his Crime; and that as no one " would be acquainted with it, he might ſeize, " unmoleſted, on whatever belonged to me, after " my being diſpatched. He then put ſome Verdi- " greaſe and Sublimate into the Victuals he was pre- " paring for my Dinner. Immediately after I had " eat, I was ſeized with a violent Fit of the Head- " ach; and, an Hour after, felt a great Pain in " my Eyes, one of which throbbed as tho' it had " been pricked with Needles. In the mean Time " the Sky was overſpread, and threatned a great " Storm; for which Reaſon, I aſcribed my Indiſ- " poſition to the bad Weather, and ſaid ſo to one " of my Domeſticks. The Servant who had poi- " ſoned me went out of the Houſe, but returned " an Inſtant after, telling me, that a Dragon had " been ſeen in the Air, out of the City; and that " the Governor, and the General of the Militia " or Soldiery, were gone to view it. I concluded, " from what he told me, that the Storm was " blowing over, whence I flattered myſelf that I " ſhould ſoon be better. In the Evening I ſupped in " the ſame manner that I had dined, that is, upon " poiſoned Eggs. My Cook being reſolved to be " a Spectator of their Operation, ſtaid with me

* If this Edict be ſtrictly true, 'tis a remarkable Proof of the great Power the Jeſuits had raiſed themſelves to in *China*; this Tribunal having, 'till then, been always the greateſt Stickler againſt the *Chriſtian* Religion.

all

" all Supper-time, when I telling him, how great-
" ly it would be to his Soul's Advantage to turn
" *Chriſtian*; he pretended to approve of my Rea-
" ſons, but made ſeveral Excuſes, in order to de-
" lay his Baptiſm, which, however, he proteſted
" ſhould be performed in a Fortnight. He doubt-
" leſs imagined, that it would not be in my Power,
" at that Time, to call upon him to keep his
" Word. I had a very bad Night; and, in the
" Morning, felt a violent Pain in my Stomach,
" which continued all that Day and the following,
" 'till two in the Morning, when I roſe up, it be-
" ing impoſſible for me to get a Wink of Sleep. I
" now had vaſtly ſtrong Fits of Vomiting, which
" tortured me exceedingly; and all I caſt up taſted
" like Poiſon; but taking an Antidote, I ſoon
" found Eaſe. I then returned Thanks to God for
" his great Goodneſs to me, and was pretty eaſy
" during the Remainder of the Night. Day-light
" being come, I perceived that what the Vomit
" had forced from me, was Verdigreaſe mixed with
" another white Compoſition, to which I was a
" Stranger, but was aſſured that it was ſublimate,
" called by the *Chineze*, *Sin.* 'Twas likewiſe known
" to be a real Poiſon, by two other Symptoms, to
" which ſeveral Perſons were Eye-witneſſes. Hea-
" ven be praiſed for preſerving me"? Father *Gollet* does not ſay what became of this wicked Servant.

As the Paſſage from *Nimpo* to *Japan* takes but 3 or 4 Days, when the Wind is favourable; and that ſeveral Ships ſail annually from this Port to *Nanga-ſack*, I had the Curioſity to enquire concerning the State of that great Empire. Here follows what Father *Gollet* was told by two *Chineze*, the firſt of whom had ſailed thither five Times; and the ſecond, whom I myſelf ſpoke to, was but juſt come from it. The latter had an Inclination to turn *Chriſtian*, and would have certainly become a Convert before

before now, had not his Reſolution of going a ſecond Time to *Japan* prevented him.

Nangaſack, called by the *Chineze Cham-ki*, is an open Town of about ſeven or eight thouſand Inhabitants. 'Tis ſurrounded with Mountains, whoſe Summits are covered with Fir-trees, and the ſeveral Eminences cultivated. The Town, which is but a League from the Sea, ſtands on the Side of a River, the Mouth of which is very narrow. The *Japaneze* have fortified it with ſtrong Entrenchments, and two Batteries of Cannon. Such diligent Watch is kept there, Night and Day, that the Moment they ſpy a Ship, two light Veſſels go and take a View of it, in order to make their Report to the General of the Militia. If 'tis a *Chineze* or *Dutch* Ship, ſhe is permitted to come into the Harbour, thoſe two Nations being allowed the Liberty to trade at *Cham-ki*; but they are excluded all the reſt of the Ports of *Japan*, into which if they enter, they are ſeized, and their Effects confiſcated. This was the Fate, about eight Years ſince, of a *Chineze* Ship, which, being buffetted by a Storm, and upon the Point of ſuffering Shipwreck, ran into the Port of *Sachuma* *. The Governor of the Town immediately impriſoned the Captain and the whole Crew, as Infringers of the Laws of the Empire. Nevertheleſs, being informed of the Diſaſter of the Crew, who had run into *Sachuma* only to prevent their being caſt away, he was moved to Compaſſion; caus'd their Ship to be refitted; and ſent them, under a Guard, to *Cham-ki*. The *Chineze* are treated, in *Japan*, in manner following.

As ſoon as a *Chineze* Ship comes into the Harbour, the Town-officers go thither, to take an exact Account of the Ship's Crew and Cargo. On theſe Occaſions the moſt narrow Search is made: The *Japaneze* open the Trunks, peep into the

* I ſuppoſe this is the Port called *Satcuma*, in *Moll*'s Maps.

Beds

NANGASAK call'd by the Chineſe TCHANGK

Scale of one League

½ 1

A. Town of Nangaſak without Walls. The ſmall points ſhow its compaſs
B. The Fortreſs of Siang Kiun General of the Troops. His name is Quan yong tong pao
C. The Palace and ſmall Fortreſs belonging to the Governour
D. The Dutch diſtrict
E. A large Store houſe where the utenſils of the Chineſe are ſtowed
F. Pagods raiſed on eminences
G. Light veſſels to go and reconnoitre Ships
H. Intrenchments with Batteries of Cannon
I. Barracks for the advanced guards

A high Mountain that commands the City, and on which the Chriſtians uſed to ſuffer Martyrdom

Meichema

Paolota

Chineſe District
1.st & 2.d Enclosures

RIVER OF NANGASAK

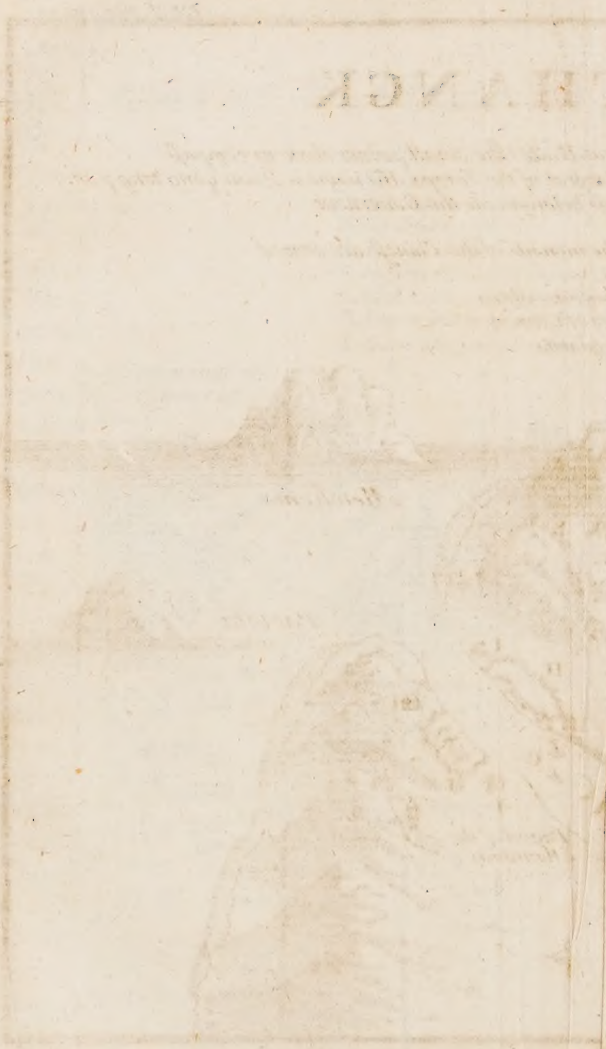
Station for the Chineſe Ships

Station for the Dutch Ships

Suburbs

Pagod of the Mountain

E. Bowen Sculp.



Beds and Coverlets, cut open the Linings of Cloaths, beat on every Side of the Hogſheads, *&c.* to ſee whether they be full or empty. If the Officers meet with any *Chineze* Books, they ſometimes turn them over; but commonly throw them into the Sea, to ſpare themſelves the Trouble of examining them. They afterwards aſk every Perſon his Age and Profeſſion; and enquire particularly concerning his Religion. The Examination being ended, they lay upon Deck a Braſs Plate, a Foot long, and half a Foot broad, on which the Image of our Saviour, hanging on the Croſs, is engraved; and oblige every Perſon to walk bare-headed and bare-footed over this Image. In fine, they read a long Scroll, filled with bitter Invectives againſt the *Chriſtian* Religion; and containing an Abſtract of the Edicts, which forbid the Profeſſion of it in *Japan*. The Enquiry being ended, the *Chineze* (eight at a Time) are put into Boats, and carried to their Diſtrict or Quarter Being arrived at the Gate of it, they are ſearched again, to prevent their bringing in any *Gin-ſeng*, or other prohibited Goods.

The *Chineze* Diſtrict ſtands on the Declivity of a Hill, whence is a Proſpect of the whole Town. This Diſtrict has two Incloſures, and two Gates. The firſt Incloſure is only a Kind of Area, whither the *Japaneze* come and ſell their Goods to the *Chineze*. All the *Japaneze* are not allowed to enter it; thoſe only who have obtained Leave, for that Purpoſe, from the General of the Militia. This Permiſſion is writ on a ſmall Piece of Wood, which every Perſon who has this Leave muſt wear by his Side. The ſecond Incloſure contains nine Rows of Buildings, which are as ſo many Inns. In each Row are ſeven Apartments, where the whole Crew of a *Chineze* Ship are commodiouſly lodged. They are not furniſhed with the neceſſary Utenſils, as Diſhes, Plates, Umbrellos, Fans; nor are permitted to uſe

thoſe belonging to their Ship, theſe being put up into a Warehouſe, at their Arrival; for which Reaſon they are obliged to purchaſe thoſe ſeveral Things. The *Chineze* are allowed full Liberty to enter into the firſt Incloſure of their Habitation, but not to go out of it; that being permitted to none but the principal Merchants, who go, by Order of the General to the Fortreſs, to view and make Choice of whatever Goods may be for their Purpoſe. Nor are the *Japaneze* allowed to go out of the firſt Incloſure into the ſecond; and any Perſon who ſhould preſume to ſet his Foot in it, would be beat by the Soldiers upon Duty. With regard to the Merchandize which the *Chineze* bring to *Japan*, they are not unladen, but continue on board, under the Care of a *Japaneze* Centinel, till the General, who manages the whole Trade of the Country, ſends one of his Domeſtics to fetch ſuch as he had pitched upon, in the Catalogue preſented to him.

The Habitation of the *Dutch* is neither ſo ſpacious, nor ſo agreeably ſituated as that of the *Chineze*; but then it is neat and better built, they themſelves having raiſed it at their own Expence. It ſtands on the River-ſide, upon a Flat. The *Japaneze* keep a ſtricter Eye over the *Dutch* than over the *Chineze*. Whenever a *Dutch* Ship comes into the Harbour, none but the principal Merchants are permitted to go aſhore. A ſtrong Guard is then ſet over them; and they are not ſuffered to come out of their Diſtrict, till ſuch Time as their Ships ſet ſail, that is, for three or four Months. The *Dutch* ſent, laſt Year, four Ships to *Japan*, and the *Chineze* about forty.

Tho' I was extremely deſirous of knowing whether any *Chriſtians* ſtill remained in *Japan*, in which our Religion flouriſhed ſo greatly laſt Century, I yet was not able to learn any Particulars concerning it*.

it *. In all Probability, the Emperors of *Japan*, who, after near a Century, have employed such a Variety

* As no *Europeans* but the *Dutch* are permitted to trade (and that with the strictest Limitations) to *Japan*, we are far from having a thorough Knowledge of this Country, which is an Empire composed of several Islands, situated to the East of the Empire of *China*. The largest of these Islands, whence the whole Empire is named, is *Japan* or *Nipbon*, being about 200 Leagues long; and between 33 and 50 broad; and the chief Towns are *Meaco*, *Saccai*, and *Yedo*. The second Island is *Bongo*, or *Sacock*, being about 53 Leagues round, whose Capital is *Bongo*. On the West lies the City of *Nangasak*, where the *Dutch* have a Factory. The third Island is *Tonsa*, and is near 40 Leagues in Circumference, and the chief City is *Nava* or *Ava*. These three Islands form the Empire of *Japan*, to which are subordinate a great number of small Islands, intermixed with, and lying round, them; as the smaller Islands about *Great Britain*. The Empire of *Japan* extends from the 30th to the 38th Degree of North Latitude, and is about 130 Degrees to the East of *London*. The Air is healthful, and moderately warm; but to the North of the Mountains which cross *Japan*, the Winters are very severe, great Quantities of Snow falling.

The general Opinion is, that these Islands were first peopled from *China*; but others believe, with more Probability, that the *Japaneze* are descended from the *Eastern Tartars*, they practicing several Customs of the latter, the contrary of which prevail in *China*. We are told that the *Japaneze* were banished from *China*, for their Rebellion, about 600 Years since; and thereupon changed all their Customs, to express their Detestation of those who had expelled them their Country; but others think this improbable. Their Palaces are said to be exceedingly magnificent, and that the Roofs are of gold, which may be true, in case these Islands abound so much with that Metal as Travellers pretend. The *Japaneze* build with Wood, and their Houses are commonly but of one Story. Their Apartments are very commodious, the Partitions being made to fold like a Screen; by which Means they can easily throw several Rooms into one. The Houses of their great Men are wainscotted with Cedar; the Ceilings are painted and gilded, the Floors paved and covered with fine Mats, and the Doors beautifully varnished. The Houses of the inferior People are only of Clay Walls, with thatch'd Roofs. No Glass is used in the Windows, but only wooden Shutters. The *Japaneze* eat and sleep upon Mats, they using neither Beds, Tables, nor Chairs. The Rooms are usually furnished with Cabinets, Skreens, China-ware; and hung

Variety of Methods to extirpate the *Chriſtian* Faith, ſo far as to expoſe thoſe who had embraced it to the moſt

with Pictures or printed Paper. At Night every Ward is ſhut up. Lanthorns are hung out, and a ſtrict Watch is kept.

The *Japaneze* delight much in Maſquerades and Plays, the Subjects of which are commonly taken from the Hiſtory of their Country. The Emperor is frequently preſent at them, and their Nobles are often the chief Actors. They viſit every Year the Tombs of their Anceſtors, on which Occaſion a ſplendid Feaſt is made. Their Cuſtoms and Manners are ſaid to be the very Counter-part to ours; ſuch as, that White is worne for Mourning, and Black and Red on joyful Occaſions; that they mount on Horſeback on the right Side; think the blackeſt Teeth the moſt beautiful: ſit down when any Perſon comes to viſit them; drink their Liquors warm in Summer: But poſſibly there may be little Truth in all this.

The only Nations they trade with are the *Chineze*, the *Dutch*, and the Inhabitants of *Jeſſo*. The Iſlands of *Japan* were firſt diſcovered by ſome *Portugueze*, caſt away by a Storm in 1542, and who in 1549, came thither again in Hopes of finding Gold. They brought Saint *Francis Xavier* with them, who preached the Goſpel there, by the Favour of the *Portugueze* who traded into this Country, and made a very great number of Converts. The *Chriſtian* Religion flouriſhed to ſuch a Degree, that before the Year 1622, three petty Kings, a conſiderable number of the principal Men, and vaſt numbers of the common People had embraced Chriſtianity, if the Miſſionaries may be credited. About this Time an Edict was publiſhed, for extirpating all the *Chriſtians* in the *Japaneze* Empire; the Emperor being afraid that the Miſſionaries and Converts would deſtroy both his Government, and the Religion of the Country. This was followed by ſo cruel a Perſecution, that 'tis commonly believed there is not one *Chriſtian* left in *Japan*; nor are any Perſons who own themſelves to be *Chriſtians* ſuffered to come into its Ports. The Enemies to the *Dutch* affirm, that theſe, in order to engroſs ſolely this Trade, trampled upon Chriſt's Croſs, and employed every other Method by which they could ſhew their Abhorrence of the *Chriſtian* Faith. Some declare, that the *Dutch* raiſed the Emperor's Suſpicion with regard to the *Portugueze*, merely in the View of getting all the Trade of that Country into their own Hands. The *Dutch* aſſert, in their Defence, that when Chriſtianity had greatly increaſed in theſe Iſlands, the *Portugueze* Clergy began to preach up the Independance of the Church, affirming, that they were not ſubject to any temporal Prince; a Circumſtance which made the Emperor of *Japan* apprehenſive, that they intended to dethrone him. The *Chriſtians*, on that Occaſion,

moſt cruel Torments, have at laſt entirely compleated its Ruin. A certain Circumſtance is, no Miſſionary

Occaſion, took up Arms, and defeated a Body of the King's Forces; but the Emperor marching againſt them in Perſon with a conſiderable Army, a general Battle was fought, which laſted three Days, and at laſt the *Chriſtians* were entirely routed; and in the Space of a few Days ſixty Thouſand of them loſt their Lives, either in Battle or by Torture; the Government afterwards not ſparing either Men, Women, or Children, who bore any Relation to the *Chriſtians*; inſomuch, that whenever a *Chriſtian* Prieſt was diſcovered in any Houſe, not only the Maſter of it, but even the whole Neighbourhood, were ruin'd; and all ſuſpected Perſons were obliged to ſign an Inſtrument, expreſſing their Abhorrence of the *Chriſtian* Faith. Some Authors declare, that this Perſecution was owing to the Villainy of a Native of *Bruſſels*, who having communicated to the Emperor a Letter which he pretended to have found on board a *Portugueze* Ship, wherein an Account was given of a Plot that was hatching, *viz* for the *Portugueze* to ſeize upon the Government, by the Aſſiſtance of their *Japaneze* Converts; the Emperor cauſed all the *Chriſtians* to be inhumanly butchered, without Diſtinction of Age or Sex. However, many doubt the Truth of this Aſſertion. Be this as it will, 'tis thought that the *Chriſtians* are quite extirpated out of *Japan*; yet ſome pretend that there muſt ſtill be *Chriſtians* there, as Commiſſions have been ſince ſent, (not many Years ſince) from *Japan* to *China*, ordering Croſſes to be painted on certain Vaſes: And that ſome *Japaneze* ſent to *Canton* for Hoſts or Wafers. Farther, that in 1717, two Jeſuits and a ſecular Prieſt had been caſt away near *Japan*; and that getting on Shore, they met with a great number of fervent *Chriſtians*, but this Account is thought to want Confirmation. The Reader may ſee a Deſcription of the *Dutch* Factory in *Thevenot*. A *Japaneze* Dictionary was printed at *Nangaſak*.

The *Dutch* carry to *Japan* great Quantities of raw and wrought Silks, Cloth, Deer-skins, raw Hides, Hemp, Quickſilver, Wool, Linen, Cloves, Pepper, Muſk, Camphire, Borax, Sugar, *China* Ware, Elephants Teeth, *&c.* and receive in return, Gold, Silver, fine Copper, Cabinets, and other *Japan* and lackered Ware. This Trade is of the greateſt Advantage to the *Dutch*, they purchaſing, with their Spices, almoſt all the Commodities they carry to *Japan*; whereas all other Nations muſt buy thoſe Goods with Treaſure. Had we our Share of the Spice Trade, we need ſend but very little Treaſure to *India*, which is almoſt the only Thing we do ſend thither. Spices are as much eſteemed in *Aſia* as in *Europe*; and ſome think the *Dutch* vend more in the former than in the latter.

ſionary can ever enter the *Japaneze* Empire, ſo long as this rigorous Search ſhall be made at the Arrival of

Moſt of the Cattle and Poultry of *Europe* are ſeen in *Japan*. The chief Grain is Rice, and they alſo have good red Wheat. The Husbandmen are next to Slaves. Their Gardens are beautiful. There is a Mountain in *Japan*, ſo very high, that ſome think it exceeds the Pike of *Teneriffe*; here alſo are eight Vulcanoes. The *Japaneze* are excellent Mechanics, and famous for their fine Varniſh, and Lacker.

Their Learning is of no great Compaſs, it conſiſting only in Reading, Writing, in the Hiſtory of their own Country, the Myſteries of Religion, and in ſome Rules of Morality. Their Characters are the ſame with thoſe of the *Chineze*, and they don't caſt up their Accounts with Figures, but uſe a little Board, with parallel Lines and a Bead, which they ſlide from one to the other like the *Chineze*. They have but a ſlender Skill in Phyſic, and never let Blood. The *Japaneze* apply themſelves very much to the Study of Aſtrology. They pretend to have had Printing and Gunpowder among them long before the *Europeans*: As to Geography, they were ſo very ignorant of it, that before the Arrival of the *Europeans*, they divided this Globe of ours into three Parts, *China*, *Japan*, and *Siam*; imagining there were no other Countries but theſe.

The *Japaneze* Iſlands are ſubject to an Emperor, under whom are fifty or more petty Kings, who enjoy ſovereign Power in their reſpective Dominions, but are liable to be depoſed or puniſhed by the ſupreme Monarch. Antiently this King was both Sovereign and High-prieſt of theſe Iſlands; but ſince, the Dairo or High-prieſt, who is a Deſcendant of the former Monarchs, has no Share of the Sovereignty, this being enjoyed by another Family. The Emperor commits the Adminiſtration of the Government to four principal Miniſters. The Monarch is ſo very jealous of his Power, that Spies are diſperſed throughout every Part of his Dominions. Some Travellers relate that this Prince has near four hundred thouſand Foot in Pay, in War-time; a Circumſtance which does not appear probable, as we never hear of his being engaged in any foreign Wars.

Crimes are puniſhed with great Severity, and every Father of a Family has the Power of Life and Death. There are no Courts of Juſtice in this Country, and few written Laws. Great Offenders are commonly either burnt, crucified with the Head downwards, torne to Pieces with Horſes, or boiled in Oil. The *Japaneze* are Idolaters, and worſhip the Planets, with ſeveral monſtrous Idols. *Xaca* and *Amida* are their principal Gods. Moſt of them believe the Immortality of the Soul, a State of Rewards and Puniſhments, and Tranſmigration. There are a great

of all Ships. The Father of Mercies will gain us Acceſs to it, whenever he in his Wiſdom ſhall think proper.

great number of Convents, for both Sexes, who lead a Life of Celibacy. In the City of *Meaco* ſtands a vaſtly large Temple, in which is a Copper Idol, whoſe Head reaches to the Roof. The *Bonzes* are very much reſpected by the Emperor. They inculcate the Practice of the greateſt Auſterities, Morality, and a Contempt of Riches; but the *Romiſh* Miſſionaries declare them to be the moſt finiſhed Hypocrites.

Perſons of Diſtinction are married in the Temples by their *Bonzes*. The Men are allowed to have as many Concubines as they can keep. The procuring Abortion is not conſidered as a Crime; and poor People, or ſuch as are unmarried, may deſtroy their Female Infants; but thoſe Males, whoſe Parents are indigent, are brought up at the Expence of the Governmen'. The *Japaneze*, like the *Indians*, burn the Bodies of their Dead. On theſe Occaſions, the Relations and the *Bonzes* attend with great Ceremony, and lighted Torches, Lanthorns, Braſs Baſons, with Baskets of Flowers, are carried. The eldeſt Child ſets Fire to the Pile, which is always out of the Town. The Body is conſumed to Aſhes, and theſe are put into a gilded Urn; and after being hung up in the Houſe for ſome Time, the Urn is interred with great Solemnity.

To the North of *Japan* lies the Land of *Jeſſo*; but whether theſe two Countries join to one another is not yet known. We are but very little acquainted with the Land of *Jeſſo*; the moſt we know is, that the Natives are neither ſo cruel nor deformed as they were declared to be by the *Dutch*, who diſcovered it in 1643. Some think that *Jeſſo* joins to *America*, affirming that the Natives of thoſe ſeveral Parts reſemble one another. The Perſons in queſtion alſo imagined, that *America* was peopled that Way, but to this many Objections may be raiſed. We are told that a *French* Soldier in the Expedition of Mr. *de Sale*, and who, after that Commander's death, advanced as far as *Acaanibas*, to the Weſt of *Canada*, declared that thoſe People informed him, that they exchange their Gold for Iron with a Nation ſituated twelve Days Journey Weſtward; and he ſuppoſed this Nation to be the *Japaneze*. Still this is but Conjecture. However, thus much ſeems agreed, that *Tartary* or *Jeſſo* extend ſo far Northward, that no Ships have ever been able to ſail beyond them; and 'tis thought never will, by reaſon of the Obſtacles which ſeem inſurmountable. About 1652, the *Dutch Eaſt-India* Company ſent to diſcover the North-eaſt Paſſage; it being imagined that Ships might paſs through the Gulph of *Anian* to the *Tartarian* Sea. In 1652 and 1653, ſome Perſons ſent out by them arriving upon the Coaſt of *Jeſſo*,

proper. The *Chineze* have given me a Draught of the Entrance of the River *Nangasak*, which is here annexed.

By the Way, *Nimpo* is one of those Ports which the Emperor of *China* has opened to Foreigners. The *Europeans* are not yet come thither; the *English* casting Anchor at *Chusan* *, an Island lying to the North-east, eighteen or twenty Leagues from *Nimpo*. Their first Arrival there was occasioned by their not being able to find the Course to *Nimpo*, among the many Islands lying on that Coast. From that Time the *Mandarins* of *Chusan*, which is an exceeding good Port, but not very convenient for Traffic, procured Orders from Court, to keep them there. I resided with them in that Factory, from the End of *January* to the first of *March* last (1703,) when we set sail for *England*.

Mr. *Catchpole*, their chief Agent in all the Ports of *China*, would not permit me to lodge any where but at his House; he saying, jocosely, that the *Mandarins* had delivered me into his Hands. Indeed, the *Mandarin* of the Customs, my Friend, spoke to him for that Purpose, when I went to *Chusan*. I must observe, concerning the *English* settled there, that their Behaviour does Honour to themselves, and to all the *Europeans*. The Monies they spend, and the Presents they bestow on the *Mandarins* (it being necessary to be liberal on some Occasions) has gained them very great Reputation †. On the other

in the 50th Degree of North Latitude, came into a narrow Sea, the opposite Shore of which they called *Company's Land*, but sailed no farther. Notwithstanding these Discoveries, 'tis not yet known whether *Jesso* be a Part of *Tartary*; and as to finding a Passage to the North east, all Thoughts of it are now laid aside.

* The *French* write it *Tcheou-chan*: How different from *Chusan*, the Name by which it is called in *Moll*'s Maps!

† I believe it may be justly observed, that no Nation are more liberal of their Money, in foreign Countries, than the *English*; a Circumstance I myself observed when in *France*. Possibly

other Hand, the Coolneſs and Temper with which they carry on their Traffic, wins them the Eſteem of all Perſons who have any Concerns with them. They are very ſenſible that Paſſion and Anger have no Effect upon the *Chineze*, nor a haſty and ſnappiſh Way of Dealing. The only Method for a Man to gain their Favour, is to ſet forth his Reaſons in the cooleſt Manner; the *Chineze* being of ſuch a Diſpoſition, as to deſpiſe the moſt rational Arguments if delivered with Anger. The *Engliſh* Servants and Sailors are modeſt and reſerved; and did not give the leaſt Cauſe for Complaint. As I ſeemed ſurprized at this, they told me, that the *Eaſt-India* Company had ordered them, not to regard ſo much their pecuniary Intereſt, as their Behaviour, which they deſired might be ſuch as would reflect an Honour on their Country, and ingratiate them with the *Chineze* *.

Whilſt our Miſſionaries were ſettling in *Chekiam* and *Kiamſi* †, Father *Hervieu* was building new Churches in *Huquam*, a Province ſituated almoſt in the Center of *China*.

You poſſibly will wonder, reverend Father, that I have not writ to you concerning our Settlement in *Canton*. It conſiſts only of one Houſe, which Father *Viſdelou* and myſelf purchaſed ten Years ſince, for lodging our Miſſionaries, and the other Succours ſent us from *Europe*. Father *Bouvet* reſided in it two Months, when the Emperor ſent him to *France*.

Poſſibly ſome of our Countrymen would deſerve more Applauſe, if they were better Oeconomiſts, or laid out their Money in a more graceful Manner. This is ſpoke only of many of our Gentlemen who travel; for as to our Merchants, none, I believe, act with greater Prudence.

* I believe moſt of my Readers will be pleaſed with the Impartiality and Politeneſs of the Father on this Occaſion, a Conduct worthy the Imitation of all Travellers.

† Here I omitted many Particulars, not judging them important enough.

He had the Happineſs to baptize nine or ten Perſons in that City; but I was not ſo ſucceſsful, when I went thither in order to go on board the *Amphitrite*. I only compleated the Inſtruction of one of my Servants, and won him over to Chriſt. He was a young Man, of an exceedingly ſweet Diſpoſition. There was ſomething very remarkable in his Converſion. He lived in *Nankin* when the Emperor went to that City, at the Beginning of the Year 1699. Father *Gerbillon*, who was come thither, took him into his Service, at the Deſire of his Relations, and carried him to *Peking*, where I hired him, to accompany me as far as *Canton*. He already knew his Prayers, and the ſeveral Particulars neceſſary for ſuch as would become Converts, but ſtill he delayed to turn *Chriſtian*. During our Journey, I often obſerved, how abſolutely neceſſary it was that he ſhould ſave his Soul; and this I did both privately, and before his *Chriſtian* Companions, who made the like Exhortations. He allowed that all we ſaid was true, but yet could not come to a Reſolution. *What would my Relations ſay to it?* replied he, one Day, as I was urgent with him: *None of them are* Chriſtians; *conſequently I ſhould be the firſt Convert of our Family, a Thing I can never think of.* I anſwered: *Should the Emperor create you a* Mandarin, *would you refuſe that Honour, becauſe none of your Relations had ever been raiſed to it? On the contrary, would it not reflect the higheſt Honour on you, to be the firſt* Mandarin *of your Family*; *and would not your Relations value you the more on that Account? The Caſe is directly parallel: You'll be the firſt* Chriſtian *of your Family*; *and by winning over your Relations to our Religion, they will be obliged to you for their Salvation. What can you do better? Will not Heaven be exceedingly gracious to you by ſuch a Converſion?* As all my Arguments made no Impreſſion on him, I imagined he concealed his real Sentiments from me, and there-

fore ordered a Catechiſt to ſift, and if poſſible, know what it was that checked him. The *Chineze* ſpeak freely to one another; and mutually communicate their Pains and their moſt ſecret Thoughts. The young Man therefore owned frankly to his Countryman, that his Relations often performed the Ceremony of honouring their Anceſtors: *Now ſhould I refuſe to join with them on theſe Occaſions they would turn me out of Doors; and perhaps inform againſt me to the* Mandarins, *as one who is wanting in the Reſpect and Gratitude due to Parents. This is the Reaſon why I cannot poſſibly become a* Chriſtian.

But who told you, replied the Catechiſt, *that you may not aſſiſt at theſe Ceremonies, after your Converſion? I myſelf, by God's Grace, am a* Chriſtian, *and I aſſiſt at thoſe Ceremonies when neceſſarily obliged to it. The* Chriſtian *Religion forbids us only to aſk or expect Favours or Bleſſings from our deceaſed Parents; to believe that it is in their Power to do us any, or that they are preſent in the Picture; to ſuppoſe that they come to hear our Prayers, or to receive our Gifts. It alſo will not permit our burning Paper-money, or pouring on the Ground the Wine which we offer to them. But it does not forbid our owning the Obligations which we have to them, for our Birth and Education; nor thanking them for it, by falling proſtrate before the Picture on which their Names are writ, and by offering them our Poſſeſſions* *.

If

* Notwithſtanding what is here aſſerted by Father *de Fontaney*, yet the Jeſuits are ſaid to hold ſome Opinions on this Head, contrary to what is aſſerted by our Jeſuit. In 1700, ſeveral Divines of the Faculty of *Paris*, condemned the following Propoſitions (among others) laid down by the Jeſuits, relating to the Ceremonies and Worſhip of the *Chineze*, as falſe, erroneous, raſh, ſcandalous, *&c.* contrary to the Word of God, and pernicious in Practice. Theſe Maxims of the Jeſuits are as follow.

Chriſtians may lawfully either perform, aſſiſt, or be preſent at thoſe Sacrifices or Oblations, which the learned *Chineze* and Scholars make to their deceaſed Anceſtors, in the Places and Temples,

If I may be allowed, says the young Man, *to go with my Parents, and fall proſtrate before the Images of my*

ples, called in their Language *Chung Miao,* or *Chu tang*; and alſo be Partakers of thoſe Oblations.

The Ceremonies uſed in theſe Oblations, and Sacrifices, preſcribed by the Rituals of the Empire, eſtabliſhed by Law, approved by the Authority of Authors, and confirmed by the Cuſtom of the People, are Ceremonies merely Civil and Political, and therefore they may be permitted and tolerated among them.

The *Chriſtians* of *China* may lawfully keep by them, and venerate the Pictures of their Anceſtors, wherein are writ, in *Chineze* Characters, *Xin goei, the See of the Soul of N. deceaſed*; and this either in the Temples dedicated to theſe Anceſtors, or in their own private *Chapels* and *Oratories.*

They may alſo lawfully light Wax-candles, burn Incenſe before the Pictures of their Anceſtors, venerate them by Inclinations, by Genuflexions and Proſtrations, by touching the Ground with their Foreheads: They alſo may offer the Fleſh of Beaſts, and Fruits; invite the Spirits of the departed, and intreat them to be preſent at the Ceremonies; and enjoy and make uſe of the Offerings. Laſtly, they may hope for Good and Proſperity from them, which the Maſter of the Ceremonies, in their Name, promiſes and foretells to all thoſe who procured the Sacrifice, or were preſent at it, as the Rituals of the *Chineze* preſcribe.

The *Chriſtians* may obſerve and perform the Ceremonies which the *Pagan Chineze* obſerve before dead Bodies, at their Exequies and Funerals, and at their Tombs, according to the Cuſtom and Laws preſcribed by the Rituals of thoſe Infidels.

The *Chriſtian* Miſſionaries may tolerate the Worſhip and Honours which the *Pagan Chineze* pay to their Anceſtors in their Temples, or private Oratories, according to the Rituals, Edicts of the Emperors, and public Uſe; neither are they obliged to deter ſuch People from the Sacraments who fall into thoſe Superſtitions, or deny Baptiſm to thoſe who poſitively refuſe to renounce or abſtain from thoſe Ceremonies. See *the new Goſpel of the Jeſuits, compared with the old one of Jeſus Chriſt*, p. 108, 109. London, 1708, 8vo.

How different are theſe Maxims from thoſe laid down by Father de *Fontaney!* The Theory and Practice of many of theſe learned Fathers differ ſo widely, that one would be apt to approve of the Character given of them by one of their Enemies, a *Frenchman.* "Theſe good Fathers (ſays he) who are no leſs "Men than we, but vaſtly learned and ſagacious, have form-"ed to themſelves a commodious Syſtem of Morality; a pecu-"liar Religion, including an occult Knowledge (to them de-

"lightful)

my Anceſtors, I have no further Difficulties to ſtruggle with, and will turn Chriſtian *this Inſtant.* The Catechiſt brought him to me two Days after, telling me the Frame of Mind he was in. The young Man begged my Pardon for having ſo long reſiſted the celeſtial Grace, and beſought me to baptize him; declaring, that neither himſelf, nor his Relations, expected any Bleſſings from their Anceſtors, in paying them the accuſtomed Honours. I did not think it proper to exclude a Man, who had ſo lively a Faith, from the Kingdom of Heaven.

Tho' there are ſeven Churches in *Canton*; one of *Portugueze* Jeſuits, the firſt and moſt antient; two of *Franciſcan* Fathers; two of the Clergy of foreign Miſſions; one of *Auguſtin* Fathers, with ours, and a Miſſionary or two belonging to each; yet only a few Converſions are wrought: And 'tis much the ſame with reſpect to the other Ports viſited by the *European* Ships: But 'tis otherwiſe with regard to the Cities and Towns ſituated in the inland Parts of *China*, where Converſions are much more frequent; the Miſſionaries winning over, in a ſhort Time, great Numbers of People. The chief Reaſon why ſo few Perſons turn *Chriſtians* in the Ports, is, the immoral Life which the *Europeans* lead, the Natives arguing, among themſelves, thus: *The* Europeans, *tho'* Chriſtians, *are not therefore chaſter, more ſober, or more reſerved than we; nor are leſs choleric or paſſionate.*

After giving you an Account of the State of our Miſſions, I know not whether it will be very neceſſary to relate the Adventures of the *Amphitrite*,

" lightful) whereby they are freed from the Anxiety and Re-
" morſe with which tender Conſciences are tortured. By this
" Means theſe Jeſuits enjoy calm and undiſturbed the choiceſt
" Bleſſings of Providence; their only Care being directed to
" their Exterior, which is compoſed of Hypocriſy, and ſuch a
" ſpecious Devotion as ſtrongly affects the Eye and Mind of
" thoſe who are not acquainted with them".

in

in its ſecond Voyage to *China*. Perhaps you have already been entertained on this Head, by the Fathers, my Companions in this Voyage: 'Tis ſcarce poſſible for one Perſon to remark every Thing that paſſes in a Ship, eſpecially during Storms. I am perſuaded that nothing obſerved by me, will contradict what has been related by others; but I, perhaps, may add ſome conſiderable Particulars, which myſelf only could know, to their Narratives.

The *Amphitrite* ſailed from Port *Lewis* the 7th of *March*, 1701, commanded by Mr. *de la Rigaudiere*, whom we loved and eſteemed becauſe of his Abilities, his Zeal for the Intereſt of the *French Eaſt-India* Company; and his great Care, heightned by a moſt affable Deportment. His Lieutenants were Meſſieurs *Horry* and *la Touche Bouvet*; and his Enſigns, Mr. *de Beaulieu* and Chevalier *de la Rigaudiere*. Mr. *Fitzgerald* came to *China* as firſt Director of the Company; next to whom were Meſſieurs *Pecheberti*, *France* and *Martineau*. I alſo was returning thither with eight Miſſionaries of our Society, who panted only for an Opportunity of labouring for the Glory of God. Piety triumphed in every Part of the Ship. It muſt be confeſſed, that the Behaviour of our Countrymen, on theſe Occaſions, is greatly to be commended. The Ship's Company uſed to go regularly to Prayers Morning and Evening, and hear Maſs every Day, whenever the Weather permitted. After Supper they chaunted the Litanies; and aſſembled, in Crouds, to ſay over the Beads. On *Sundays* and the chief Feſtivals they heard Veſpers; then followed a Sermon, on which Occaſions they frequently confeſſed themſelves, and received the Sacrament. In the Courſe of our Voyage, I attended on three or four Perſons, who ſeemed to be of the Number of the Elect, till they died. I was told,

that

that the Life which ſome of them had led, did not ſeem to promiſe ſo *Chriſtian* an End; and that it was very happy for them to have near them, in their expiring Moments, ſome pious Perſons, who never left them. This was what their Friends ſaid; and all were thereby ſenſible, how advantageous it is for *Chriſtians* to meet with ſuch Succours, at a Time when they are going to launch into Eternity.

Our Voyage was very ſucceſsful till we came within a hundred Leagues of *China*. 'Twas there that God awaited us, in order to call ſuch as ſtill lived in their Sins, to a ſincere Repentance; and to ſhow that the good Succeſs of Voyages depends ſolely on Heaven. 'Twas on the 29th of *July*, at five in the Morning, that our Miſſen-maſt and Bowſprit were carried into the Sea. Thirteen Sailors who were upon the Yards fell into it at the ſame Time. Three of them were drowned, and the reſt taken up. The Crew ran to ſave the Main-maſt; but as it was no longer ſupported by the Maſts to which it is faſtned, the Storm, and the violent rouling of the Sea, ſhook it to ſuch a Degree, that about Ten in the Morning it began to totter. We then gave ourſelves over for loſt; the Maſt in queſtion, ſtanding between four Pumps, about two Foot diſtance one from the other. Theſe Pumps reach to the Bottom of the Hold, ſo that when the Maſt falls upon them, it drives them down; on which Occaſions the Ship, by the Violence of the Blow, opens wide, and is ſwallowed up in an Inſtant. But this was not the only way by which its Fall might ſink us; we being afraid that the Weight of the Maſt, if it ſhould break away in this manner, would beat part of our Ship to Pieces.

The only Remedy, in theſe ſad Diſaſters, was to implore the Protection of Heaven, which all did accordingly. We then beſought the Bleſſed Virgin

to

to interceed for us; and made a Vow to carry, in the first of her Churches we should come to in *France*, a Picture representing our Shipwreck. We likewise addressed ourselves to St. *Francis Xavier*, Apostle of *India* and Patron of those Seas, on which he had been buffeted by the like Storms *. Heaven, who

* The Jesuits are most extravagantly lavish of their Encomiums on their great Saints, *Francis Xavier*, and *Ignatius Loyola*. Some of their Panegyrics are not a little far-fetched, of which the following seems a remarkable Instance, because told us by a Writer of the Society famous for the Delicacy and Justness of his Taste. The Writer I mean, is Father *Bouhours*, who, in his Dialogues, entitled *Maniere de bien penser dans les ouvrages d'esprit*, has the following Words.

Have you heard (says *Philanthus*) the Thought of a great Prince (*Condé*,) with Regard to the new Lives of St. *Ignatius*, and St. *Xavier*, by which his Highness would point out the Character of these two Apostolical Men? St. *Ignatius*, said he one Day, *is* Cæsar, *whose Actions were ever accompanied by Reason; but St.* Xavier *is* Alexander, *who is sometimes hurried along by his Courage*. The Prince you speak of, (replied *Eudoxus*) was one of those extraordinary Personages, in whom Genius, Learning and Valour are equally conspicuous. His Judgment on all Occasions was admirable; and he might give what Rank he pleased to *Cæsar* and *Alexander*, as he knew them perfectly; expressed their Characters in his own Person; and was himself said to be *a greater Captain than* Cæsar, *and no less a Soldier than* Alexander.

After all, (said *Philanthus*) I am in doubt whether the Comparison be just, and I don't know if it be formed agreeably to the Rules of *Aristotle*; for what Relation does a Saint bear to a Conqueror? Are they of the same *Genus?*

There is a much greater Affinity (says *Eudoxus*) between the two Saints and the two Heroes in question, than perhaps appears at first Sight. St. *Ignatius* was, before his Conversion, a Soldier, renowned for his warlike Exploits. At the Time that he abandoned all secular Things, he preserved his martial Ideas; he representing to himself, the Things of God under the martial Images with which his Imagination was filled; and 'twas in meditating *on the two Standards*, as he himself expresses it, that he drew the Plan of his Order. 'Twas in the same Spirit that he gave it a military Name, by calling it the Company of *Jesus*; and undertook, in Conjunction with his Disciples, to combat Error and Vice; to abolish, on every Side, *Satan*'s Empire; and, to extend that of Christ to the very Extremities of the Earth. Such

who saw our Affliction, was so indulgent as to hear our Prayers; the Main-mast falling gently between two

is the remote Comparison between *Ignatius* and a conquering Hero; the near Affinity is this. *Ignatius* like *Cæsar* was master of the most consummate Wisdom, which presided over all his Steps, so that he did not form the most inconsiderable Action without deep Reflection; his Zeal being ever directed by Prudence, and aiming more at Solidity than vain Splendor; using the utmost Precautions in all Affairs of a delicate and important Nature; and never failing to extricate himself from such as were most difficult.

With Regard to St. *Xavier*, as he enlisted himself under the Banner of *Ignatius*, and atchieved so many Evangelical Victories in *India*, he may very justly be compared to the Conqueror of *Asia:* Both followed the Impulse by which they were fired, without being intimidated either by the Difficulties of the Enterprizes, the Greatness of the Dangers, or the various Toils, which are inseparable from the Execution of mighty Designs. But both were sometimes borne along by the Impetuosity of their Courage, and almost proceeded beyond the Limits of Heroic Virtue. The Prince of *Conde*'s Thought is therefore just; and all such Reflections are noble, because the Comparison on which they are grounded is so. *See Father* Bouhour's *Maniere*, &c. *p.* 132, *& seq. Amsterdam* 1705, 12*mo*. The Father might have added another Characteristic, which would perhaps have made the Comparison much more just, *viz.* that both *Alexander* and St. *Francis Xavier*, ran about the World like two Madmen, making Conquests, merely to gratify their own Caprice, to the Infelicity and sometimes Destruction of the Nations thus infested, many of whom, before their Arrival, were happy.

Father *Bouhours* supposes the two Heroes of his Order to be prompted, in all their Enterprizes, by no other Spirit than that of a Love for the Souls of Men. Let us now hear an Enemy, I mean *Oldham*, who introduces *Ignatius Loyola*, thus delivering his last Will to his Brethren.

> Go on, ye mighty Champions of our Cause,
> Maintain our Party, and subdue our Foes:
> Kill Heresy, that rank and poisonous Weed,
> Which threatens now the Church to overspread.
> Fire *Calvin* and his Nest of Upstarts out,
> Who tread our sacred Mitre under Foot;
> Stray'd *Germany* reduce; let it no more
> Th' incestuous Monk * of *Wirtemberg* adore:

* *Luther.*

two Pumps, without doing the leaſt Damage to any Part of the Ship.

But this Danger, which took up all our Thoughts becauſe it was the firſt, was not the greateſt. The Storm was grown furious, and the angry Ocean ſwelled Mountains high. Our Ship, being now no longer ſupported by her Maſts, became the Sport of the Winds; ſhe was covered by the Waves, which beat upon her with ſo much Violence, that we expected every Moment to be ſwallowed up. And now the whole Ship's Company began to prepare for Death, by making general Confeſſions. They had not an Opportunity of employing much Time on this Occaſion; but declared what was neceſſary, and their Grief ſeemed ſincere. But thrice happy thoſe who thought of their Converſion, before they were expoſed to this Danger!

Poſſibly, reverend Father, you may enquire what Frame of Mind our Miſſionaries were in on this ſad Occaſion. I won't ſay that we were inſpired with the Courage of St. *Francis Xavier*, who beſought God to extricate him from one Danger, only that he might be plunged into greater, merely for his Glory: I yet can affirm, that we were not for-

Make ſtubborn *England* once more ſtoop its Crown,
And Fealty to our Prieſtly Sovereign own;
Regain our Churches Rights; the Iſland * clear
From all remaining Dregs of *Wickliff* there.
Plot, enterprize, contrive, endeavour: Spare
No Toil, nor Pains; no Death nor Danger fear.
Reſtleſs your Aims purſue; let no Defeat
Your ſprightly Courage and Attempts rebate,
But urge to freſh and bolder, ne'er to end,
Till the whole World to our great Caliph † bend.
Till he through every Nation, every where
Bear Sway, and reign as abſolute as here:
Till *Rome*, without Controul and Conteſt, be
The univerſal, ghoſtly Monarchy.

Satyr III. *pag.* 41, 42.

* *Great-Britain.* † The *Pope.*

ry

ry we had left our Native Country; and none of us diſcovered the leaſt Fear. Nay ſome of my Brethren, after having heard all the Confeſſions, came into my Cabin, at a Time when the Storm was moſt furious, where addreſſing themſelves with an Air of Joy, as Perſons who had not a Wiſh to form: *We are come*, ſaid they, *to bid you farewell, and to thank you for having brought us thus far. We beg Forgiveneſs for the Trouble we have given you, and the ill Example we have ſet. We are contented, and recommend ourſelves to your Prayers* *. This Compliment, which was quite

* I am apt to think that the Miſſionaries were not ſuch perfect Stoicks as our Traveller repreſents them. Religion, no Doubt, has the Power to calm the Soul on a multitude of Occaſions; but few or none, I believe, can diſcover Emotions of Joy, in ſuch imminent Danger, and with ſo horrid a Face of Things round them.

How differently did the *Roman* Satyriſt think on this Occaſion.

Illi robur & æs triplex
Circa pectus erat, qui fragilem truci
Commiſit pelago ratem
Primus; nec timuit præcipitem Africum
Decertantem aquilonibus,
Nec triſtes Hyadas, *nec rabiem Noti;*
Quo non arbiter Adriæ
Major, tollere ſeu ponere vult freta.
Quem mortis timuit gradum,
Qui ſiccis oculis monſtra natantia,
Qui vidit mare turgidum, &
Infames ſcopulos Acroceraunia?

That is,

" Sure he, who firſt the Paſſage try'd,
" In hardn'd Oak his Heart did hide,
" And Ribs of Iron arm'd his Side.
" Or his, at leaſt, in hollow Wood,
" Who tempted firſt the briny Flood:
" Nor fear'd the Winds contending roar,
" Nor Billows beating on the Shore;
" Nor *Hyades* portending Rain;
" Nor all the Tyrants of the Main.

quite unexpected, drew Tears from me. I answered; *We have loved one another for God's sake in this World; let us go, if it be his bleſſed Will, and love one another, in him, to all Eternity.* We continued praying the reſt of the Day. At Midnight we ſaid the Litanies of the Saints, of the bleſſed Virgin, of St. *Francis Xavier*, and thoſe appointed for Perſons at Sea; for what will not Men do, in theſe ſad Moments, to obtain Help and Protection from Heaven?

The Storm ceaſed in the Morning, and we afterwards were favoured with a Calm for two Days, during which our Crew put up Jury-Maſts, to finiſh, if poſſible, our Voyage. I have been ſince told, by Perſons perfectly well acquainted with the Seas of *China*, that the Seaſon of theſe furious Winds never begin before *July* 20th, and ſeldom laſted beyond the 4th of *October*. That during all this Interval, the Crew ought to keep a ſtrict Eye; and, the Moment they come within an hundred or two hundred Leagues of *China*, take down their Top-maſts, and not leave their Long-boat or Canoo in the Sea; becauſe, as the Storm generally comes on a ſudden and unexpectedly, it would be impoſſible for them to take them into the Ship afterwards. *'Tis better,*

" What Form of Death could him affright,
" Who, unconcerned, with ſtedfaſt Sight,
" Could view the Surges mounting ſteep,
" And Monſters rolling in the Deep;
" Could thro' the Ranks of Ru n go,
" With Storms above, and Rocks below. DRYDEN.

The Odes and Satyrs of Horace, *by ſeveral Hands. Page* 8, London 1715, 12*mo*.

How natural is the Picture given here by *Horace*; and how unnatural that of our ingenious Jeſuit, who, had he but juſt glanced at the uncommon Courage of his Companions, might have been believed by ſome Perſons; but, by flouriſhing thus largely upon it, he loſes his Credit with all; at leaſt with all, except a few Enthuſiaſts.

ſaid

ſaid they, *for People to arrive two or three Days later, by carrying leſs Sail; than to run the hazard of loſing their Lives, by crouding all the Sail poſſible, in order to get ſooner at their intended Port.*

The 5th of *Auguſt* we came near to the Iſlands of *Macao*, which we ſhould have doubled that very Day, had the Wind been favourable; but it chopp'd about at Night, and was contrary next Day. Mr. *de la Rigaudiere*, who did not think us ſafe in the Place where we then were, was for ſpeaking to a *Portugueze* Ship, which caſt Anchor within a quarter of a League of us, and was going up among theſe Iſlands. We wanted to know whether there was any Road, in thoſe Parts, for us to lie ſecure; and to deſire him to lend us a Pilot, to conduct us to it. However, the *Portugueze*, though they call themſelves Friends, would not permit our Canoo to come near them. In vain our Officer cried aloud, that he was a *Frenchman*; that he was alone; and was come to enquire whether they knew of any ſecure Place about theſe Iſlands: they made Signals to him Sword in Hand to go back, and would not give him a Word of Anſwer. Our Ship's Company were highly offended at this unexpected Treatment, which was the more cruel, as there were ſeveral Places in thoſe Iſlands, where we might have laid ſafe. Had we known but one, we ſhould have reached *Canton* in ſeven or eight Days, whereby we ſhould have gained a Year, and eſcaped all the Dangers we afterwards were forced to encounter.

On the 7th of *Auguſt*, at eight in the Morning, there aroſe a ſecond Storm, as violent but more dangerous than the firſt; becauſe we were near the Coaſts, and our Maſts and Sails were too weak to help forward the Ship. The Wind blowing Eaſt, we were obliged to ſteer towards the Iſland of *Sanchan*, which was ten or twelve Leagues to the Weſt of us. Mr. *de la Rigaudiere* was forced to exert

his utmoſt Skill on this Occaſion. One of our Sails burſt; a Top-maſt came by the Board; every Moment there happened ſome new Diſaſter, which the Crew repaired with all poſſible ſpeed. In fine, at Sun-ſet we entered a Bay, where we were ſheltered from the Eaſt Wind; but being afraid, in this Place, of the South Wind, as this would have thrown us upon the Coaſt; we ſteered two Days after to the Weſt of the Iſland, in ſight of St. *Francis Xavier*'s Sepulchre, where the Jeſuits of *Macao* had built, the Year before, a ſmall Chapel which we ſpied in a Nook, two Leagues from the Place where we caſt Anchor.

I ſhall not mention, reverend Father, the Conſolation we felt, amid all theſe Diſaſters, to find ourſelves ſo near that bleſſed Spot. We ſung *Te Deum*, and fired all the Cannon. Each of us called to mind how that great Saint had extricated the *Amphitrite* from the Shoals of *Parcel*, wherein ſhe was entangled, as it were, in her firſt Voyage; and we did not doubt but we now owed our Preſervation to him. As the Ship had loſt all her Maſts, myſelf and ſome others ſet out immediately for *Canton*, to procure others. I had the Happineſs, as I paſt by the Saint's Chapel, to ſay Maſs in it; to kiſs, for the firſt Time, the Earth which had received his precious Body; and to offer myſelf to Heaven, in order to begin again my Miſſion, in that very Place where a Period had been put to his. I now thought of my Companions whom I had left on Board, to conſole the Ship's Company. The Moment I got to *Canton*, I ſent them a Galley well furniſhed with Oars, which was to be at their Command, whenever they deſired to viſit the Sepulchre of the Holy Apoſtle. They informed me by Letter that nothing could be more agreeable to them; that they went daily to the Chapel to ſay Maſs; that the Officers and Sailors accompanied them in their Turn;

Turn; that all had received the Sacrament there, and ſome of them more than once. This was a ſhort Pilgrimage; and every Perſon undertook it with high Satisfaction, during the twenty Days that the Ship lay off the Iſland of *Sanchan*.

The Maſts which we brought from *Canton* were not big enough, but they were the beſt that could then be found in the whole Country. We were a Fortnight in advancing only ſeven or eight Leagues, occaſioned by the ſtrong Rapidity of the Currents. The Coaſting-Pilots were of Opinion, that it would be beſt for us to caſt Anchor under an Iſland called *Nioo-co*, in a Road that was ſafe enough; they affirming that the weſterly Winds never fail to blow in *September*; and that a Weſtern Gale would ſpring up, and carry us to the Place whither we were bound. A favourable Wind, during only ſeven or eight Hours, would have enabled us to double the Iſlands of *Macao*, and reach the Mouth of the River of *Canton*, whence the Tide would have carried us very eaſily quite up to the City.

Accordingly it blew Weſterly, and we made two or three Leagues, but the Wind changed on a ſudden at Sun-ſet, when the Eaſt and North-Eaſt ſprung up again with ſo much Fury, that ſo dreadful a Storm was never known. Mr. *de la Rigaudiere* attempted, but in vain, to get into his firſt Shelter under the Iſland of *Sanchan*. He loſt his Sheet-Anchors, and was forced to abandon his Long-Boat and Canoo. The Night was ſo exceedingly dark that we could ſee nothing; the Rain pouring down in a dreadful manner, and the Wind roaring horribly. The Yards, Sails, and Maſts broke to Pieces one after another. 'Twas than we thought ourſelves in greater Danger than ever, and that we were going to the Bottom. Fathers *de Tartre* and *Contancin*, whom I had left on Board the Ship, when I returned to *Canton* a ſecond Time, with my Companions, heard

the Confeſſions of the whole Ship's Company. 'Twas the general Opinion, the Inſtant we ſaw Day-break, that it would be proper for us to run the Ship a-ground, to ſave our Lives. We thought ourſelves very fortunate, in having an Opportunity of running behind a ſmall Iſland, which ſheltered it a little from the Wind. We found two Days after, that it is called *Fan-ki-chan*, being five Leagues from a City called *Teen-pa* *: That we had run above fifty Leagues in a ſingle Night and Morning, without Sails; and paſſed between ſeveral Iſlands without ſeeing one of them.

A Fortnight after another Wind, which we may call a third Storm, roſe in this Place. The *Mandarins* of *Teen-pa* have ſince told me, that they went upon a Hill, to ſee whether our Ship would not be blown out of the Road; but by good Fortune the Anchor, which was the only one left, held her tight.

I had told Mr. *de la Rigaudiere*, that in caſe he did not reach *Canton* before the firſt of *October*, I would leave it that Day, with the Preſents deſigned for the Emperor, in order to get to *Peking* as ſoon as poſſible. Accordingly I ſet out from *Canton* with two Gallies, accompanied by Father *Porquet*. I went directly to *Niou-co*, but did not find the *Amphitrite* there, ſhe having been forced from thence, ever ſince the 29th of *September*. As no Perſon knew what Courſe the Ship had taken, ſhe having been drove away in the Night by the Violence of the Storm, I ſought for her in all the Iſlands thereabouts. I went to *Sanchan*, ſearched the whole Coaſt, and ſailed as far as *Macao*. In fine, after roving about theſe Seas twenty-five Days, during which I was often expoſed to Dangers, I reached *Canton*, where I found Letters directed to me, from the

* *Tien pé*, in *French*.

chief

chief *Mandarin* of *Teen-pa*, importing that the *Amphitrite* was come into his Neighbourhood, and that he would treat the *French* with all poſſible Civility. He wrote the like Letters to the *Tſonto*, who communicated them to me immediately.

I ſet out again with Fathers *Porquet* and *Hervieu*. The latter was come to ſerve as Chaplain, and to relieve Fathers *de Tartre* and *Contancin*. I could not refrain from Tears, at my ſeeing the poor Ship, which had been ſo often buffeted by the Winds, and ſo powerfully protected by Heaven. Immediately upon our Arrival there, we received two fine Maſts, which the *Tſonto* had preſented to us; they having been taken out of a large Ship of *Siam*, that had been caſt away on the Coaſts of *China*, in our firſt Storm on the 29th of *July*; and he had cauſed them to be brought us above ſixty Leagues, they being dragged along the Coaſt by Boats and Gallies, with prodigious Trouble, and at a conſiderable Expence.

I exerted myſelf ſtill farther, for the Preſervation of the Ship, which was daily in Danger of being loſt, whilſt ſhe lay under *Fan-ki-chan*; and ſought for a Harbour in which ſhe might lie during Winter. One called *Quoan-cheu-voan*, about thirty Leagues to the Weſt of *Teen-pa*, had been pointed out to us; however, before we went thither, we thought it would be moſt prudent to go and view the Port ourſelves, in order to ſee whether it was as ſecure as was reported, and not rely too much on the *Chineze*; it being neceſſary for our People to learn the Courſe, and take the Soundings. The *Mandarins* whom I addreſt for this Purpoſe, permitted our Pilots to go and view the Harbour in queſion; and gave them Perſons to conduct them to it.

In fine, as the Directors had neither Barges nor Boats, to convey the Monies and Effects belonging to the Company to *Canton*, I lent them my two Gallies, and returned by Land with the Emperor's

Preſents. I brought back with me Father *Hervieu*, having been obliged to leave Father *Contancin* on Board the *Amphitrite*, as he had requeſted this ſo very earneſtly. He had continued, fearleſs and unmoved, during the four Storms above deſcribed; an Intrepidity with which Heaven only could inſpire him.

As ſoon as Mr. *de la Rigaudiere* arrived in *Quoancheu-voan*, he wrote me ſeveral very obliging Letters. "'Tis now, ſaid he, reverend Father, that "my Ship's Company and myſelf owe our Lives "to you, for having procured us Maſts and a ſe"cure Harbour. This, together with the Trou"ble you are pleaſed to take, and in which your "reverend Brethren are ſo good as to ſhare, can"not be repaid by Men; Heaven only can reward "you for it. Our Ship lies ſafe in this Port; and we "already feel the happy Effects of your Friendſhip. "The ſeveral *Mandarins* in the Neighbourhood "have viſited us, and offered us all the Service in "their Power. They have ordered Gallies to at"tend, for the the ready Conveyance of our Goods. "An univerſal Joy is diffuſed through our Ship's "Company. We purchaſe a large Fowl for a "Penny *, an Ox for four Livres, Three and Six"pence, *Engliſh*, and all other Proviſions in Pro"portion. Finally, Providence, after our various "Toils and Sufferings, has at laſt brought us to "good Winter-Quarters, where we want for no"thing. Father *Contancin*'s Zeal increaſes every "Day. Be aſſured that I do what I can to preſerve "his Health. He did not come to *China*, to wear "himſelf out in the Service of the *Amphitrite*, but "was deſigned for much greater Purpoſes."

Some Days after, Father *Contancin* wrote to me in much the ſame Terms, but more at large. "Mr. "*de la Rigaudiere*, (ſays he,) returned immediately

* A Half-Penny, *Engliſh* Money.

" after you had left *Teen-pa*. The next Day, *Nov.* " 15, he put on Board the Masts given us by the " *Tsonto*; together with Water, Wood; the sick " Men, and the Sheds built for them in the Island; " so that about Ten in the Evening, we hoisted Sail " in a beautiful Moon-shine, with a Wind very " suitable to our new Masts. Mr. *de la Rigaudiere* took " Advantage of this favourable Opportunity; by " Sun-rise, we came in sight of the wished for " Port, though four or five and twenty Leagues " from the Place where we came from. The " *Chineze* Pilot of *Teen-pa*, steered us very skilfully " and happily. As the Wind was fallen, and the " Tide ran against us, we did not get in till Three. " Ships pass between two Banks of Sand, which " run parallel, a considerable way into the Sea, " and form a Canal above a League over. At the " Entrance of the Canal, we find only five, six or " seven Fathom Water; but the nearer we ap- " proach the Harbour, the Soundings are deeper. " Mr. *Horry* went before us, in a Canoo, with the " Sounding-line. To conclude, we got in without " any Difficulty, the Soundings being commonly " ten Fathom. We are now within a sort of " Bason, in eight Fathom Water, and within Mus- " ket-shot of the Shore. The Land surrounds us " on every side, so that the Sick, who were con- " fined to their Cabins when we came in, did not " know what Course we had taken to enter it.

" The Instant we cast Anchor, Mr. *de la Rigau-* " *diere* ordered *Te Deum* to be sung, to thank Heaven " for conducting us to a Place of Safety; and, next " Day, we said Mass on the same Account. We " live here as calm and undisturbed, as we could " do in a House on Shore. We have not yet felt " the least Motion in the Ship; and nothing but " the most furious Storm from Sea, could annoy " us in the Harbour where we now lie; for which

" Reason

" Reaſon we have landed all our Maſts and Yards, " and unloaded the Ship. Hence it appears that our " Captain did every Thing in his Power. We " beſeech you, reverend Father, to compleat what " is wanting; and to order Matters ſo, that the " *Chineze* may furniſh us with the neceſſary Pro- " viſions, upon our paying for them; and that the " *Mandarins* may not only forbear moleſting, but " even aſſiſt us whenever it may be neceſſary. Mr. " *de la Rigaudiere* is determined, on the other Hand, " to keep a watchful Eye over the Behaviour of all " his Ship's-Company; and to prevent their do- " ing any Thing which may offend the *Chineze*.

" On *Saturday* Evening, (ſays he, in another " Letter) a Man belonging to the *Mandarin* of " *Oo-chuen* *, came and ſaid, that his Maſter was " coming to aſſure us, how well pleaſed he was at " our Arrival. Accordingly he advanced, attended " by five Gallies, and viſited us, in Ceremony, he " wearing the great Collar; ſo that our Sailors took " him for a *Chriſtian*, with a great Pair of Beads " about his Neck. He then gave us the ſtrongeſt " Aſſurances of his Friendſhip and Eſteem; pro- " miſing us all the Service in his Power; and " offering to leave ſome of his Attendants, to ac- " company us whitherſoever we might pleaſe to " go. He was urgent with me to aſſure you, that " we ſhould be well ſatisfied with his Treatment " of us. His Name is *Chen-lao-ye*, and he ſigns " *Chen-loong* †, in his Letters, when he viſits us " Himſelf, and the three *Mandarins* in his Com- " pany were treated very handſomely at Dinner. " They were pleaſed with our manner of eating, " and highly approved our Liquors. About " three he returned to his Galley, when we ſalut- " ed him with three Guns, which terrified the *Chi-*

* In *French*, *Ou-tcheuen*.
† In *French*, *Tchen-loung*.

" *neze*

" *neze* who accompanied him; and indeed the " Powder was very good. A quarter of an Hour " after, Mr. *de la Rigaudiere* and I, went and paid " him a Viſit, we being ſaluted at our Arrival, " with three Guns, and the ſame Number at our " going away. We then made him our Preſent. " He went away about Nine in the Evening, on " which Occaſion we ſaluted his Galley with three " more Guns. By the Way, 'twill be a Pleaſure " to you to be informed, that we enjoy an Abun- " dance of all Things here, which, very probably " is owing to your Care. We pay but four Livres " for an Ox, a Penny for twelve Eggs, and the " ſame Price for a Fowl, whence you will ſuppoſe " that the Crew fare deliciouſly. We are allowed " full Liberty to ſhoot and hunt, by which Means " Mr. *de la Rigaudiere*'s Table is often furniſhed " with Wild-Boars, Stags, Fawns, Patridges and " Snipes. Heaven ſeems to reward our Ship's " Company for all the Troubles they have gone " through, by the Pleaſures he diſpenſes to them " in this Place.

Such, reverend Father, is the kind Treatment which the *Amphitrite* found in the Port of *Quo-an-cheu-voan*, near the River *Sin-men-kiang*, nine Leagues from the little City *Oo-chuen*. During this, Father *Contancin* performed his Miſſion, as uſual, on Board the Ship; he aſſiſting and comforting very zealouſly, the Sick; preaching every *Sunday* to the Sailors, and giving them all other ſpiritual Aſſiſtance in his Power. I was perpetually adviſing him to take Care of his Health. I forbear to mention ſeveral other Miſſions eſtabliſhed by us in *China*. I have received Letters from many of our Brethren, in which they are urgent with me, to ſend them to thoſe Miſſions wherein 'tis moſt probable they will meet with Sufferings.

I would

I would conclude this Letter, (reverend Father) which you probably may think too prolix already, was I not perſuaded that I ſhould give you Pleaſure, in clearing up a Difficulty or two ſuggeſted to me by ſome worthy Perſons, with regard to theſe Miſſions, at my laſt Return to *France*. You wear Silks (ſaid theſe) in *China*, and never walk a Foot in Towns, but are carried in Chairs. Did the Apoſtles preach the Goſpel after this manner; and is it poſſible for Perſons cloathed in Silk, to obſerve a religious Poverty? According to theſe Perſons, whoſe Virtue I revere, no one ſhould preach Chriſt crucified in *China*, except he go bare-footed, and with a Pilgrims Staff in his Hand.

I don't know whether they allow, that Perſons may go thus dreſſed in *China*, and that it will be a Means of bringing over the *Chineze* ſooner to our Religion; and yet, this ought to be firſt determined. *None of us liveth to himſelf*, ſays the Apoſtle *; a Miſſionary does not come into theſe Infidel Countries for his own ſake, but to gain Souls to God; and therefore his ſeveral Virtues, his whole Behaviour, ought to be made ſubſervient to this End. St. *John Baptiſt* wore Sackcloth, and enforced his Preaching with very rigorous Faſtings; the reaſon of which was, theſe Mortifications made a ſtrong Impreſſion on the *Jews*, who were thereby induced to turn *Chriſtians*. Our Lord, during the Time that he converſed with Men, ever complied more, on thoſe Occaſions, with their ordinary Cuſtoms. St. *Paul* was all to all Men, *by Honour and Diſhonour* †: He accepting equally of Honours, or ſubmitting to Shame, whenever theſe advanced his ſpiritual Labours: *I know*, ſays he, *both how to be abaſed, and I know how to abound: every where, and in all Things I am inſtructed, both to be full and to be hungry, both*

* *Rom.* xiv. 7. † 2 *Cor.* vi. 8.

to

to abound and to suffer need *. His Virtue did not consist merely in living amidst Contempt and Want; but in bearing inward Infirmities with Patience, when he was afflicted with them: And whenever an Opportunity offered to promote the Cause of Heaven by gentler Methods, he never refused to employ them. This is the Knowledge which Apostolical Men, in Imitation of St. *Paul*, ought to be instructed in; and this they cannot be ignorant of, or neglect in their several Missions, without being one Day called to an Account for the loss of many Souls.

Heavens be praised, our Missionaries in *China* are Brethren to those who go bare-footed, in a Penitential Habit; and keep so strict a Fast in the Missions of *Madura*; and of such as follow, in the Forests of *Canada*, Savages through Snows, where they are oppressed with Cold and Hunger. When we were altogether in *France*; and every one of us was urgent with our Superiors to send us to far distant Missions, the Persons who saw us on those Occasions, did not perceive more Regularity, a greater Contempt of the World, or a stronger Zeal and Fervency in such as were appointed to go to *Canada*, than in those who desired to be sent Missionaries into *China*. It cannot therefore be reasonably objected, that 'tis for Want of Mortification, that the latter don't observe the same outward Austerities in their Mission; in like manner, as 'tis not from Self-love that the Missionaries of *Canada* eat Meat, whilst those of *Madura* never touch any. A Thing which may be good and sufficient in one Country, in order for propagating the Gospel in it, may sometimes be insufficient, or bad, in another †. Our

* *Phil.* iv. 12.

† Possibly many of these Jesuits may be induced to engage in such Missions, in the view of saving Souls; but it will not, I hope,

Our first Missionaries, at the beginning of their coming to *China*, had a Desire of wearing there, as in other Missions, mean Habits, such as might speak their Disregard of the good Things of this World. I have been often told, particularly by the illustrious *Gregory Lopez*, Bishop of *Basilea*, that Father *Matthew Ricci*, Founder of this Mission, spent many Years in this manner; and lived seven Years with the *Bonzes*, wearing a Dress little different from theirs, and leading a Life of great Poverty. All the *Bonzes* loved him, on Account of the Sweetness of his Temper and Modesty. They honoured his Virtue, taught him the *Chineze* Characters and Language; but all this Time he made no Converts.

hope, be thought uncharitable to suppose, that the several *European* Goverments whence they set out, favour their Progress, merely from Political Views; and in order that they may ingratiate themselves with the Natives of the Countries they thus visit, for the sake of Trade, &c. *Oldham* would say, that what our Jesuit offers here by way of Apology for the Compliance of his Brethren, with the Customs of the *Chineze*, is arrant Hypocrisy; he making *Ignatius Loyola* deliver himself as follows.

Think not yourselves t'Austerities confin'd,
Or those strict Rules which other Orders bind:
To *Capuchins*, *Carthusians*, *Cordeliers*,
Leave Penance, meagre Abstinence, and Prayers:
In lousy Rags, let begging Friars lie,
Content on Straw, or Boards to mortify:
Let them with Sackcloth discipline their Skins,
And scourge them for their Madness and their Sins.
Let pining Anchorets in Grotto's starve,
Who from the Liberties of Nature swerve:
Who mak't their chief Religion not to eat;
Place it in Nastiness, and want of Meat:
Live you in Luxury, and pamper'd Ease,
As if whole Nature were you Catereſs.
Soft be your Beds, as those which Monarchs Whores
Lie on, or Gouts of Bed-rid Emperors:
Your Wardrobes stor'd with choice of Suits, more dear
Than Cardinals on high Processions wear:
With Dainties load your Board, whose every Dish
May tempt cloy'd Gluttons, or *Vitellius*' wish.

Satyr III. *pag.* 51, 52.

As

As the *European* Sciences were then a Novelty in *China*, certain *Mandarins*, after he had been some Time among them, desired to see him, and were very much pleased on that Occasion, his Behaviour being most respectful and engaging; so that some Persons were so delighted with his Abilities, that they began to entertain a Friendship for him, and accordingly visited him oftner. Being told by him, in Conversation, the principal Motive of his coming, *viz.* to preach in *China*, the Law of God, whose principal Doctrines he explained; they applauded his Design, but advised him to change his manner of Living. *In the Condition you are in*, said they, *few People will listen to you; nor will you be permitted to stay much longer in* China. *As you are a Man of Learning, live like the Men of that Character among us, and then you'll be allowed Access to all Persons. The* Mandarins, *who have naturally a Respect for the* Literati, *will likewise pay you a due Regard. They will permit you to visit them; and the common People seeing you thus honoured, will revere you, and listen with Joy to your Instructions.* The Father, who had already experienced the Truth of all this, (he being sensible that he made very little Progress, and lost most of his Time) after addressing himself to Heaven, and advising with his Superiors, followed the Advice which these *Mandarins* had given him. This is the reason, said the Bishop of *Basilea*, why the first Missionaries of your Society changed their way of Life; and appeared as the *Literati* in *China*. He praised them for taking this Resolution; and concluded with saying, this is the only true Method that can be employed by your Fathers, if they expect to be permitted to preach and establish the *Christian* Religion in *China*. Fifty Years after, when our Missionaries had converted great Numbers, the *Franciscans* and *Dominicans*, excited by a Desire of winning over Souls to

Chriſt, went from the *Philippine* Iſlands to *China*; but whether they did not know the Courſe we had taken; or flattered themſelves that they ſhould ſucceed better, in Caſe they wore their religious Habit; they appeared publickly in the Streets, and preached the Faith, with Crucifixes in their Hands. Theſe Fathers had the Merit to ſuffer greatly; to be beat, impriſoned, and ſent back to their Native Country; but they had not the Conſolation to make the wiſhed-for Progreſs. They experienced this ſo often, and always to the Prejudice of their chief Deſign, that at laſt, they unanimouſly concluded, (having ſeveral Times received Orders from their Superior-Generals for that Purpoſe) to appear in the ſame Dreſs, and lead the ſame kind of Life with us.

'Tis not above two Years ſince, that we likewiſe ſaw three or four *Franciſcan* Friars, of *Italy*, who were deſirous of returning to this firſt way of Life, and of wearing their poor, mean Habit *, which is found

* An ingenious *French* Author makes the following pleaſant Compariſon, ſpeaking of the Humility of Friars: *Friars*, ſays he, *are like Pitchers, which only ſtoop in order to get filled. Lettres Nouvelles*, &c. *de Mr.* Bourſault, *pag.* 127, *Paris* 1698, 8*vo.* The ſame Writer informs us likewiſe, *pag.* 260, 261, of a Reply made by *Boileau*, to an Eccleſiaſtic his Countryman, whoſe Actions were no ways ſuitable to his Words. An *Abbé* (ſays *Bourſault*) who had no Preferment, exclaiming one Day, to *Boileau*, againſt Pluralities: Is it poſſible (ſays the Eccleſiaſtic) that the People you named, who have the Reputation of being very learned Men, and are ſuch in reality, ſhould be miſtaken in their Opinion? Unleſs theſe would abſolutely oppoſe the Doctrine laid down by the Apoſtles, and the Deciſions of Councils, muſt they not be obliged to confeſs, that the holding ſeveral Livings at the ſame Time is ſinful. I myſelf am in holy Orders; and, be it ſaid without Vanity, of one of the beſt Families in *Touraine*. It becomes a Man of high Birth to endeavour to make a Figure ſuitable to it; and yet I proteſt to you, that if I can get an Abbey, the yearly Income of which is only a Thouſand Crowns, my Ambition will be ſatisfied; and be aſſured that nothing ſhall tempt me to alter my Reſolution. Some Time after,

found to be of such effectual Service in *Europe*, in this Mission. But their Brethren were the first who opposed this Resolution; and the Bishop of *Peking*, who was of their Order, obliged them to change it two Years after, and follow the Example of the rest of the Missionaries.

The Missionaries therefore, at their Arrival in *China*, ought to appear as *Literati*, as Experience has sufficiently shown: for all those Friars who assumed that Character, after us, did not think it incumbent on them to imitate our Example; nay; 'tis certain that they were inclined to oppose our Conduct in this Particular, rather than conform to it, especially in this Point. If the *Chineze* consider us really as Men of Learning; as *European* Doctors or Teachers, which are honourable Titles, and suitable to our Profession; and if we assume this Character, we must necessarily observe the several Formalities of it, must wear Silks; and ride in Chairs, (as they do) whenever we go a visiting.

But though we were not biassed by this particular Reason, it yet would be necessary for us to behave in this manner, in Compliance with the general Custom of the Country; for the lower sort of People in *China* wear Silks, and are carried in Chairs, whenever they

after, an Abbey of Seven Thousand Crowns a Year being vacant, his Brother desired it for him, and was gratified in his Request; the Winter following he got another of still greater Value; and a Third being vacant, he sollicited very strongly for this also, and obtained it. *Boileau* hearing of these Preferments, went and paid his Friend a Visit, on which Occasion he delivered himself thus: Mr. *Abbé*, where is now that Season of Innocence and Candor, in which you declared that Pluralists hazarded their Souls greatly.——*Ah, good* Boileau (replied the *Abbé*;) *did you but know how much Pluralities contribute towards Living well!* ——*I'm in no doubt of that,* (replied *Boileau*;) *but what Service are they* (good *Abbé*) *towards Dying well?*

viſit. This is not looked upon, by them, either as Grandeur or Vanity, but as doing Honour to the Perſons viſited; and a Proof that the Viſitant is neither in Want, nor of a contemptible Condition. In *Europe* none but the great and rich ought to wear Silk Cloaths; a conſiderable Price is paid for them; and we are conſequently not to wonder, that they don't ſuit the Poverty of the Monaſtic Life; but in *China*, moſt of the common People, and even Lacquies, are cloathed in Silks. 'Tis in this Light, and not in that in which 'tis conſidered in *France*, that Perſons ought to form their Opinion; and 'tis in this view that the virtuous Perſons above hinted at, ought to conſider our Miſſionaries, and not haſtily imagine, that theſe intend, after beginning by the Spirit, to end by the Fleſh; or that they live luxurioufly, in a Country, whither they travelled with no other Intention than to lead a more perfect Life; and to ſubmit to the greateſt Sufferings for the ſake of enlarging Chriſt's Kingdom.

The Particulars above relate only to Viſits; for, at Home, where the *Chineze* go in what Dreſs they pleaſe, the Miſſionaries live very poorly, and wear the moſt common Things. They go on Foot, in their Miſſions, whenever they travel from one Village to another. Some even go bare-footed, on many Occaſions in Towns and Cities, which may be of dangerous Conſequence to our Religion; for, beſides the Contempt they thereby draw upon themſelves, (a Circumſtance which is far from inducing the *Chineze* to liſten to their Admonitions) they ought to call to Mind that the Miſſionaries are only tolerated in *China*; and ſhould appear but ſeldom in Public, for fear the *Mandarins*, ſeeing them in ſuch Numbers, or even often, might imagine them too bold, and conſequently think it neceſſary to give the Court Notice of it. This Reflection obliges the

the Miſſionaries to conduct themſelves with the utmoſt Prudence, and keep a watchful Eye over all their Actions. I will own that they might behave otherwiſe, had any of them been indued, like the Apoſtles, with the Gift of Miracles. A Miſſionary who was thus appointed by Heaven, might go, in all the Cities of *China*, on Foot, with his Pilgrim's Staff, and in whatever Dreſs he pleaſed. The People, invited by the Fame of his Miracles, would croud to ſee and hear him; they would reſpect him; would liſten peaceably, and admire his Poverty, from this Suppoſition, that he might be rich, if he was deſirous of being ſo. But though there ſhould ariſe ſome Perſon of this Character, we yet are not to ſuppoſe that the reſt of the Miſſionaries, who ſhould not be inveſted with the like Power, and yet be deſirous of imitating their Conduct, would be equally rever'd and liſtned to by the common People.

The ſafeſt Courſe therefore, reverend Father, is to follow thoſe Cuſtoms, which have been introduced with ſo much Wiſdom into the Miſſion. Experience has ſhown, that the Obſervance of them has been highly advantageous *. When once Religion

* Among other Propoſitions, with regard to the Ceremonies and Worſhip of the *Chineze*, exhibited to the *Sorbonne* in 1700, the following adopted by the Jeſuits, were condemned by its Doctors.—It is lawful for the Miſſionaries and *Chriſtians* of *China*, to make uſe of the *Chineze* Words *Tien*, which ſignifies the Heavens, and *Xamti*, ſignifying the ſupreme Emperor, (according as they are uſed by the learned *Chineze* Atheiſts) thereby to expreſs the true God.

The *Chineze* Miſſionaries may lawfully expoſe in their Churches, and on their Altars, a Picture with this Inſcription in the *Chineze* Language, *Kieng Tien*, i. e. *adore the Heavens*. Although the *Chineze Heathens* underſtand by that Word *Tien*, nothing but the material Heavens, or the Influence of them, called *Ly*.

The following Ceremonies are merely political and civil Obſervances. I. The Proof of the Cattle to be offered up to *Confucius*, and to deceaſed Anceſtors, by pouring hot Wine and Liquors

gion, by the Practice of these Methods, shall be established on a solid Foundation; 'twill then be in

into the Victim's Ears. II. The Oblation of the Hair and Blood of those Cattle, and the solemn Burial of it. III. The Oblation of the Flesh of those Beasts, and other Fruits of the Earth to *Confucius*; and the Recital of the Offertories, prescribed in the Rituals of the Empire. IV. The Libation and Offering of Wine, called *Fotsion*, or the Wine of Felicity. V. The Rite and Custom of offering Silk to *Confucius*, and burning it in Honour of this Philosopher; at least a Piece of Gold or Silver Paper; as also Paper in which the Offertories are writ. VI. The Preparations and Expiations by Abstinence, Fasts, Conjugal Continence; and Retirement from Sports and Plays, for those Sacrifices and solemn Oblations. VII. The Rite or Ceremony of inviting the Spirit of *Confucius*, that it would be pleased to be present at the Oblations, and accept of them; and also reconducting the same Spirit when the Ceremony is ended. *See* the *New Gospel of the Jesuits. pag.* 105, *& seq. London* 1708, 8*vo*.

What a strange *Oglio* of Religions have we here? 'Tis something like the confused Dialect, which *Butler* ascribes to his Hero.

> It was a parti-coloured Dress
> Of patch'd and py-ball'd Languages:
> 'Twas *English* cut on *Greek* and *Latin*,
> Like Fustian heretofore on Satin.
> *Hudibras*, Canto I. Part I. Verse 95, *&c.*

But the tractable Temper of the Jesuits, in suiting their Worship to that of the *Chineze Heathens*, seems the very reverse of that of *Butler*'s *Presbyterians*; those appearing as obstinate, as these *Romanists* are said to be pliable.

> A Sect, whose chief Devotion lies
> In odd, preverse Antipathies:
> In falling out with that or this,
> And finding somewhat still amiss:
> More peevish, cross and splenetick,
> Than Dog distract, or Monkey sick.
> That with more Care keep Holiday,
> The wrong, than others the right Way.
> Compound for Sins they are inclined to,
> By damning those they have no Mind to:
> Still so preverse and opposite,
> As if they worshipp'd God for Spight.
> The self-same Thing they will abhor
> One Way, and long another for. Free-

in the Power of Religion, in its Turn, to give the Miſſionaries an Opportnnity of laying them aſide, and

> Free-Will they one Way diſavow,
> Another, nothing elſe allow.
> All Piety conſiſts therein
> In them; in other Men all Sin.
> *Hudibras*, Canto I. Part I. Verſe 207.

In Letter V. *pag.* 83. of the learned and pious Author of the *Provinciales*, is a Charge againſt certain Jeſuit-Miſſionaries, which, if true, ſpeaks them the moſt ſhameful Hypocrites. The Paſſage is as follows. The Jeſuits 'anſwer ſo pertinently 'to whatever they are asked, that when they are in a Country 'where the Belief of a crucified *Jeſus* is accounted Extravagance, they ſmother the Scandal of the Croſs, and preach up 'a glorified *Jeſus Chriſt*, not a ſuffering *Chriſt*. This Courſe 'they took in the *Indies*, and in *China*, where they have permitted the *Chriſtians* to commit Idolatry, by a ſubtle Invention, *viz.* that of enjoining them to hide, under their Cloaths, 'an Image of *Jeſus Chriſt*, to which they teach them, by a 'mental Reſervation, to direct thoſe public Adorations which 'they pay the Idol *Cachim-choan*, and their *Keum-fucum*, as *Gravina* relates; and as was repreſented to *Philip* IV. of *Spain*, by 'the *Franciſcans* of the *Philippine* Iſlands, cited by *Thomas Hurtado*, 'in his Book *of the Martyrdom for the Faith*, *pag.* 427. Inſomuch, 'thatthe Congregation of Cardinals *de propaganda fide*, was forced to ſend the Jeſuits a particular Prohibition, that they ſhould 'not, under any Pretence whatſoever, upon Pain of Excommunication, permit thoſe idolatrous Adorations, and ſo conceal 'the Myſtery of the Croſs from thoſe they inſtructed in the 'Chriſtian Religion; enjoining them expreſly not to admit any 'to Baptiſm, till after that Knowledge; as alſo to expoſe in 'their Churches the Image of the Crucifix, as may be ſeen in 'the Decree of that Congregation, dated *July* 9, 1646, and 'ſigned by Cardinal *Caponi*.'

The learned Father *Paul*, whoſe Writings plainly ſhow him to be no Friend to the Jeſuits, aſcribes all the Pains they take in Miſſions, to a Spirit of Ambition and Venality. 'I hear (ſays 'he) by the Way of *Syria*, of great Things done by the Je'ſuits in the *Indies*, where they have got no little Command 'and Power; which ſhows plainly what they intend to do in *Eu*'*rope*, if poſſibly they can.' *See the Letters of the renowned Father* Paul *, *pag.* 257, *London*, 1693, 8*vo.* In *page* 236, 237, the Father relates the following odd Incident: The Jeſuits at *Rome*

* *I am not inſenſible, that 'tis doubted whether ſome of the Letters were writ by Father* Paul.

and resuming the *European* Manners, as they may think proper. If Silk Cloaths give Offence, they ought never to wear any in the House, or when they are alone with their Servants; and they should always appear in the most modest Garb possible, whenever they appear publickly in the Towns. They even may wear Sackcloth under a silken Garment, as is the Practice of several holy Missionaries. In a Word, a Person may be a Saint, and preach the Gospel, though not cloathed in a penitential Habit. How many excellent Religious are there of all Orders, in Heretic Countries, who labour with indefatigable Zeal for the Cause of Christ, and yet appear indiscriminately in Habits of every kind. The Mission of *China* has been founded above an hundred Years; and Missionaries of all Nations of *Europe*, and of different Orders, have come into it. None of these (Heavens be praised) have yet renounced the Faith; none of them have committed any Action, which has reflected the least Dishonour on Religion. This is owing to the peculiar Blessing of Heaven upon the Mission of *China*: Consequently, either the Life which the Fathers lead in them is no ways immoral; there must be fewer

have had a Play or Spiritual Comedy acted in their House, (the *Cosa professa*) concerning the first Conversion of *Japan*. In the first Scene a Jesuit appeared, who made a Sermon to the Pit, on the following Subject. He said that God, being desirous of renewing the World, had, in this Age, raised up their Society, to which the Divine Majesty had been so gracious, that no human Power, was able to oppose it; and such like Stuff. To this a supposed *Japaneze* (an Actor) replied; that they did not believe God had sent them thither; but that some Enemy to Mankind had wafted them into their Country, where they make it their Business to set People together by the Ears; to spy out the Nakedness of their Country, and such like Conceits. In this manner the Drama went on, with several other remarkable Passages, all which were against the Jesuits. I can't imagine how this could come into their Heads, unless it was to tell the World in the most public Manner, that they know what People talk and think of them, and don't value what they suppose or say.

Tempta-

Temptations, or Heaven must indulge a more immediate Protection to the Gospel-Labourers, who reside in this Empire. From what Cause soever this may arise, 'tis a Justification of our Conduct; and a strong Motive to induce Persons of an Apostolical Character to come hither; and employ themselves in the Conversion of Souls, after the Example of the first Founders of this Mission.

I pass over the Mortification of our natural Temper and Inclinations, which is the true Mortification so earnestly recommended by the Saints. This is so essentially necessary in the Mission of *China*, that without it, little or no Progress can be made in advancing Christ's Kingdom, nor could a Missionary go on long. An *European* is naturally lively, passionate, eager and inquisitive; but when such a one arrives in *China*, he must become a quite different Man: He must form a Resolution to conduct himself, his whole Life-time, with Calmness, Complaisance, Patience and Seriousness. He must receive all Visitants with the highest Civility; must discover a Satisfaction at seeing them; and listen to whatever they shall say with the greatest Patience. He must propose his Reasons with all imaginable Mildness; with a soft Tone of Voice, and few Gestures; the *Chinezes* being very much offended, whenever they see a Missionary of a sower Temper, and hard to be pleased. If such a one should be passionate and fiery, this would be still worse, for then even his own Servants would be the first to despise and inveigh against him.

Farther, he must give up every Enjoyment and Diversion of this Life. A Missionary who is alone in the Provinces, never stirs abroad except to administer the Sacraments to the Sick; or to visit the Inhabitants of the Villages, at certain Seasons, pursuant to the Duties of his Mission. The Fathers make

make in very few Visits in *China*; they having no other Company but their Converts, and Catechumens; and the only Topic they discourse upon is, concerning the Law of God. A Missionary is obliged to be alone the remaining Part of the Day, and to spend his Time in Prayer or Study; for which reason Persons of a studious Disposition, find greater Pleasure in this Mission, than others who have no Inclination that way.

To conclude, a Missionary must assume an Air of Seriousness and Gravity, both at Home and Abroad; if he be desirous of winning the Esteem of the *Chineze*, and that his Words should make an Impression on their Minds. For this Reason Father *Julio Aleni*, one of the most zealous Labourers in this Mission, whenever any *Christians* came to visit him, he, though ever so familiarly acquainted with them, always put on a proper Dress, before he spoke to them. This decent Outside created him Respect; and he afterwards won their Esteem and Confidence, by his Gentleness and Affability in Conversation. Whenever he presented them with pious Pictures or Medals, he would lead them to the Vestry, where putting on his Surplice, and bidding them kneel, he explained to them, in the most awful manner, the Veneration with which they ought to receive and preserve these holy Images. As to myself, I very much admire, not only the great Pains which this illustrious Missionary took in instructing them; but also his strict and continual Care, in appearing with such an exterior, as might best conduce to gain him the Respect, Attention and Esteem of the *Chineze*; he not regarding the Trouble which this incessantly put him to.

Hence it appears, reverend Father, that our Inclinations and Designs are just and upright in *China*; and that our Life is not exempt from Mortifications. Nevertheless, it must be confessed that the Gospel-

Goſpel-Labourers, don't live ſo honourably in any Miſſion as in this. The great Men as well the common People eſteem and love them; a Bleſſing for which we can never ſhow our Gratitude ſufficiently to God; and, for this Reaſon, we do our utmoſt to make it ſubſervient to Religion; for Heaven is ſenſible that we have no other Object in view. This is the ſole Motive of our Labours, of the dangerous Voyages we undertake; of our voluntary Sufferings; and the variety of Perils to which we expoſe ourſelves: we never ceaſing, ſo long as Life continues, to exert our utmoſt Strength and Abilities, for the Advancement of ſo glorious a Deſign. *I will gladly ſpend, and be ſpent for you*, ſays the Apoſtle St. *Paul* *; that is, *I will ſacrifice all I have, and even my Perſon for your Sakes.* I ſhall do myſelf the Honour to hint ſeveral Methods, by which this Miſſion may be rendered ſtill more flouriſhing, and the Miſſionaries eaſed in their Labours. None of us deſires any Thing for his private Advantage. But if we ſue, in Favour of the Goſpel-work, we are perſuaded that ſuch as love Chriſt, and have the like Concern with you, for the Salvation of Men's Souls, will be inclined to liſten to us.

I am your, &c.

JOHN DE FONTANEY.

* 2 *Cor.* xii. 15.

To

DEDICATION.

To the JESUITS *of* FRANCE. *

Reverend Fathers,

THE following Collection muſt neceſſarily remind you of Father *le Gobien*, who publiſhed the former Volumes †, and recall the Sorrows you felt for his Death. You honoured him with your Eſteem and Friendſhip; and I will not ſcruple to ſay, that the excellent Qualities he poſſeſſed, as a good Man and a Scholar, juſtly merited him both. Thoſe who were moſt intimate with him, fondly preſerve the Memory of the ſeveral Virtues of which he was an illuſtrious Example. His Evenneſs of Mind, his perpetual Sweetneſs of Temper, his Patience under the ſharpeſt Sufferings, his Affability which won him the Affections of all; his Moderation, his Rectitude, his Charity, and the many other Virtues that made him dear both to God and Men, were the Effect of the abſolute Aſcendant he had acquired over his Paſſions: Accordingly, none of thoſe Starts and Guſts of Paſſion, which ſometimes ruffle the moſt perfect, were ever ſeen in him ‡.

His Zeal was indefatigable; and I may add, without being thought to amplify, that he fell a Victim to it. The Sickneſs that carried him off in ſo few Days, was wholly owing to his intenſe Application to his Studies, which muſt certainly have

* *N. B.* Vol. IX. of the Original begins here.

† For this Reaſon I thought it but Juſtice to tranſlate the Character given us of this Father.

‡ This is carrying Father *le Gobien*'s Character very high; and ſavours a little too much of Panegyric.

proved

proved fatal to one of a more vigorous Conſtitution than he enjoyed. Perhaps the only Fault he could have been charged with, was the too ſevere Auſterities he practiced, and the little Care he took of his Health.

The peculiar Talent he poſſeſſed, of leading Men into the Paths of Perfection, had won him the Confidence of great Numbers of People. To behold the Aſſiduity with which he devoted himſelf to ſo fatiguing an Employment, one would have concluded that it took up his whole Time; whilſt, on the other Hand, ſuch as were Eye-witneſſes to the Pains he took, for the Advantage of the Miſſions, when employed in them; and to procure the Miſſionaries all the Succours in his Power, could ſcarce believe that he had a Moment to ſpare for other Occupations.

I am perſuaded, reverend Fathers, that in addreſſing the following Collection, after ſo many others which have been offered you by Father *le Gobien*, you will be pleaſed with the Duty which I pay thus tranſiently to his Memory. I alſo hope that you will indulge the like Favour to theſe Letters, which you have done to all the preceding ones. I will venture to affirm, that they are equally calculated to pleaſe the Curious, and thoſe pious Perſons who intereſt themſelves in all Things relating to the Advancement of Religion.

The firſt of theſe Letters has already been approved by the learned Prelate to whom it is addreſſed. Father *Bouchet*'s Deſign therein is to ſhew, by Conjectures which you will think well enough grounded, that the Nations they relate to had antiently a Correſpondence with the *Jews*; that they copied the divine Truths from their Books; but that in Proceſs of Time, they totally diſfigured them by the numberleſs Fictions they introduced; a Circumſtance which is not to be wondered at, conſidering

ſidering the paſſionate Fondneſs thoſe People have for Poetry.

No Perſon was abler to write on this Subject than Father *Bouchet*; thoſe who have treated it before him confeſſing, that they had but a very ſuperficial Knowledge of it *. They were acquainted only with ſuch *Indians* as inhabit the Coaſts; but theſe *Indians* themſelves know very little of the Principles of their Religion; the *Bramins*, who are the Literati of the Country, being extremely careful not to let their Books † get into other Hands, they thinking that it would profane their Doctrine, ſhould they make it too common. Beſides, 'tis their Intereſt to conceal this Knowledge from the People; for ſhould they once be initiated into their Myſteries, the *Bramins* would no longer be conſulted; but ſoon loſe the exalted Diſtinction, which ariſes wholly from the extraordinary Idea the Vulgar have formed to themſelves of their Knowledge.

Father *Bouchet* found an Opportunity of removing all the Difficulties which the *Europeans* meet with, when they attempt to enquire concerning the Doctrine of the *Indians*. He travelled far up into their Country, where he reſided above twenty Years. Among upwards of twenty thouſand Idolaters, whom he was ſo happy as to baptize, were ſeveral *Bramins*, even of ſuch as had the greateſt Reputation, and were famous for their Learning. By their Aſſiſtance he procured thoſe Books which their Literati conceal ſo carefully; and, being perfectly well acquainted with their Language, he peruſed

* I ſuppoſe our Jeſuit had not heard of the reverend Mr. *Lord*'s Diſcovery of the Sect of the *Banians*, that Author having given a curious Detail of thoſe Matters, as the Reader may have ſeen in this Work.

† Mr. *Lord* obſerves, Chap. x. of his Treatiſe, 'that one of 'the Things enjoined young *Bramins* is, not to communicate 'the Myſteries of their Religion to any of a different Perſuaſion'.

them attentively. Beſides, he had long and frequent Converſations with the *Bramins*, upon ſuch Points as required Explanation. In a Word, he exerted his utmoſt Endeavours, to get a thorough Knowledge of the ridiculous Syſtem of Religion which the Nations in queſtion have forged.

This Miſſionary has promiſed to favour us with ſeveral other Obſervations, made by him on the State of Phyſic among the *Indians*; on their moral Maxims, and even their Poetry. I ſhall not fail to inſert them, in the following Volumes, as they come to Hand.

The reſt of the Letters which form the enſuing Collection, ſhew the Hopes we may juſtly entertain of extending ſtill farther Chriſt's Kingdom in idolatrous Countries. You nevertheleſs will find, eſpecially in thoſe of Father *Martin*, one Circumſtance (among others) which affects the Miſſionaries in the moſt ſenſible manner, and that is, frequently to find an abundant Harveſt, without being able to gather it for want of Catechiſts. 'Tis on thoſe Occaſions that the evangelical Poverty they profeſs becomes, in ſome Meaſure, burthenſome to them.

We need not fear but that a ſufficient Supply of Miſſionaries will be found. 'Tis not only in *France* (reverend Fathers) that Perſons of the monaſtic Profeſſion earneſtly deſire to be ſent into the remoteſt Countries. The like Zeal is ſeen in the reſt of the Jeſuits ſpread over the different Kingdoms of *Europe*. There are now above fourſcore on the Coaſts of *Spain*, who only wait for an Opportunity of going to *America*. Several others from *Germany*, have already travelled through Part of *France*; and thoſe are now upon the Road, and going to join the great Number of Goſpel-labourers in queſtion.

We

We likewiſe expected a conſiderable Supply of fervent Miſſionaries from *Poland*; but probably 'twill be long before that Country can be able to ſend any to the *Heathen* Nations; that great Kingdom having been laid waſte, laſt Year, by the Plague, which carried off fourſcore and twelve Jeſuits who attended the Infected.

I am, &c.

J. B. DU HALDE *.

Father BOUCHET, *a Miſſionary of* Madura, *and Superior of the new Miſſion of* Carnata *, *to Biſhop* HUET, *formerly Biſhop of* Avranches.

MY LORD,

THE Toils of a Goſpel-labourer, in *India*, are ſo great, and ſo uninterrupted, that one would conclude the Duty of preaching Chriſt to the *Heathens*, and inſtructing the new Converts, are more than ſufficient to employ them. And indeed, at certain Seaſons of the Year, ſo far from having Leiſure to apply themſelves to Study, they have ſcarce Time to take the requiſite Food; and therefore are often forced to employ ſome of the

* This is the learned Father who, a few Years ſince, obliged the Public with the Account of *China*, in four large Volumes, Folio: And 'tis he who publiſhed all the ſucceeding Volumes of the preſent Work.

* There is no Date to this Letter, but the *French* Original was printed in 1730. Probably this Letter was writ twenty Years before.

Hours

Hours they otherwiſe ſhould devote to Sleep, to Prayer, and the other Duties of their Profeſſion.

Nevertheleſs, my Lord, in other Seaſons, and even at certain Hours, ſome Days, we have Leiſure to unbend the Mind after our Fatigues, by one kind of Study or other. Our Care, on theſe Occaſions, is always to make theſe Amuſements of Advantage to our holy Religion. In this View, we apply ourſelves to ſuch Sciences, as are eſteemed by thoſe *Heathens*, at whoſe Converſion we labour; and we endeavour to make even their Errors of Uſe, towards convincing them of the Truths in which we came to inſtruct them.

'Twas in thoſe Seaſons, during which I was allowed ſome Leiſure from the Duties of my Employment, that I made all poſſible Enquiry into the Syſtem of Religion followed by theſe *Heathens*. In the preſent Letter I ſhall ſet before you, and compare ſome Conjectures, which, I believe, will be thought important. The Deſign of them is to prove, that the *Indians* borrowed their Religion from the Books of *Moſes* and the Prophets: That notwithſtanding the various Fictions with which their Books are interſperſed, they yet cannot quite eclipſe the Truths concealed under them. Finally, that, abſtracted from the Religion of the *Hebrews*, which they learnt (at leaſt in part) by their Correſpondence with the *Jews* and *Egyptians*; we likewiſe diſcover among them, ſome evident Footſteps of the *Chriſtian* Religion, which had been preached to them by the Apoſtle St. *Thomas*, by *Pantænus*, and ſeveral other eminent Perſonages, in the firſt Ages of the Church.

I did not doubt but you would approve of the Liberty I have taken to addreſs this Letter to you; imagining, that a Series of Reflections, which are of Uſe to confirm and defend our holy Religion, ſhould naturally be offered to you. This Subject

muſt affect your Lordſhip more than any other Perſon, as you have demonſtrated the Truth of the *Chriſtian* Religion, with prodigious Erudition, and a moſt accurate Knowledge of Antiquity both ſacred and profane.

I remember to have read in your learned *Demonſtratio Evangelica*, that the Doctrine of *Moſes* had reached as far as *India:* And your Aſſiduity in remarking, in Authors, all ſuch Particulars as any way favour Religion, was the Occaſion of your anticipating me in many Particulars, which I otherwiſe ſhould have mentioned in this Place. For this Reaſon I ſhall only add ſuch Things as I lately diſcovered in this Country, by the Peruſal of the moſt antient *Indian* Books, and the Converſation I had with the learned Men here.

'Tis certain, my Lord, that the Generality of the *Indians* are not ſo abſurd as to give into Atheiſm *.

* *Pietro della Valle* informs us, that many of theſe *Indians* believe, "that the Soul is mortal; that the World is governed "by Chance, or ſimply by Nature, without any Intermedia-"tion of God's Providence: Whilſt others look upon the firſt "Matter as God". A very odd Circumſtance is, (as he had "obſerved before) "that they nevertheleſs employ ſeveral Hours "daily in Prayer, before their Idols; and that with ſo much "Devotion (ſays our Traveller) that the *Chriſtians* may juſtly "bluſh for their Indolence on thoſe Occaſions. Their Kings "themſelves are no leſs devout." *Trovo ancora, chefrà queſti Idolatri . . . vi ſono anche molti, che tengono, che l' Anima ſia mortale, e che il mondo ſi governi a Caſa, ò ſemplicemente della Natura, ſenza Providenza di alcun Dio: & altri, che hanno per Dio la Materia prima.* Viaggi di Pietro della Valle, pag. 80. Parte prima, in Roma, 1658, 4to. He had before ſaid, pag. 77. *Le Orationi & Adorationi, che fanno ne i loro paeſi, a i loro tanti Idoli, per quanto hò inteſo, è coſa di molta noia, e fatica; poiche gli ſteſſi Rè, Occupati in tanti altri Negotii gravi, che non ſi hanno a tralaſciare, non poſſoro nondimeno far di manco di non conſumar ne' Pagodi, in queſte Adorationi, ſette & otto hore ogni giorno; con tanti inchini, con tanti proſtramenti, e sì fatte faticoſe Ceremonie, che è coſa da ſderenare ogni robuſto galant huomo, e da far vergognar noi altri Chriſtiani della pigritia con che ci eſercitiamo nel culto e ſervigio del vero Dio.*

They

They entertain a tolerably juſt Idea of the Deity, tho' depraved and vitiated by the Worſhip of Idols. They acknowledge an infinitely-perfect God who exiſts from all Eternity, and comprehends the moſt excellent Attributes in himſelf. Thus far nothing can be more auguſt, or more conformable to the Notion which God's own People had formed to themſelves of the Deity; but, unhappily, Idolatry has added the following Particulars to this Belief.

Moſt of the *Indians* affirm, that this great Number of Deities whom they now worſhip, are only ſo many ſubaltern Gods, ſubject to the ſupreme Being, who is equally the Lord over Gods and Men *.

* This agrees with *Pietro della Valle*, who obſerves, *pag.* 120, that "theſe *Indians* worſhip many of their *Indigites*, or Gods "made of Men: But that there are ten Idols, among others, "which they adore and conſider properly as Gods, two of "whom are *Ramo* and *Cruſen*. As I objected, how can there "poſſibly be ten Gods, as you confeſs but one ſole God, Crea-"tor of all Things, inviſible, *&c.* My *Indian* Friend replied, "that they acknowledged indeed that God was but one; but "that as we *Chriſtians* ſay that God, once upon a Time, took "Fleſh, and came into the World; that he was born, lived, and "died Man: In like Manner they affirm, that he was born and "came into the World not only once, but ten Times; and that, "in very remote Ages, lived *Ramo*; afterwards other Gods; "and laſtly *Cruſen*, who is of much later Date, and will re-"turn and be born again in future Ages. 'Tis ſurely an un-"accountable Circumſtance, for them to divide a God in this "Manner without any Neceſſity". *Mi dice, che è vero, che eſſi adorano, & riveriſcono molti e molti di quegli Indigeti che io diſſi, in maniera quaſi di huomini deificati: Ma, che trà gli altri Idoli, ne hanno dieci, che gli adorano, e tengano propriamente per Dii; due de' quali ſono,* Ramo *e* Cruſen. *E replicandogli io, come potevano eſſer dieci Dii, ſe eſſi confeſſavano un Dio ſolo, Creatore, inviſibile,* &c. *mi riſpoſe, che confeſſano, Dio eſſere un ſolo: Ma che, come noi* Chriſtiani *diciamo, che Dio s'incarnò una volta, e venne al mondo, e nacque, viſſe, e muorì huomo; così eſſi dicono, che nacque, e venne al mondo, non una volta, ma dieci; e che prima, in tempi più antichi, fu* Ramo, *come anche altri in altri tempi: & poi fu ancora* Cruſen, *che è più moderno; e coſi che tengono che habbia da tornare a naſcere altre volte per l' auvenire: coſa, della quale, più ſtrana non ſi può imaginare, figurando un Dio ſolo in tanti diverſi ſuppoſiti, ſenz' alcuna neceſſità.*

This great God (ſay they) is infinitely above all other Beings; and this infinite Diſtance was the Cauſe why he could have no Correſpondence with frail Creatures. And indeed what Proportion (continue they) can there be between an infinitely perfect Being, and created Beings, ſuch as we, filled with Imperfections and Weakneſſes? This (according to them) is the Reaſon why *Parabaravaſtou*, or the *Supreme God*, created three inferior Gods, *Bruma*, *Wiſtnou*, and *Routeren* *. To the firſt he gave the

* Mr. *Lord*, in his Account of the Religion of the *Banians*, calls them *Bremaw*, *Vyſtney*, and *Ruddery*. See Chap. 7. of his Work. They are called by the *French*, as in my Original, *Bruma*, *Vichnou*, and *Routeren*. According to Mr. *Lord*, theſe were three Mortals, and not inferior Gods; and were three Men formed by the Creator, not immediately after his Creation of the firſt Man; but in the ſecond Age of the World; after all Mankind had been deſtroyed for their Wickedneſs. See the above *Chap.* 7. of Mr. *Lord*'s Treatiſe, where he ſays, that theſe three laſt Men were of greater Perfection and Excellency than thoſe of the former Age; he enduing the firſt with the Power of Creating, the ſecond with that of Preſerving, and the third with that of Deſtroying. Mr. *Lord* obſerves farther, *p.* 37. "And becauſe the World "ſhould end in Deſtruction, therefore the Continuance of *Rud-* "*dery* (*Routeren*) was three Times as long as the other two; "that when the great Day of Judgment ſhould come, he might "deſtroy all the Bodies, and carry the Souls with him to the "Place of Glory". Here we have a final Judgment and Heaven. In the *Conferences between the* Daniſh *Miſſionaries, and the* Malabarian Bramans, *&c. p.* 167. the three vicegerent Deities are called *Biruma*, *Wiſchtnu*, and *Ruddireu*, or *Iſuren*. The *Bramin* had before declared, *pag.* 165. *& ſeq.* "We believe that there is "one only God, the Maker and Cauſe of all other Beings "whatſoever: For if we did not believe the Exiſtence of a ſu-"preme Being, what ſhould put us upon writing ſo many Books "about the Exiſtence and Attributes of God; and ſo many "voluminous Writings about worſhipping the ſupreme Being "religiouſly? ... We call him, in our Tongue, *Dewadda-* "*duwam*; and ſometimes more emphatically *Barabarawaſtu-* "*wagira Saruweſuren*, i. e. *the ſupreme independant Being, Lord* "*of all*. ... We acknowledge no other God beſides him; tho' "many Perſons, as his Vicegerents, veſted with Authority by "him to govern the viſible World, are commonly called "Gods. The principal and moſt conſiderable among them "are

the Power of creating, to the ſecond of preſerving, and to the third of deſtroying.

But

" are three, *Biruma*, *Wiſchtnu*, and *Rudireu*, or *Iſuren*: And " they appearing among the Inhabitants of this Land at ſundry Times and Places, under various Shapes, our Forefathers " gave them many different Names, expreſſive of ſome Circumſtance or other, relating to the divine Apparition. Theſe " Gods have but borrowed Beings and precarious Employments, which are to continue only till the Reſtitution of all " Things to their firſt primitive State and Condition; and then " the ſupreme Being ſhall be all in all. . . . We eſteem theſe " Gods to be ſuch as execute the high Commands of their " Principal, with a ſubmiſſive and moſt profound Obedience. . . " We believe them to be omnipotent, omnipreſent, omniſcient, " moſt holy, juſt and good. . . 'Tis upon this Suppoſition that " we direct our Prayers and Supplications to them, and honour " their Altars with Burnt-offerings; all which we do, purſuant " to the ſtrict Orders of the Divine Being". I ſhall give an Extract of the Anſwer made by the Miſſionaries, as it informs us of ſeveral Particulars relating to the *Indian* Worſhip. " You " deſtroy, with one Hand, what you build and eſtabliſh with the " other, by aſſerting a Plurality of Gods, always at Defiance, " and in open Hoſtility among themſelves; ſupplanting, deſtroying, and murthering one another; as in the Caſe of " *Wiſchthnu* and *Maueli*; and in that of *Biruma*, beheaded by " *Iſuren*, and *Dewaindoren* depoſed by ſome petty ſubordinate " Deities. Theſe, and ſuch like Inconſiſtencies, are deſtructive " of all true religious Worſhip: For 'tis, according to your own " Syſtem, altogether impracticable; becauſe you know not " where to addreſs yourſelves in Time of Danger: For if you " direct your Prayers to the one, another Deity is offended at " your Devotion; and the Multiplicity of theſe intriguing Gods " have quite defeated and deprived the ſupreme God of the " Worſhip due to his Name. To come to the ſundry Apparitions of your God *Iſuren*, who appeared ſixty-four Times in " *Madurei*, under the Name of *Tſahokkenaden*. One of his Appearances was to a Widow, in whoſe Service he engaged himſelf, upon Condition he might have Meat enough; upon which " he fell to eating ſo ravenouſly, that no Threats or Perſuaſions " could induce him to follow any ſort of Work: So that, at " laſt, the Widow complaining to the King againſt this inſatiable Eater, the Monarch gave him ſuch a thumping Blow, that " was felt all the World over *; but *Iſuren* diſappeared that " Inſtant. Many more ſuch Pranks are found in *Iſuren*'s Hi-

* *How whimſically-ſtupid is this!*

But these three Gods worshipped by the *Indians*, are, according to their learned Men, the Children of

" story. As for *Wiscthnu*, you say, that he appeared ten Times un-
" der the Form of a Swine, a Tortoise, and many more ridiculous
" Configurations, in which, were he now to appear before you in
" this Assemby, you would all run away ; take him for a ghastly
" Devil, and not for your beloved God *Wischtnu*. If you were
" not quite deprived of your Understanding, you would esteem
" him worse, if possible, than any Devil ; his whole Course of
" acting being nothing but a continued Series of Thefts, Mur-
" thers, Adulteries, *&c.*" The *Bramins* answered ; " This Mul-
" tiplicity of Gods is one of the Pastimes of the chief supreme
" Being, who delights in Variety :" The *Danish* Missionary re-joined, " at this Rate you'll make the greatest Villainies and A-
" bominations to be the Delight of the Almighty ; which de-
" stroys the Difference between Vice and Virtue, between Good
" and Evil" The Missionary afterwards explained to them the Nature of the *Christian* Religion, to which an *Indian Rischi*, or prophet, made several Objections ; but at last they parted very good Friends.

Bernier informs us, *Vol. 2. pag.* 139, of his Voyages, in *French*, printed in *Amsterdam*, 1723, 12*mo*. That the *Indian Beths*, or Books of Science, declare, that God being determined to create the World, did not think fit to do this immediately, but created three very perfect Beings. The first was *Brahma*, signifying penetrating into all Things ; the second *Beschen*, or existing in all Things; and the third *Mehabdeu*, or mighty Lord. That by *Brahma*, he created the World ; by *Beschen*, he preserves it; and, by *Mehabdeu* he'll destroy it. That *Brahma*, at the Command of God, published the four Beths or Books of Science; for this Reason, he is represented with four Heads in some of their Temples.

With respect to these three Beings, I have met (says he) with some *European* Missionaries, who pretend that the *Heathens* have some Idea of the Mystery of the Trinity ; and say that it is expressly declared in their Books, that they are three Persons in one God. I myself have frequently discoursed with their *Bramins* on this Subject, but they expressed themselves so confusedly, that I never could understand their Meaning perfectly. Some I met with declared them to be three true and very perfect Creatures called *Deutas*, of which they seem not to have a clear Idea, any more than the ancient Idolaters of their *Genius* or *Numina*, which I take to be these *Deutas*. I indeed have met with others (of the greatest Learning among them) who declared that these Beings were really but one and the same God, considered in three Respects, *viz.* as Creator, Preserver, and Destroyer of Things: But they did

of one Woman called *Parachatti*, that is, *ſupreme Power*. Were we to reduce this Fiction to what it was originally, we there ſhould diſcover the Truth, thus clouded with the ridiculous Falſities which Satan, the Father of Lies, has added to it.

The antient *Indians* meant no more than this: That all Things done in the World, whether by Creation, which they aſcribed to *Bruma*; by Preſervation, which belongs to *Wiſtnou*; or, by the different Changes, which are the Work of *Routeren*, flow entirely from the abſolute Power of *Paraparavaſtou*, or the ſupreme God. Theſe carnal-minded People afterwards made a Woman of their *Parachatti*; and ſuppoſe her to have three Children, who are only the principal Effects of the Almighty Power. And indeed *Chatti* ſignifies, in the *Indian* Language, Power; and *Para*, ſupreme, or abſolute.

This Idea which the *Indians* form to themſelves of a Being infinitely ſuperior to the other Deities, ſhows at leaſt that their Forefathers worſhipped but one God; and that Polytheiſm was introduced among them, no otherwiſe than among the reſt of the idolatrous Nations.

I don't pretend, my Lord, to aſſert, that the above Relation is a very manifeſt Proof that the *Indians* muſt have held a Correſpondence with the *Egyptians* or *Jews*. I am ſenſible that the Author of Nature has engraved, without any ſuch Aſſiſtance, this fundamental Truth in the Minds of all Men; and that it continues unalterably ſuch, till changed and depraved by the Corruption of their Hearts. For this Reaſon I ſhall not take Notice of the Idea

did not obſerve any Thing of the three diſtinct Perſons in one ſole God.

It appears, from theſe ſeveral Authors, that the *Heathen Indians* worſhip one ſupreme God, but divide his Power in a very extravagant Manner.

which the *Indians* form to themſelves concerning the Immortality of the Soul, and many more Truths of the like Kind.

I believe, however, you will not be diſpleaſed to be told the Manner in which the *Indian* Books relate that Man reſembles the ſupreme Being. A learned *Bramin* affirmed to me, that he drew the following Particulars, on that Subject, from one of their moſt antient Books. Figure to yourſelf, ſays that Author, a Million of large Veſſels quite filled with Water, on which the Sun darts his luminous Rays. This beautiful Planet, tho' ſingle in its Kind, multiplies itſelf in ſome Meaſure; and paints itſelf totally, in a Moment, on each of theſe Veſſels; ſo that a very perfect Reſemblance of it is ſeen in them all. Now our Bodies are theſe Veſſels filled with Water; the Sun is the Image of the ſupreme Being; and the Figure of the Sun, painted on each of theſe Veſſels, is a natural Repreſentation enough of the human Soul, created after the Image of God himſelf *.

I proceed to ſome Particulars which are ſtill more ſtrongly expreſſed, and will better ſatisfy a Perſon of your Lordſhip's great Sagacity. Permit me to relate theſe ſeveral Things ſimply as I was told them. 'Twould be altogether needleſs, as I am writing to ſo learned a Prelate, to introduce any Reflections of my own on this Occaſion.

The *Indians*, as I before obſerved, think that *Bruma* is the ſubaltern God, whom the ſupreme Deity endued with the Power of Creation. The firſt Man was therefore created by *Bruma*; but the Circumſtance which ſerves to my Purpoſe is, *Bruma* created Man of freſh Earth or Clay. He found indeed ſome Difficulty before he could finiſh his Work, being forced to make more than one Eſſay;

* This is a noble tho' wild Image, and might be exceedingly beautiful, if properly worked up in Poetry.

and 'twas but at the third that he ſucceeded. Fiction added the laſt Circumſtance to Truth; and 'tis no Wonder that a ſubaltern God ſhould be obliged to make ſeveral Trials, before he could create Man in the perfect Proportion of the ſeveral Parts which appear in him. But had the *Indians* adhered to what Nature, and probably their Correſpondence with the *Jews*, taught them concerning the Unity of God, they would likewiſe have been contented with what they had learnt, by the ſame Canal, concerning the Creation of Man; they then would only have aſſerted, as they do after the Scriptures, that Man was formed of Clay, newly come out of the Hands of the Creator *.

But this, my Lord, is not all. Man being once created by *Bruma*, with the Difficulty above deſcribed, the new Creator was the more delighted

* According to Mr. *Lord*, Chap. 1. of his learned Work, the *Banians* believe that the ſupreme God, after his Creation of the World, and the Creatures thereto belonging, created Man. Here follows that Author's Words. *p.* 3. 'God reſolved to create 'Man, as a Creature more worthy than the reſt, and one that 'might be moſt capable of the Works of God. The Earth 'then did, at God's Voice and Command, render this Creature 'from his Bowels, his Head firſt appearing, and after that his 'Body, with all the Parts and Members of the ſame, into whom 'God conveyed Life, which as ſoon as he had received, wit-'neſſed itſelf; for Colour began to ſhow itſelf red in his Lips, 'his Eye-lids began to diſcloſe the two Lights of Nature, the 'Parts of his Body bewrayed their Motion; and his Under-'ſtanding being informed, he acknowledged his Maker, and 'gave him Worſhip. That this Creature might not be alone, 'who was made by Nature ſociable, God ſeconded him with 'a Companion, which was Woman; to whom not ſo much 'the outward Shape, as the Likeneſs of the Diſpoſition and 'Mind ſeem agreeing; and the firſt Man's Name was *Pourous*, 'and the Woman's Name was *Parcoutee*; and they lived con-'joined together as Man and Wife, feeding on the Fruits of the 'Earth, without the Deſtruction of any living Creature'. Our learned Author relates afterward, that four Sons ſprung from them: *Brammon*, *Cuttery*, *Shuddery* and *Wyſe*; and that theſe four peopled the different Parts of our Earth.

with

with his Creature, as the forming it had coſt him more Pains. The next Thing was, to place it in a ſuitable Habitation.

The Scriptures preſent us with a moſt ſplendid Account of the terreſtrial Paradiſe; and the *Indians* give us almoſt as magnificent a Deſcription of their *Chorcam*. They declare it to be a Garden of Delights, in which an Abundance of Fruits of every Kind is found. It even contains a Tree, whoſe Fruit would give Immortality, were Men allowed to eat of it. 'Twould be ſurprizing that a People, who had never heard of the terreſtrial Paradiſe, ſhould have drawn ſo exact a Picture of it *.

A ſurprizing Circumſtance is, that the inferior Gods, who, immediately after the Creation of the World multiplied to almoſt Infinitude, were not endued with the Priviledge of Immortality, (or did not know it) which yet they would been very glad of. Here follows a Story which the *Indians* relate on this Occaſion. This Story, tho' ſo very fabulous, was antiently borrowed from the Doctrine of the *Hebrews*, and perhaps from that of the *Chriſtians*.

The Gods, ſay our *Indians*, did all that lay in their Power to attain Immortality. In the Courſe of their Enquiries they reſolved to attempt the Tree of Life which grew in the *Chorcam*. They ſucceeded; and by eating, at Intervals, of the Fruits of that Tree, they procured the precious Treaſure which it concerns them ſo highly not to loſe. *Cheien*, a famous Serpent, perceived that the Tree of Life had been diſcovered by the Deities of the ſecond Claſs. As he probably had been appointed Guardian of this Tree, he was ſo exaſperated at his

* We read, in Mr. *Lord*, Chap. 2. *p.* 8. 'that Man was created 'in the midſt of the Earth, in ſome pleaſant Place, where the 'Sun at high Noon deprived Subſtances of their Shadows.

being

being overreached thus, that he inſtantly caſt forth a vaſt Quantity of Poiſon, which infected the whole Earth, ſo that not a ſingle Man was to have eſcaped its baneful Influence. However, the God *Chiven* took Pity of Mankind; when aſſuming the human Shape, he ſwallowed at once all the Poiſon with which the malicious Serpent had infected the Univerſe.

Your Lordſhip may obſerve, that the Subject clears up in Proportion as we proceed. Be ſo good as to liſten to what I ſhall call another Fiction; for 'twould be deceiving you, to give it any other Name. You there will eaſily diſcover the Hiſtory of the Flood, and its principal Circumſtances, as related in Scripture *.

The

*In *Chap.* 6. *p.* 33. of Mr. *Lord*'s Work, mention is alſo made of a general Deluge, as believed by the *Banians*. 'Thus every 'Day preſenting new Platforms of Wickedneſs (ſays our Author) 'and Sins that made a Noiſe, God grew angry, and the Hea-'vens were cloathed with Blackneſs and Terror; the Seas be-'gan to ſwell, as if they meant to join with the Clouds in 'Man's Deſtruction; a great Noiſe was heard aloft, ſuch as 'uſeth to diſmay mortal Wretches; and Thunder and Light-'ning flaſhed from the Poles, ſuch as ſeemed to threaten a fi-'nal Wrack to the Earth; but as if the World needed cleanſ-'ing of his Defilement and Pollution, there came a Flood, 'that covered all Nations in the Depths. Thus the Bodies had 'their Judgment; but the Souls were lodged in the Boſom of 'the Almighty, and ſo concluded the firſt Age of the World, 'according to the Tradition of the *Banians*'. Thus we have the Belief of a general Deluge, according to Mr. *Lord*, whoſe Veracity I don't remember to have ever been called in queſtion. The *Banians* (according to the ſecond Part of their *Shaſter*, which is as their Bible) ſay, 'That they are enjoined frequent 'waſhing of their Bodies in Rivers, to keep in Memory the De-'ſtruction that was brought upon the World for their Defilement 'and Sin'. Theſe Waſhings cleanſe from paſt Sins. This ſecond Part of the *Shaſter* relates alſo to the Ceremonial of their Anointings, Offerings under green Trees, Prayers, Pilgrimages, Invocations, Adorations; their Forms of Baptiſm, Marriages, Burials. See Mr. *Lord*, *Chap.* 9. where 'tis alſo obſerv'd, that they uſe Proceſſions, with Singing and loud Tinkling of Bells,

The God *Routeren*, the great Deſtroyer of created Beings, reſolved, once upon a Time, to drown all Mankind,

Bells, Offerings to Images, Invocation of Saints. They baptize with Water (but the Children of the *Bramins* are alſo anointed with Oil) at which Time the Child is named. At the Time of the Birth of a *Bramin*'s Child, they calculate its Nativity, which they don't publiſh till the Day of its Marriage. They marry about the ſeventh Year of their Age; they conſidering Marriage as one of the moſt bleſſed Actions of a Man's Life. In their Burials, they burn the Body to Aſhes, and diſperſe theſe Abroad into the Air. Then follows their Mourning for the Dead. The Cuſtom of a Woman's burning herſelf alive, at the Funeral of her Husband, Mr. *Lord* takes to be of a more modern Date than the former Inſtitutions. *Chap.* 13. *p.* 87. we are told of a ſecond Deſtruction of Mankind in manner following. 'The 'Lord gave Charge to *Ruddery*, whoſe Office was to bring Judg-'ment and Deſtruction on Sinners, to cauſe the Bowels of the 'Earth to ſend forth a Wind, to ſweep the Nations, as the Duſt 'from the Face of the Earth. So *Ruddery* enraged the Winds 'in the Bowels of the Earth, which burſt forth into Eruptions, 'and the great Body of the World had her Trepidations and 'Waverings; the Day ſeemed to change Colour with the Night, 'the Mountains and Hills were hurled from their Foundations; 'and, as ſome report, the River *Ganges* was carried from her 'wonted Rote, to run in a new Channel; ſo the Tempeſt de-'ſtroyed all People, ſaving a few that the Lord permitted *Vi-'ſtney* to cover with the Skirt of his Preſervation, reſerved to 'be the Propagators of Mankind in the third Age'. Mankind (a few excepted) were extirpated a third Time by an Earthquake. See *Chap.* 14. The *Bramins* ſay, that we are now in the fourth or laſt Age; and that the laſt Judgment, (the Period of all ſublunary Things) will be as follows. See *p.* 91. 'This Judgment 'will be more dreadful than any of the reſt, and be by Fire.' They add, 'That *Ruddery* ſhall then ſummon up all the Powers 'of Deſtruction; that the Moon ſhall look red; that the Sun 'ſhall ſhed his purling Light like flaming Brimſtone; that the 'Lightning ſhall flaſh with Terrors; the Skies ſhall change in-'to all Colours; but eſpecially fiery Redneſs ſhall overſpread 'the Face of Heaven; that the four Elements of which the 'World at firſt was conſtituted, ſhall be at Oppoſition and Va-'riance, till by this Agony ſhe be turned to her firſt Confuſion. 'Then (ſay they) ſhall *Ruddery* carry up the Souls of all Peo-'ple to Heaven with him, to reſt in God's Boſom, but the Bo-'dies ſhall all periſh; ſo that they believe not the Reſurrection, 'for (ſay they) Heaven being a Place that is pure, it cannot 'be capable of ſuch groſs Subſtances'. See Mr. *Lord*, *Chap.* 15.

Mr.

Mankind, whoſe Actions he declared, had been ſuch, that he had the greateſt Cauſe to be diſſatisfied

Mr. *Lord*'s Book, from which I have borrowed ſo many Particulars, is writ with great Strength, Politeneſs, and Beauty, tho' printed above an hundred and ten Years ſince. I cannot forbear taking Notice here, tho' it be quite a Digreſſion, that the great Author of *Paradiſe Loſt*, ſeems to me, to have peruſed the Book in queſtion; which I ſhall exemplify as follows. Mr. *Lord* obſerves that *Brammon*, 'travelling towards the Eaſt (in 'ſearch of a Wife) came to a Valley, through which a Brook 'flowed, in the Deſcent of which there appeared a Woman, 'quenching her Thirſt at the Stream. They were both naked '(ſays he) Innocence not being then aſhamed to reveal her Retire-'ments and Privacies; nor having ſinned ſo much with theſe 'immodeſt Parts, as to need a Veil to ſhroud them from Sight'. Thus *Milton*, *Paradiſe Loſt*, Book IV. Line 312.

'Nor thoſe myſterious Parts were then conceal'd,
'Then was not guilty Shame,——
'So paſs'd they naked on, nor ſhunn'd the Sight
'Of God or Angel, for they thought no Ill.

Brammon afterwards addreſſing this Woman, prevailed upon her to become his Wife, 'for Joy whereof, the Sun put on his 'nuptial Luſtre, and looked bighter than ordinary, cauſing the 'Seaſon to ſhine upon them with golden Joy; and the Silver 'Moon welcomed the Evening of their Repoſe, whilſt Muſic 'from Heaven ſent forth a pleaſing Sound, like the Accents of 'the ſonorous Trumpet, joined in Concert with the triumphant 'Drum. So at the Nuptials of *Adam* and *Eve*, *Paradiſe Loſt*, 'Book VIII. Line 511.

'All Heaven
'And happy Conſtellations on that Hour
'Shed their ſelecteſt Influence; the Earth
'Gave Sign of Gratulation, and each Hill.
'Joyous the Birds; freſh Gales and gentle Airs
'Whiſper'd it to the Woods, and from their Wings
'Flung Roſe, flung Odours from the ſpicy Shrub.

The Woman that *Cuttery*, the ſecond Son, met with, is thus deſcribed by Mr. *Lord*. 'She advanced with a martial Gait, 'no leſs ſlow than majeſtic. Adown her Shoulders her Treſſes 'fell gracefully; and theſe by the Motion of the Air, were 'turned into an agreeable Diſorder. Every Blaſt that made a 'Change in their Diſpoſition, gave a new Grace to her excel-'lent

fied with them. However his Design, tho' carried on with great Secrecy, was discovered by *Wistnou*, Preserver of the Creatures. By this you'll perceive, my Lord, that they had the highest Obligation to him on this Occasion. *Wistnou* discovered the very Day on which the Flood was to break forth. His Power was not so considerable, as that he could suspend the Execution of the Design, formed by the God *Routeren*; but then, his Quality of Preserver-God, invested him with Authority enough to prevent the most pernicious Effects of it, which he did in Manner following.

Appearing one Day to *Sattiavarti*, his chief Confident, he told him privately, that an universal Deluge would soon follow; that the Earth would be overflowed; and that *Routeren* intended, on this Occasion, to destroy all Mankind, and every Animal. He bid him, however, not be under any Apprehensions; for that he, spite of *Routeren*, would find Means to preserve him (*Sattiavarti*;) and so order Matters, that he would have wherewithal to repeople the Earth. *Wistnou*'s Intention was to bring forth a wonderful Vessel or Bark, at a Time when *Routeren* should least be in Expectation of any such Vessel; and to shut up in it a prodigious Multitude (eight hundred and forty Millions at least) of Souls and Seeds of Beings. He ordered

' lent Person. This is partly the Description which *Milton* ' (Book IV. Line 304.) gives of *Eve*.

' She as a Veil down to the slender Waist,
' Her unadorned golden Tresses wore
' Dishevel'd, but in wanton Ringlets wav'd,
' As the Vine curls her Tendrils. ——
' Grace was in all her Steps, Heaven in her Eye,
' In every Gesture, Dignity and Love.
Book VIII. Line 488.

Some other Passages might be compared, to enforce my Observation: But if *Milton* did borrow any Hints from our Author, in how wonderful a Manner has he embellished them!

Sattiavarti, at the Time of the Flood, to aſcend a certain vaſt high Mountain, which he pointed out to him very carefully. Some Time after, *Sattiavarti*, as had been foretold, perceived a numberleſs Multitude of Clouds gathering. He then perceiv'd, calm and undiſturbed, the Storm riſing over the Heads of guilty Men; when immediately there fell from Heaven the moſt dreadful Rain that ever was ſeen. The Rivers roſe, and ſpread, with Rapidity, over the whole Surface of the Earth. The Sea broke its Bounds; when, mixing with the ſwelled Rivers, it ſoon covered the higheſt Mountains. And now Trees, Animals, Men, Cities, Kingdoms, were ſwallowed up, and all living Creatures deſtroyed.

In the mean Time *Sattiavarti*, with ſome of his Penitents, had withdrawn themſelves to the Mountain, where they waited for the promiſed Succour, which, yet, could not prevent his being ſeized, every now and then, with certain Emotions of Fear. The Water which roſe higher every Inſtant, and advanced inſenſibly towards the Place where he ſtood, filled him, from time to time, with terrible Alarms. Nevertheleſs, the Inſtant he fancied himſelf loſt, he ſaw the Bark, which was to ſave him, appear. Immediately he entered it, with the virtuous Perſons his Companions; taking alſo the eight hundred and forty Millions of Souls and Seeds of Beings.

The Difficulty now was, to manage the Veſſel; and to prevent her being buried under the Waves, which roared horribly. But *Wiſtnou* intervened on this Occaſion; when inſtantly aſſuming the Shape of a Fiſh, he made his Tail ſerve as a Rudder to ſteer the Bark. The Pilot God-fiſh was ſo ſkilful on this Occaſion, that *Sattiavarti* waited, calm and undiſturbed, in his Aſylum, 'till ſuch Time as the Waters ſunk below the Surface of the Earth.

The

The Thing is plain, (as your Lordſhip may perceive) and it requires no great Sagacity to diſcover, in this Account, (thus blended with Fictions and whimſical Chimœras) the Relation given in Scripture concerning the Flood, the Ark, and the Preſervation of *Noah* and his Family.

But our *Indians* did not ſtop here; for, after diſguiſing *Noah* under the Name of *Sattiavarti*, they might very well aſcribe to *Brama* *, the moſt ſingular Incidents in the Life of *Abraham*. Here follow ſome Touches, which, in my Opinion, bear a great Reſemblance to their Original.

The Conformity in the Name may, at firſt Sight, add ſome Weight to my Conjectures. 'Tis plain that *Brama* and *Abraham* are not vaſtly different; and it were to be wiſhed, that Perſons ſkilled in Etymologies, had never adopted more unnatural ones than this.

This *Brama*, whoſe Name is ſo near that of *Abraham*, married a Woman called by all the *Indians Saraſvadi*. Your Lordſhip will pleaſe to obſerve, that this Name enforces my Conjecture ſtill more; the two laſt Syllables of the Word *Saraſvadi*, forming, in the *Indian* Language, an honourable Appellation; *Vadi* ſignifying much the ſame as *Madame* in *French*. The like Termination is found in the Names of ſeveral eminent Women; for Inſtance, in that of *Parvadi*, *Routeren*'s Wife. Hence 'tis evident, that the two firſt Syllables in the Word *Saraſvadi*, which properly compoſe the whole Name of *Brama*'s Wife, form the Word *Sara*, the Name of *Sarah*, *Abraham*'s Wife.

* Mr. *Lord*, *Chap.* I. *p.* 5. relates that *Brammon*, the firſt of the four Sons of the firſt Man *Pourous*, 'being of a melancholy Conſtitution, and ingenious; God endued him with Knowledge, and appointed him to impart his Precepts and Laws unto the People; his grave and ſerious Look beſt fitting him for ſuch a Purpoſe: For which Cauſe he gave him a Book, containing the Form of divine Worſhip and Religion'.

But

But there is yet ſomething more ſingular than all this. *Brama*, among the *Indians*, as *Abraham* among the *Jews*, was the Chief or Head of ſeveral Caſtes or different Tribes. The two Nations agree likewiſe exactly with Reſpect to the Number of theſe Tribes. At *Tícherapali*, where now ſtands the moſt famous Temple of *India*, a Feſtival is celebrated annually, in which a venerable old Man walks after Twelve Children, who repreſent, according to the *Indians*, the Twelve Tribes of the chief Caſtes. Some Doctors indeed are of Opinion, that this old Man walks in the Ceremony in queſtion, as *Wiſtnou*; but this is not the Opinion either of the learned in general, or of the common People, who uſually ſay, that *Brama* is the Head of all the Tribes.

However this be, my Lord, I am of Opinion that, in order to diſcover, in the Doctrine of the *Indians*, that of the ancient *Hebrews*, it will not be neceſſary that the ſeveral Incidents co-incide in every Reſpect. The *Indians* frequently aſcribe to different Perſons, ſuch Particulars as are related, in Scripture, but of one only; or, on the contrary, aſcribe to one Perſon, what the Scripture relates of ſeveral. However this Difference, ſo far from deſtroying our Conjectures, ought, in my humble Opinion, to corroborate them. Methinks too ſtudious a Reſemblance would only raiſe the Reader's Suſpicion on this Occaſion. This being premiſed, my Lord, I ſhall proceed to relate ſuch Particulars, as the *Indians* have extracted from the Hiſtory of *Abraham* *, whether aſcribed by them to *Brama*, or to ſome other of their Gods or Heroes. The

* Mr. *Salmon*, in his Modern Hiſt. V. I. *pag.* 325, *London*, 1739, 4*to.* writes as follows. "The *Bramins* (according to the Miſſionaries) teach, that there is but one God infinitely perfect, who has "been from all Eternity; but that he created three ſubordinate "Deities, *Brama*, *Wiſtnow*, and *Routeren*. That to *Brama* he "gave the Power of Creation; to *Wiſtnow* that of Preſervation, "and to *Routeren* that of deſtroying. But they ſay, the wiſer

The *Indians* honour the Memory of one of their Penitents, who, like the Patriarch *Abraham*, prepared

" *Indians* reject the Fable, and aſcribe all to the ſupreme Be-
" ing, who by theſe ſeveral Ways has manifeſted himſelf to the
" World. The Miſſionaries alſo ſuggeſt, that the Religion of
" the *Indians* was derived from that of the *Jews*, and that the
" Scriptures were formerly communicated to them. Their Ac-
" count of the Creation, the Flood, *&c.* having [bearing] a
" great Reſemblance of [to] the Scripture Story. Father *Bou-*
" *chet* tells us, that a learned *Bramin* aſſured him, that one of
" their Books gave an Account, that *Brama* made Man of the
" Duſt of the Earth, and placed him in a Paradiſe, where was
" a Tree of Life, a Serpent; and after the Fall a Flood, an
" Ark, *&c.* Afterwards they make *Brama* to be *Abram*; and
" pretend there is a Tradition of one of their Penitents going to
" ſacrifice his Son; and that ſome of the *Pagans* obſerve Cir-
" cumciſion, *&c.* And after the Father has run through the
" whole Scripture Story, and made the *Indian* Records exactly
" parallel to it, he introduces Confeſſion as neceſſary to the Diſ-
" ciples of both Religions. But as I was inclined to believe
" great Part of the Story a Fiction before, from the exact Re-
" ſemblance the Father makes between the *Bramins* Books and
" thoſe of *Moſes*; this Article of Confeſſion which the Father
" adds, confirms me in that Opinion: Beſides, as we have had
" Settlements and Factories in the Country above a hundred
" Years, it would have been very ſtrange, if none of our own
" People, or the *Portugueze*, or the *Dutch*, ſhould ever have made
" this Obſervation of the Hiſtory of the *Bramins*, agreeing ſo
" exactly with the ſacred Writings. Another Thing which
" would induce a *Proteſtant*, to ſuſpect the Truth of what the
" Miſſionaries relate in religious Matters, is their frequent Pre-
" tences to the working Miracles, *&c.*" As Mr. *Salmon* ſtates this Caſe, one would conclude that none but the Miſſionaries had informed us, that the *Indians*, believe one infinitely perfect God, and three ſubordinate Deities, *Brama*, *Wiſinou*, and *Routeren*; but what I ſhall now quote from a *Proteſtant* Divine of great Learning and Veracity, together with the above Citations from Mr. *Lord*, prove that Father *Bouchet* (though he very poſſibly worked up his Subject too high) and the other Miſſionaries, were not the firſt Writers who took Notice of this Belief of the *Indians*, as well as of many other Particulars. I muſt obſerve, by the way, that there is a little Inaccuracy in Mr. *Salmon*, or the Printer, where 'tis ſaid (above) that *Brama* was one of the ſubordinate Deities; Father *Bouchet* calling him *Bruma*; and ſpeaking afterwards of *Brama*, as *Abraham*, and not one of the ſubordinate Deities. From Mr. *Salmon*'s Way of Reaſoning, I

am

pared to sacrifice his Son to one of the Gods of the Country. The Deity in question, had required this Victim;

am apt to think, that he had never looked into Dr. *Hyde*'s *Historia Religionis veterum Persarum*, &c. in which that Author endeavours to prove, that the Religion of the ancient *Persians* bore a great Affinity to that of the *Jews*. Now as *Persia* and *India* are contiguous, we may (I presume) suppose with some Probability, that the Inhabitants of each Nation might be acquainted with their respective Religions. The Doctor observes, in the first Chapter of his learned Work, that *Abraham* opposed, to the utmost of his Power, all kinds of false Worship, and all the Superstitions of his Age; and that the *Persians* have this Patriarch in the highest Reverence, and own that they received their Religion from him, the Doctor being persuaded, that *Abraham* brought them back from their Errors, and restored the Worship of the true God, in its greatest Purity, among them.——— The learned Doctor observes, in the second Chapter, that the *Persians* boast of having received their Religion from *Abraham*, on which Occasion he gives the History of that Patriarch's Life; examines what were his true Sentiments with Respect to Religion, and compares them with those of the *Persians*. He shews how *Abraham* became famous throughout the whole World; and that the Command of God, for him to offer up his Son, which the *Heathens* imagine was executed accordingly, made them conclude, that the most certain Way to obtain some signal Favour from Heaven, was to offer up one of their Children to God. Dr. *Hyde* says farther, that the *Indian* Idolaters stiled their chief Priest *Brahma*, or *Brahama*, which is the very Name of *Abraham*. He enquires, in the third Chapter, more minutely into the Religion of the *Persians*, and shews wherein it agreed, and what it still agrees in, with that of *Abraham*. He also declares, that the *Persians* were acquainted with the History of the Creation of the World, and that they learned it either from the *Jews* or *Zoroaster*; and afterwards, that the *Persians* were brought back from their Errors by *Abraham*; for which Reason they called their Religion, the Religion of *Abraham*. The 9th ch. of the Origin of Mankind, of the Flood, of various imaginary Terrestrial Paradises, of *Moses* and *Solomon*; and shews, that the Religion of the ancient *Persians* agrees, in many Points, with that of the *Jews*, and was borrowed from it. The Nation in question believed, that *Adam* and *Eve* were the Root whence Mankind sprung. They believed an universal Deluge, which overspread all the Earth; but all were not of this Opinion, some denying a Deluge; others affirming that it was not general; it not rising higher than the Top of a Mountain near *Hulvan*, a City upon the Frontiers of *Assyria* and *Persia*. He takes Notice, that the *Persians* have spoke of various Terrestrial Para-

Victim; however, he was satisfied with the Father's good Intention, and so did not permit him to put it in Execution.

dises; and have sometimes called the same Place by different Names, the Reason of which was owing to the Uncertainty of the true Situation of the Garden of *Eden*; some fixing it at *Jerusalem*, and others at other Places. He affirms that the *Persians* had some Knowledge of *Moses*, they stiling him *the ruddy Shepherd who holds a Staff*, on Account of his being a Shepherd, when he dwelt with his Father-in-Law, *Jethro*; and because he wrought all his Miracles in *Egypt*, and in the Wilderness, by his Rod. He then remarks, that they were acquainted with *Solomon*, whom they called *Gjem*, which also is the Name of one of their Monarchs. The Gospel (according to Dr. *Hyde*, and several learned Writers) informs us, that the Birth of Christ was revealed to the *Persians*.——As it appears from the above Particulars taken from the learned Doctor, that the ancient *Persians* were acquainted with so many Incidents mentioned in Scripture; and as there are People still living in *Persia*, who profess the old Religion, I don't see why it might not have spread into *India*; and consequently, Father *Bouchet* may not have imposed so much upon his Readers, as Mr. *Salmon* may imagine; though I know the Jesuits give but too much Cause for us to suspect their Veracity in treating of religious Matters, as Mr. *Salmon* very justly observes. I am sensible that the Inquiry into the Religion of such ancient and remote Nations, is attended with numberless Difficulties; and that we are frequently obliged to grope our Way, at random, and in the dark; that such Conjectures frequently arise as are built upon a very slender Foundation, and which for that Reason strike very few Persons except the Enquirer, whose Fondness for his Subject often blinds him to such a Degree, that Truth is less visible to him than to an indifferent Spectator. But how obscure and uncertain soever this Subject may be, I found the Enquiry very pleasant, being guided by two such great Lights, as Dr. *Hyde* and Mr. *Lord*.

I shall again observe, that Father *Bouchet* may very probably have stretched, *à la Jesuite*, the *Indian* Particulars above, the better to suit them to his Purpose; however, we cannot suppose the whole to be a Forgery and of Father *Bouchet*'s own Invention, as Dr. *Hyde*, Mr. *Lord*, Mr. *Abraham Roger*, and the *Danish* Missionaries, who were all *Protestants*, have instanced a multitude of Particulars, in which a great Affinity between the Belief of these *Indians*, and that of the *Jews* and *Christians* (of the former especially) is found.

One great Reason why we ought indeed to suspect all Parallels of this kind given us by the Jesuits is, because their chief (though secret)

Execution. Yet ſome ſay, that the Child was put to Death, but that this God raiſed him afterwards to Life.

I met with a Cuſtom, which ſurprized me, in one of the *Indian* Caſtes, called the Caſte of Thieves. Your Lordſhip is not to ſuppoſe from hence, that becauſe there is, among theſe *Indians*, an entire Tribe or Caſte of Thieves; conſequently all who follow this honourable Employment form a Body a-part, and are allowed the Privilege to plunder, excluſively of all others *. This means only, that the *Indians* of this Caſte, really rob in a very licentious manner; but, unhappily, they are not the only Perſons we are obliged to guard againſt.

After theſe few Illuſtrations, which appeared neceſſary, I return to my Hiſtory. I find that Circumciſion is practiſed in the Caſte in queſtion; and that not on Infants, but only on Perſons of about Twenty Years of Age. Farther, none but the chief Perſons of the Caſte, are obliged to undergo that Ceremony. 'Tis of great Antiquity; and it would be exceedingly difficult to diſcover whence theſe Nations, who are wholly devoted to Idolatry ſhould have borrowed it.

ſecret) View in making them, ſeems to be, to enforce the Doctrines of the *Romiſh* Church, in Oppoſition to ſuch Tenets of the *Proteſtants*, as are the Subject of Controverſy; for Inſtance the Doctrine of Tranſubſtantiation. Now were the Jeſuits to forge a Parallel between that Article of the *Romiſh* Church, and ſome Particular of the *Indian* Belief, they would ſuppoſe this to be of great Advantage to them in Diſputes with the *Proſtetants*, as it would argue the Antiquity of ſuch a Tenet. The ſame may be obſerved with Reſpect to Confeſſion, Purgatory, &c.

* Though I have found but one Writer more who ſpeaks of this Caſte of Thieves. I yet don't doubt the Exiſtence of ſuch a Caſte; a Sett of Wretches, who may be tolerated in ſome Meaſure, and yet heartily deſpiſed by their Countrymen, as the *Gypſies*, &c. among us.

Your Lordſhip has perceived the Story of the Deluge and of *Noah*, in *Wiſtnou* and *Sattiavarti*; and that of *Abraham*, in *Brama* and *Wiſtnou*. You'll alſo ſee that of *Moſes* in the ſame Gods; and I'm perſuaded that it will appear leſs diſguiſed than the former.

Methinks nothing can bear a greater Reſemblance to *Moſes*, than the *Wiſtnou* of the *Indians*, metamorphoſed into *Chrichnen*. In the firſt Place *Chrichnen*, in the *Indian* Language, ſignifies *Black*; intimating that *Chrichnen*, came from a Country whoſe Inhabitants are of this Colour. The *Indians* add, that one of *Chrichnen*'s neareſt Relations was expoſed, from his Infancy, in a little Cradle upon a large River, where he was in imminent Danger of periſhing. He afterwards was taken out of it; and being a very beautiful Child, was carried to a great Princeſs, who provided for him, and afterwards cauſed him to be well educated.

I wonder why the *Indians* ſhould aſcribe this Event to one of *Chrichnen*'s Relations, rather than to *Chrichnen* himſelf. But, my Lord, it becomes me to relate Incidents as I find them; and I ſhall not attempt to diſguiſe the Truth, in order to make the Reſemblance greater *. 'Twas not therefore *Chrichnen*, but one of his Relations, who had his Education in the Palace of a great Princeſs. Here the Compariſon with *Moſes* is defective; but what follows will compenſate for it in ſome meaſure.

The Moment *Chrichnen* was born, he likewiſe was expoſed upon a large River, to ſecure him from the Anger of the King, who reſolved to put him to Death the Inſtant he ſhould be born. However, the River opened its Waters in a reſpectful Manner, and would not hurt this precious Treaſure. And now the Infant being taken out of this dangerous

* Methinks this ſavours a little of the Jeſuit.

Situ-

Situation, was brought up among Shepherds. He afterwards married their Daughters; and kept, during a long Time, the Flocks of his Father-in-Laws *. He ſoon diſtinguiſhed himſelf among all his Companions, who choſe him for their Captain. He then wrought Wonders in Favour both of the Flocks and of the Shepherds. He put to Death the King who had carried on a cruel War againſt them. He was purſued by his Enemies, when, finding it impoſſible to make Head againſt them, he withdrew towards the Sea, which opening him a Paſſage, ſwallowed up all his Purſuers. By this Means he had eſcaped the Torments they prepared for him.

What Man, after this, can doubt, but that the *Indians* knew *Moſes* under the Name of *Wiſtnou* metamorphoſed into *Chrichnen?* But to the Knowledge of this famous Leader of God's People, they have joined that of ſeveral Cuſtoms, written by him in his Books; as well as of many Laws promulgated by him, and which were obſerved after his Death †.

Among

* I wiſh the Father could have told us how many Wives *Chrichnen* had. From this Relation, one might conclude, that he had as many Wives as the Grand Signior has Miſtreſſes in his Seraglio.

† God's delivering the Law to *Moſes*, on the Mountain, as related in Scripture, ſeems to be copied by the *Indians*, as appears from the following Words. "God deſcending on the "Mountain *Meropurbatee*, called *Bremaw* to him, and out "of a dark and dusky Cloud, with certain Glimpſes of his "Glory, he magnified himſelf to *Bremaw*, telling him, that the "Cauſe why he brought Deſtruction on the former Age, was "becauſe they did not obſerve the Inſtructions contained in the "Book delivered to *Brammon*; ſo delivering a Book out of the "Cloud into the Hand of *Bremaw*, he commanded him to ac-"quaint the People with the Things contained therein. So "*Bremaw* made known the Sanctions and Laws unto the diſ-"perſed Generations." This Book the *Banians* call the *Shaſter*, or of the written Word, and it conſiſted of three Parts; the firſt

Among theſe Cuſtoms, which the *Indians* muſt neceſſarily have borrowed from the *Jews*, and ſtill practice in this Country, I include their frequent Bathings, their Purifications, their extreme Averſion to dead Bodies, the bare touching of which, they imagine to be Pollution. Add to theſe, the different Order and Diſtinction of Caſtes; and the inviolable Law, by which all Perſons are commanded not to marry out of their own Caſte or Tribe. I ſhould never have done, my Lord, was I to examine the other Particulars to our Purpoſe. I ſhall add ſome Obſervations, which do not often occur in the Works of the Learned.

I was acquainted with a *Bramin*, a Perſon admired by his Countrymen for his great Abilities, who told me the following Story, the Senſe of which was a Myſtery to himſelf, ſo long as he continued an Idolater. The *Indians* perform a Ceremony called *Ekiam* (the moſt famous of all thoſe ſolemniz'd in *India*) in which a Sheep is ſacrificed. A Prayer is then offered up, when the following Words are ſpoke with a loud Voice: *When will the Saviour be born? When will the Redeemer appear?*

Methinks this Sacrifice of a Sheep, bears a great Reſemblance to that of the Paſchal-Lamb. For we muſt obſerve, my Lord, on this Occaſion, that as all the *Jews* were obliged to eat their Share of the Victim; ſo the *Bramins*, though not allowed to eat Meat, are yet diſpenſed, as to Abſtinence, on the Day of the Sacrifice, called *Ekiam*; and are obliged, by their Law, to eat ſome of the ſacrificed Sheep, which the *Bramins* divide among themſelves.

for the moral Law; the ſecond for the ceremonial Law; and the third diſtinguiſhed them into Caſtes or Tribes. The moral Law was comprized in eight Commandments, moſt of which vary very much from thoſe of the Decalogue. See Mr. *Lord*.

Several

Several *Indians* worſhip Fire; and even their Deities have ſacrificed Victims to that Element. There is a particular Injunction for the Sacrifice of *Oman*, commanding the Fire to be always kept in, and never permitted to be extinguiſhed. The Perſon who aſſiſts at the *Ekiam*, is obliged to lay, Morning and Evening, Wood upon the Fire to keep it in. This ſcrupulous Care correſponds well enough with the Command mentioned in *Leviticus*, Chap. vi. *v.* 12, 13. *And the Fire upon the Altar ſhall be burning on it, it ſhall not be put out: And the Prieſt ſhall burn Wood on it every Morning. The Fire ſhall ever be burning upon the Altar: It ſhall never go out.* The *Indians* have gone ſtill further, out of their Regard to Fire; they throwing themſelves into the midſt of Flames. Your Lordſhip will here conclude, with me, that they had done much better not to have added this cruel Practice to the Ceremony they learnt from the *Jews*.

The *Indians* have alſo a mighty Idea of Serpents, they imagining that theſe Creatures have ſomething Divine in them, and that 'tis good Luck to ſee them; whence many are induced to worſhip, and pay them the higheſt Reverence. But theſe ungrateful Reptiles ſometimes bite their Worſhippers cruelly. Had the Brazen Serpent which *Moſes* ſhewed the *Iſraelites*, and whoſe bare Sight cured Diſtempers, been as cruel as the living Serpents in *India*, I very much queſtion whether ever the *Jews* would have been tempted to worſhip it.

To conclude, let us add the Affection which the *Indians* bear to their Slaves. They uſe them almoſt as kindly as if they were there own Children; they educate them carefully, and furniſh them very liberally with all Things. They never let them want either Food or Cloaths; commonly marry, and make them free

them free *. Would not one infer, that *Moſes* had addreſſed, equally to the *Indians* and *Iſraelites*, the Precepts found in *Leviticus* on this Head?

Can it therefore, my Lord, be naturally ſuppoſed, that the *Indians* were not formerly acquainted with the *Moſaical* Law? The Particulars related further by them, concerning their Law, and *Brama* their Law-giver, evidently remove, in my Opinion, any Doubts we ſtill might entertain on this Head.

Brama gave the Law to Mankind; and this is the *Vedam*, or Book of the Law, which the *Indians* look upon as infallible. 'Tis, according to them, the pure, uncorrupt Word of God, dictated by *Abadam*, that is, by him who cannot err, and who always ſpeaks eſſentially the Truth. This *Vedam*, or Law of the *Indians*, conſiſts of four Parts. But ſeveral of their learned Men are of Opinion, that there was anciently a fifth, which being loſt by Time, there was no Poſſibility of recovering it †.

The

* In the *Conferences between ſome* Bramins *and the* Daniſh *Miſſionaries*, *pag.* 333, the *Indians* ſpeak with the greateſt Humanity concerning their Slaves. "Touching ſuch Perſons as "make it their Buſineſs to cajole half-witted innocent Men with "large Promiſes, and other Allurements, in order to maſter "them afterwards, by reducing them to the Condition of Slaves, "we look upon ſuch Men, as incapable of receiving Forgive-"neſs of Sins, and of enjoying future Happineſs; and 'tis a "a Proverb common among us, that a City which drives ſuch an "infamous Commerce, can never increaſe nor proſper."—Such a City may very poſſibly proſper, though undeſervedly.

† This agrees in many Particulars, with what we are told by Mr. *Abraham Roger*, a *Dutch* Clergyman, who reſided Ten Years at *Paliacate*, in *India*, and was very converſant with the *Bramins*. He wrote a Work, which is greatly eſteemed, entitled, *A Door opened to the Knowledge of occult* Paganiſm; *or a true Repreſentation of the Lives, Manners, Religion*, &c. *of the* Bramins, *who inhabit the Coaſt of* Cormandel, *and the neighbouring Countries*. Mr. *Roger* informs us, *That the* Vedam *is the Book of the Law among theſe People, and contains all they are to believe or practice. 'Tis writ in the* Samſcortan *Language, which is underſtood by ſuch* Bramins *as never traffic. It was di-*

The *Indians* have the Law they received from *Brama* in inexpreſſible Veneration. The awful Reſpect with which they liſten to that Work; the Choice made of Perſons fit to read it; the Preparations which ought to be made for this Purpoſe, and a hundred more ſuch Circumſtances, agree perfectly with what we know concerning the *Jews*, with regard to the Law of God, and *Moſes* who delivered it to them.

Unhappily the Reverence which the *Indians* bear to their Law is ſo great, that it becomes by this Means an impenetrable Myſtery to us. I yet have been told ſo much concerning it, by ſome of their Doctors, as will be ſufficient to prove, that the Books of the Law of the pretended *Brama*, are an Imitation of the Pentateuch of *Moſes*.

The firſt Part of the *Vedam*, called by them *Irroocoovedam* *, treats of the firſt Cauſe, and the Manner in which the World was created. The moſt ſingular Circumſtance they told me on this Occaſion is, that, in the Beginning there were nothing but God and the Water; and that God was carried upon the Waters. The Similitude between

vided into four Parts, viz. I. the *Rego-Vedam*, which treats of the firſt Cauſe, of the firſt Matter, of the Angels, of the Soul, of Rewards and Puniſhments, of the Generation and Corruption of Creatures, of Sin, and in what manner it may be remitted, *&c.* II. The *Iſſoor-Vedam*, treating of the Powers which preſide over, and govern all Things. III. The *Sama-Vedam*, containing a Syſtem of Morality, to prompt Men to the Practice of Virtue, to ſhun Vice, and hate the Wicked. IV. The *Addaravana-Vedam*, treating of their Religious Ceremonies, Temples, Sacrifices and Feaſts. This laſt Part has been loſt many Years; and 'tis to this the *Bramins* impute the Diminution of their Honours, and the Power they formerly enjoyed. The *Vedam* is here of indiſputable Authority; the *Indians* are obliged to ſubmit to its Deciſions, whenever it is alledged to them; however, as they uſed to diſpute frequently on the Manner of interpreting it, the Senſe of it has been fixed by the *Jaſtras* or Declarations.

* In *French*, *Irroucouvedam*.

this

this Particular, and the firſt Chapter of *Geneſis*, is eaſily ſeen.

Several *Bramins* told me, that in the Third Book, called by them *Samavedam*, are a great Number of Moral Precepts. This ſeems to bear an Analogy to the Moral Precepts, with which the Book of *Exodus* is interſperſed.

The fourth Book, called by them *Adaranavedam*, contains the different Sacrifices to be offered up, the Qualities required in the Victims, the manner of building Temples, and the ſeveral Feſtivals to be ſolemnized. We may naturally ſuppoſe this to be borrowed from the Books of *Leviticus* and *Deuteronomy*.

Finally, my Lord, that nothing may be wanting to complete the Parallel: As *Moſes* received the Law on the famous Mount *Sinai*; *Brama* alſo delivered the *Vedam* of the *Indians*, from the celebrated Mountain *Mahameroo*. This Mountain, in *India*, was called by the *Greeks*, *Meros*, whereon, according to them, *Bacchus* received his Birth, and 'twas the Reſidence of the Gods. The *Indians* affirm to this Day, that on this Mountain are ſituated the *Chorcams*, or different Paradiſes acknowledged by them.

Is it not juſt, my Lord, after having been thus prolix on *Moſes* and the Law, that I alſo ſhould take ſome Notice of *Miriam* *, Siſter to this great Prophet? I am very much miſtaken, or her Story has not been entirely unknown to our *Indians*.

The Scriptures relate concerning *Miriam*, that after the miraculous Paſſage of the *Red-Sea*, ſhe aſſembled the *Iſraelitiſh* Women; when taking up Muſical Inſtruments, ſhe began to dance with her Companions, and to ſing the Praiſes of the Almighty. Now the *Indians* relate the following Par-

* Our Jeſuit calls her *Marie* (*Mary*) agreeably to the *French* Verſion of the Bible. *Miriam* and *Mary* muſt to denote the ſame Perſon.

ticulars,

ticulars, which very much reſemble thoſe juſt mentioned, concerning their famous *Lakeoomi*. This Woman, as well as *Miriam* Siſter to *Moſes*, came out of the Sea in a ſort of miraculous Manner. *Lakeoomi* had no ſooner eſcaped this imminent Danger, but ſhe ordered a magnificent Ball, in which all the Gods and Goddeſſes danced to the Sound of Inſtruments.

It would be an eaſy Taſk for me, after thus going through the Pentateuch, to examine the reſt of the Hiſtorical Books of Scripture; and to diſcover, in the Tradition of our *Indians*, Matter ſufficient to continue my Compariſon. But as too exact a Diſquiſition of theſe Particulars might tire you, I therefore will relate but one or two more Incidents, which moſt ſtrongly affected me, and beſt ſuit my Purpoſe.

The firſt which occurs to me, is that told by the *Indians* concerning *Arichandiren*. This is a very ancient King of *India*, who, excepting his Name, and a few Circumſtances, can certainly be no other than the Scripture *Job*.

The Gods met one Day in their *Chorcam*, or Paradiſe of Delights. *Devendiren*, the God of Glory, preſided in this illuſtrious Aſſembly. There likewiſe met here a Croud of Gods and Goddeſſes: The moſt famous Penitents had alſo their Place in it, and particularly the ſeven chief Anchorets.

After ſome indifferent Diſcourſe had paſſed, the following queſtion was ſtarted, whether it be poſſible to find, among Mankind, a perfect Prince. Almoſt all of them declared, that there was not one but was ſubject to great Vices; *Vichouva-moutren* * being at the Head of thoſe who made this Aſſertion. However, the celebrated *Vachichten* affirmed the contrary; and inſiſted, in the ſtrongeſt Terms,

* In *Engliſh*, *Vichoova-mootren*.

that

that King *Arichandiren*, his Diſciple, was a perfect Prince. *Vichouva-moutren*, being of a moſt imperious Temper, and conſequently could not bear Contradiction, was fired with Anger; and told the Gods, that he would ſhew them evidently the Faults of *Arichandiren*, in Caſe they would but abandon that pretended Prince to him.

Vachichten accepted the Challenge; when 'twas agreed, that whichſoever of the two was miſtaken, ſhould yield up to the other all the Merit he might have accumulated by a long Penitence. Accordingly, the unhappy King *Arichandiren* was the Victim of this Diſpute. *Vichouva-moutren* put him to every kind of Trial: He reduced him to the Extremes of Poverty, drove him from his Kingdom, brought his only Son to the Grave, and even took from him his Wife *Chandirandi*.

But the Monarch in queſtion, ſpite of all this cruel Uſage, ſtill continued ſtedfaſt in the practice of every Virtue, with ſuch a Tranquility of Mind, as the Gods themſelves, who put him to theſe barbarous Trials, could never have poſſeſſed.

Accordingly they rewarded him in the moſt magnificent Manner for his Conſtancy. The Deities embraced him one after another; and even the Goddeſſes themſelves congratulated him on that Account. They reſtored his Wife to him, and raiſed his Son from the dead. *Vichouva-moutren* reſigned, purſuant to the Contract, all his Merits to *Vachichten*, who made a Preſent of them to King *Arichandiren*; and the defeated Deity withdrew, very reluctantly, in order to enter again into a long Courſe of Penitence, to accumulate, if poſſible, a large ſtock of freſh Merit.

The ſecond Story I am to relate, is of a yet more gloomy Turn; and bears a ſtill greater Reſemblance to an Incident in *Samſon*'s Story, than the Fiction of *Arichandiren* does to that of *Job*.

The

The *Indians* affirm, that their God *Ramen* undertook, once upon a Time, to conquer the Iſland of *Ceylon*; to ſucceed in which this Conqueror, tho' a God, employ the following Stratagem. He raiſed an Army of Apes, and appointed, as their General, an Ape of Diſtinction, called by them *Anouman*. He then wrapped ſeveral Pieces of Linnen round the Ape's Tail, on which ſome large Veſſels of Oil were poured. Fire being ſet to it, and the Ape running frantic through the Corn, Woods, and Towns, ſet every Thing in a Blaze; he deſtroying whatever came in his Way, and burning the greateſt Part of the Iſland to Aſhes. After ſuch an Expedition, it could be no very difficult Matter to make a Conqueſt of *Ceylon*; which indeed might have been atchieved by a Deity of no great Power *.

I very

* *Pietro della Valle, Parte* I. of his *Viaggi, page* 72, ſpeaks of the Miracles performed by the God *Ramo* (whom I ſuppoſe to be this *Ramen*) and the Exploits of an Ape, who muſt have been very notable in his Way. *Della Valle* tells us, that he was almoſt ready to burſt, whilſt theſe Miracles were telling him, with great Serioufneſs and Gravity, by an *Indian* who otherwiſe was a Perſon of good Senſe. 'In verità mi fece ſchiattar più 'volte di ridere: non tanto per la ſtravaganza delle novelle, quan-'to per veder che egli, per altro, huomo grave & accorto, le 'credeva nel modo che fanno tutti gli altri della ſua natione, con 'ſomma fermezza e riverenza.' One of the Proweſſes of the God *Ramo*, and the Ape in queſtion, is as follows: *Ramo*'s Wife being ſtole from him, and carried very ſecretly into the Iſland of *Ceylon*, as was afterwards revealed to him by the Gods, he went in order to get her back, on which Occaſion he employed the utmoſt Cunning, Pains and Valour. The greateſt Service done him at this Time, was by the King of the Apes, a moſt comely Creature in his Way, and of an enormous Size; he aſſiſting *Ramo* with the whole Army of his Subject-Apes, who then had the uſe of Speech, and enjoyed Dominion. *Ramo* and his Army being come to a narrow Paſs on the Sea-ſide, and there being no Bridge to croſs over, ſeveral Shell-fiſh crouded together, when forming a Bridge, from the Continent of *India* to the Iſland, the God and his Sable-Army marched over it;

by

I very possibly, my Lord, may have expatiated too much on the Conformity between the Doctrine of the *Indians* and that of the *Israelites*. I therefore will be more succinct on the second Head, which I shall submit, as I do the first, to your Judgment; and confine myself to certain cursory Reflections, which induce me to think, that such *Indians* as live in the most inland Countries, were taught the *Christian* Religion, as early as the Primitive Times; and that both they, and the Inhabitants of the Coast, were instructed by St. *Thomas*, and the first Disciples of the Apostles.

I shall begin with the confused Idea the *Indians* entertain of the ever-blessed Trinity, which was anciently preached to them. I have already spoke of the three principal *Indian* Gods, *Bruma*, *Wistnou*, and *Routeren*. Most of the *Heathens*, indeed, say, that they are three different and separate Deities;

by which Means the former recovered his Wife; in Memory whereof the *Banians* solemnize annually a Festival which lasts three Days. ' Essendogli (à *Ramo*) stata rubata la moglie, e ' condotta, nel isola di *Seilàn* d'entro al mare, e tenuta là con ' grandissima secretezza e custodia; egli, non sò, se per rivela- ' tion de' Dei, ò di un' altro suo pari, saputo dove era, andò a ' ricuperarla: il che fece con grandissime fatiche, con molte ' prodezze, e con non poco prudenza, usando anche, quando bisog- ' nava, mille astutie, & arti, Però, in questo gli valse molto ' l'aiuto del Rè delle Scimmie, Scimmione esso ancora di buonis- ' sima gratia, e di smisurata grandezza; il quale, con tutti gli ' eserciti delle sue scimmie, che all' hora parlavano, e havevano ' dominio, e governo nel mondo, gli diede molto favore, e con ' l'opera, e co'l consiglio—quando andò all' isola per ricuperar ' la moglie; non vi essendo barche da passare il mare (il quale ' tuttavia in quel luogo non e altro che uno stretto angustissimo, e ' di poco fondo) tutti i pesci testacei vennero sopra acqua, & ' unitisi, insieme fecero di loro stessi un ponte dalla terra ferma ' all' isola, sopra'l quale *Ramo* & il suo compagno, il gran ' scimmione Rè delle Scimmie, passarono. In memoria del gior- ' no di questa ricuperation della moglie di *Ramo*, celebrano *J.* ' *Baniani* ogni anno—una festa per trè giorni. *p.* 72.' Here we have the God *Ramo* or *Ramen*, an Army of Apes, and the Island of *Ceylon*; but whether Father *Bouchet* may have worked up his Story from this, I shall not take upon me to determine.

but many *Nianigueuls*, or ſpiritual Men, aſſert that theſe three Gods, though ſeparated in Appearance, are really but one God. That this Deity is called *Bruma*, when he creates, and exerciſes his Amighty Power; *Wiſtnou*, when he preſerves created Beings, and exhibits Marks of his Goodneſs; and, laſtly, *Routeren*, when he deſtroys Cities, puniſhes the Guilty, and diſplays the Effects of his juſt Anger.

Some Years ſince, a *Bramin* explained the Notion he had of the fabulous Trinity of the *Heathens*, in Manner folllowing: We muſt, ſays he, repreſent to ourſelves God and his three different Names, which anſwer to his three principal Attributes, under the Image of thoſe Triangular Pyramids, raiſed before the Gates of certain Temples.

Your Lordſhip will take it for granted, that I don't pretend to ſay, that this Notion of the *Indians* correſponds very exactly with the Truth, acknowledged by the *Chriſtians*. However, it ſhows, at leaſt, that this People were anciently poſſeſſed of a purer Light; and that it was darkned by the Difficulties which muſt neceſſarily have occurred, in a Myſtery ſo far above Man's weak Reaſon *.

The Myſtery of the Incarnation is ſtill more clouded by Fiction. However, the *Indians* in general acknowledge that God aſſumed the Fleſh ſeveral Times. Moſt of the People † agree, in inſcribing theſe Incarnations to *Wiſtnou* the ſecond Deity of their Trinity; and they farther declare, that this God never took the Fleſh, except when he became the Saviour and Deliverer of Men.

Your Lordſhip will obſerve that I am as conciſe as poſſible. I now proceed to our Sacraments. The *Indians* aſſert that Bathing in certain Rivers, quite

* The Reader may remember what was quoted from *Bernier*, on this Head, a little above.

† See Mr. *Rogers*, &c.

washes out Sin; and that this mysterious Water not only washes the Body; but likewise purifies Souls in a wonderful Manner *. Would not one conclude this to be some Remains of the Sacrament of Baptism, which had been taught them anciently?

I should not have observed any Thing particular, with Regard to the Sacrament of the Lord's Supper, had not a converted *Bramin* hinted to me, some Years since, a Circumstance that is remarkable enough to be mentioned here. The Remains of Sacrifices, and the Rice distributed in the Temples for Persons to eat, is called by the *Indians*, *Prajadam*. This Word, in our Language, signifies Divine Grace, which we express by the *Greek* Word, εὐχαριστία †.

We see something still plainer with Regard to Confession; and, I believe, it may not be improper to enlarge a little more on that Head.

*] These Washings are mentioned by most Writers on *India*. *In the Conferences of the* Danish *Missionaries*, *pag.* 218, a *Bramin* says: "We believe the Water to be a God, and the most gracious and beneficent of all the Deities, to us Mortals; purifying our Souls, as well as our Bodies, when accompanied with the ordinary Ceremonies, and with the established Formulas of devout Prayers." And in Mr. *Abraham Roger*'s Treatise, Part II. Chap. 14. 'Tis observed that, 'Among the several 'Rivers of fresh Water, the *Indians* ascribe a very great Holiness to the *Ganges*. Its Virtue is so great, that it has an Effect even on all such as barely wash themselves in it, without 'any Design of thereby obtaining the Remission of their Sins. 'The Inhabitants of *Bengal* repose so much Confidence therein, 'that such of them as live on the Banks of that River, never 'fail to carry their Sick thither, when they are almost expiring; 'and plunge them in the Water as high as the Waist.——'Tis 'universally agreed, that whatever Water a Man may wash 'himself with, they all have the same Effect, provided that 'while he is using them, he thinks on those of the *Ganges*, and 'says, *Ganga Sianam*, *i. e.* O *Ganges* wash me!' The Water of the *Ganges* is put into Bottles, and carried up into the Country, as *Pyrmont*, &c. are in *Europe*.

† It signifies properly, returning Thanks.

'Tis

'Tis a kind of Maxim among the *Indians*, that whoſoever confeſſes his Sins, ſhall be pardon'd *Cheida param chounal Tiroum.* They celebrate a Feſtival annually, during which they go and confeſs themſelves on the Bank of a River, in order that their Sins may be entirely effac'd. In the famous Sacrifice of *Ekiam*, the Wife of the Perſon who preſides at it is obliged to confeſs her Sins; to reveal the blackeſt ſhe may have committed; and to recapitulate them exactly. An *Indian* Fiction which was told me to this Purpoſe, will inforce my Conjectures ſtill more.

When *Chrichnen* was in the World, the renowned *Draupadi* * was married to the five famous Brothers, all Kings of *Madura.* One of theſe Princes, on a certain Day, ſhot an Arrow at a Tree, which brought down an exquiſite Fruit; the Tree belonged to a celebrated Penitent, and had this Property, that it bore every Month one of the Fruits in Queſtion, which wrought ſo powerfully on the Eater, that he wanted no other Suſtenance during that Month. But as Men, in theſe remote Ages, dreaded the Curſes of Penitents, much more than thoſe of the Gods; the five Brothers were afraid that the Hermit would curſe them; for which Reaſon, they beſought *Chrichnen* to aid 'em in their Diſtreſs. The God *Wiſtnou*, metamorphos'd into *Chrichnen*, told both them and *Draupadi*, who was then preſent, that he knew but one Way of attoning for this mighty Injury, which was, for them to make a general Confeſſion of all their Sins: That the Tree from which the Fruit fell was ſix Cubits high; that, in Proportion as each of them ſhould make his Confeſſion, the Fruit would riſe to the Height of a Cubit; and that, at the End of the laſt Confeſſion, it would join to the Tree, as before.

* In *Engliſh*, *Dropadi*.

This was a bitter Remedy; however, they were forc'd either to ſubmit to it, or be expos'd to the Curſes of a Penitent. This made the five Brothers reſolve to make a full Confeſſion of all their Sins. The Difficulty was, to prevail with the Woman to do the ſame; and 'twas a long Time before they cou'd gain their Point: For the Inſtant it became neceſſary for *Draupadi* to ſpeak of her Sins, ſhe grew reſerv'd; and was fond of nothing but Secreſy and Silence: Nevertheleſs, by repeating to her the deadly Conſequences of the *Sanias*'s, or Penitent's Curſe, ſhe promis'd to obſerve implicitly whatever ſhould be requir'd at her Hands. Having gain'd thus far, the oldeſt of the Princes began this painful Ceremony, and made a very minute Confeſſion of all his Sins. As he ſpake, the Fruit aſcended; and, at the End of the firſt Confeſſion, 'twas riſen only a Cubit higher. The other four Princes follow'd the Example of their elder Brother, when the ſame Prodigy was ſeen; that is, at the End of the fifth Confeſſion, the Fruit was riſen exactly to the Height of five Cubits.

There remain'd now but one Cubit, and this concern'd *Draupadi*. She, after many Struggles, began her Confeſſion, when the Fruit roſe inſenſibly. She now pretended that ſhe had done, and yet the Fruit was ſtill Half a Cubit from the Tree: 'Twas manifeſt ſhe had forgot, or rather conceal'd, ſome Sin. Upon this, the five Brothers beſought her, with Tears, not to deſtroy herſelf, and them, thro' falſe Modeſty. Their Prayers, however, were ineffectual; but *Chrichnen* coming at laſt to their Aſſiſtance, ſhe diſcover'd a Sin, in Thought, which ſhe wou'd fain have conceal'd. Scarce had ſhe done, when the Fruit ended its miraculous Progreſs, and was join'd to the Branch from which it had been ſever'd.

I will

I will here end the long Letter which I have taken the Liberty to addreſs to your Lordſhip. I therein have given you an Account of ſuch Particulars as were told me by the *Indian* Nations, who, in all Probability, were antiently *Chriſtians*, but fell back, many Ages ſince, into the Errors of Idolatry. The Miſſionaries of our Society, treading in the Footſteps of St. *Francis Xavier*, have been labouring theſe hundred Years to bring them back to the Knowledge of the true God, and the Purity of the Goſpel Worſhip.

You may perceive, that, at the ſame Time we win over theſe abandon'd Nations to *Chriſt*, we endeavour to be of ſome Service to the *Literati* in *Europe*, by our Diſcoveries in Countries with which they are not enough acquainted. Your Lordſhip's profound Sagacity, and familiar Acquaintance with the learned Men of Antiquity, can alone ſupply whatever may be wanting on our Side, with regard to the Informations we receive from the People in Queſtion. If theſe new Lights happen to be of ſome Service to Religion, no Perſon can enforce them better than your Lordſhip. I am, with the moſt profound Veneration,

My Lord, &c.

BOUCHET.

The greateſt Part of the next Letter, from Father Bouchet, *to Father* Baltus, *relating to the pretended Oracles of the Devil in* India; *and the Silence of theſe Oracles, in all Countries where the* Chriſtian *Religion is eſtabliſhed, is* * *omitted. The remainder is in the following Note.*

Father

* This Father *Baltus* wrote an Anſwer to the Hiſtory of the Oracles, to ſhow that the Devil uſed antiently to pronounce Oracles by the Mouth of the Idol-Prieſts; and that theſe Oracles ceaſed in Proportion as *Chriſtianity* increaſed in the World. The

Father MARTIN, *to Father* DE VILLETTE.

Reverend Father,

THE Regard you ſhow for the Bleſſings which Heaven is pleas'd to beſtow on our Labours, makes it incumbent on us to inform you of their Progreſs;

Deſign of Father *Bouchet*, in the Letter in Queſtion, is to corroborate Father *Baltus*'s Doctrine, from Examples in *India*, which the former pretends to have been an Eye-witneſs to. *Credat Judæus Apollo.*

Father *Bouchet* informs us of a Method the *Indians* uſe to diſcover any ſecret Robbery, which is as follows: 'When ſeveral Perſons are ſuſpected of a Robbery, and the individual 'Perſon cannot be pitch'd upon, the following Method is employ'd. They write the Names of all the ſuſpected Perſons 'on different Bits of Paper, and theſe are laid in a circular 'Form. They next call upon the Devil with the uſual Ceremonies, and then withdraw; after having ſhut in and cover'd 'the Circle in ſuch a Manner that no one can touch any Thing 'in it.' Some Time after they come back, uncover the Circle, 'and the Perſon whoſe Name is found out of its Rank in the 'Circle, is judg'd to be the only Perſon guilty. This ſort of 'Oracle has been found, by repeated Experience, to diſcover 'ſo often the Thief, that this ſingle Proof is ſufficient to 'make him be thought criminal.' What a ſhocking Proof is this! and yet Father *Bouchet* does not cenſure the *Indians* on that Account, tho' they deſerve the ſevereſt Reproaches; as Innocence may thereby be expoſed to the moſt cruel Treatment. Father *Bouchet* ſeems ſurprizingly credulous on Occaſion of theſe Oracles, he affirming: 'That thoſe Perſons who call up the Devil, will hold up, ſingly, a kind of Cradle, or Basket, tho' made 'of Twigs which are quite looſe and diſunited; and that others 'will toſs a linen Sheet into the Air, which remains there 'ſtretch'd out at full Length, and unſupported.' He afterwards tells us, 'that the evil Spirits ſometimes exerciſe their 'Power over the Bodies of ſome of the *Indians*, by ſtooping 'their Heads ſo low, and bending their Arms and Legs, behind, in ſuch a Manner, that their Bodies are in the Form of 'a Bowl, on which Occaſion they are in the greateſt Torment.' The Father afterwards relates the Diſcovery which was made of a Fraud of the Idol-Prieſts, which, as it concerns the *Indian* Ceremonies, I ſhall give here. 'Not many Years ſince a King 'of *Tanjaour*, who had been greatly attach'd to the Idols, began

Progreſs; and 'tis with great Pleaſure I now endeavour to gratify your Curioſity in that Particular.

To

'gan to cool in his Devotion. Before this, he uſed always to 'viſit regularly, every Month, a famous Temple call'd *Manar-covil*, on which Occaſion he was ever very liberal of his Alms 'to the Prieſts of the Temple, with which they conſequently 'muſt have been vaſtly well pleaſed. But how deeply were they 'griev'd, when they perceiv'd that the Monarch had forſaken 'their Temple! However, I fancy that it wou'd have been no 'little Conſolation, had he ſent them the uſual Sums; [How ſevere our *Jeſuit* is upon his Brother-Idolaters!] The Mis-'fortune was, they were depriv'd, at one and the ſame Time, 'of the Honour of the Prince's Preſence, and of the Profits 'which accru'd to them from his Viſits. The *Bramins* there-'fore met; and this being an Affair which concern'd them very 'nearly, they debated a long Time upon the Courſe which it 'wou'd be proper for them to take. The Buſineſs was, to 'prevail with the Prince to viſit, as uſual, the Temple of *Ma-'narcovil*. They did not doubt, in caſe they cou'd be ſo 'happy as to ſucceed on this Occaſion, but that the Prince 'wou'd continue his Liberality; and for this Purpoſe they 'thought of the following Stratagem.

'They ſpread a Report throughout the whole Kingdom, that '*Manar*, (the Idol), was deeply afflicted; that he was ſeen to 'ſhed large Tears; and therefore, that the King ought to be in-'form'd of it. They pretended, that the God's Affliction 'aroſe from the Contempt in which he was held by the Mo-'narch; that *Manar* had always lov'd and protected him; 'that he nevertheleſs ſhou'd be forced to puniſh him for this 'Inſult: However, that ſome Remains of Tenderneſs forced 'abundance of Tears from his Eyes.

'The King of *Tanjaour*, being a very great Bigot, was ter-'rified when this was told him; and therefore thought it in-'cumbent on him to appeaſe, as ſoon as poſſible, the Anger of 'the God *Manar*. He therefore went to the Temple, follow'd 'by a Croud of Courtiers, where he fell proſtrate before the 'Idol; and ſeeing that it really wept, he conjur'd the God to 'pardon his paſt Forgetfulneſs; promiſing him to repay, with 'Intereſt, the Injury which his Negligence might have done 'him in the Minds of his Subjects. To make good his Words, 'he took the beſt Courſe poſſible to ſatisfy the *Bramins*; he 'ordering a Sum, to the Value of a thouſand *French* Crowns, 'which he had brought for that Purpoſe, to be diſtributed among 'them. The Prince did not ſuſpect the leaſt Fraud in the *Bra-'mins*. As the Statue was entirely detach'd from the Wall, 'and placed on a Pedeſtal, he thought he had Demonſtration

To the beſt of my Remembrance, I mention'd, in my laſt Letter, the Voyage I had made to the Coaſt of

'ſufficient of the Truth of this Prodigy, and look'd upon the 'Bramins as a moſt excellent Sett of Men.

'But the Officers of his Train were not quite ſo credulous. 'One of them, among the reſt, went to the Monarch as he was 'coming out of the Temple; and told him, that there was 'ſomething ſo extraordinary in what he ſaw, that he cou'd not 'but ſuſpect ſome Fraud. This exaſperated the King againſt 'the Officer, and made him conſider the Suſpicion as highly 'impious; however, the Officer was ſo very urgent, that at laſt 'his Requeſt was indulg'd, *viz.* to have the Statue narrowly 'examin'd into. The Officer return'd immediately to the 'Temple, when he placed a Guard at the Door, and took 'ſome truſty Soldiers with him. He then remov'd the Statue 'from a ſort of Altar on which it was placed: and, examining 'it very carefully on all Sides, was greatly ſurpriz'd to meet with 'nothing to enforce his Conjectures. He had imagin'd there was 'a ſmall leaden Pipe which was continu'd, from the Altar to the 'Statue; and that Water was convey'd this Way into it, which 'afterwards trickled from its Eyes. He found nothing like this; 'but having gone thus far, he continu'd his Search, and at laſt 'diſcover'd, by an almoſt imperceptible Line, a Conjunction of 'the upper Part of the Head with the lower. He then ſepa-'rated, by Force, theſe two Pieces one from the other; and 'found, within the cavity of the Skull, a little Ball of Cotton 'ſoak'd in Water, which fell, Drop by Drop, into the Idol's 'Eyes.

'How joyful was the Officer, when he at laſt found what he 'ſought! but how greatly ſurpriz'd was the Prince when he 'himſelf was an Eye-witneſs to the Impoſture of the *Bramins!* 'This threw him into a Rage, ſo that he inſtantly commanded 'them to be ſeverely puniſh'd. He began by making them re-'turn the Money he had juſt before given them; after which 'he ſentenc'd the *Bramins* to pay to the Value of a thouſand '*French* Crowns. None but thoſe who know how greedy theſe 'People are of Money, can be ſenſible of the Anguiſh they felt 'on this Occaſion; this heavy Fine being as intolerable as the 'moſt grievous Puniſhment.'

Father *Bouchet*, in the Courſe of this Letter, tell us that Oracles are deliver'd here only by the Mouths of the Prieſts, and never from Trees and Statues, as was ſuppoſed antiently. He declares, that any Delivery of this latter Kind is inſtantly ſuſ-pected by the *Indians*, of which he gives the following Example. 'Two Traders had buried, by Agreement, in a very ſecret 'Place, their common Treaſure, which ſome Time after was

'ſtole

of *Cormandel*; and 'tis there, if I mistake not, that my Relation ends. I shall now inform you of the most

'stole away. The Trader who had carried it off, was the first 'who declar'd himself innocent; and call'd his Companion a 'faithless Wretch, and a Thief. He even went so far, as to 'declare that he wou'd prove his own Innocence, by the Oracle 'of a celebrated Deity whom the *Indians* worship under a certain 'Tree. On the Day pitch'd upon, the *Indians* endeavour'd to 'call up the Spirits with the usual Ceremonies; on which Occa-'sion they expected that some of the Persons present wou'd be 'seiz'd by the God or Devil who was then invok'd. But how 'great was their Surprize, when they heard a Voice issue from 'the Tree, which declar'd the Thief to be innocent; and ac-'cused his guilty Brother of the Robbery! But as Oracles are 'never publish'd in *India* in this Manner, the Persons sent by 'the Court to be Spectators of this Ceremony order'd the Tree 'to be narrowly search'd, before they shou'd proceed farther 'against the Person accus'd. The Inside of the Tree was rot-'ten, for which Reason, they laid some Straw into a Hole of 'it; and afterwards set Fire to it, in order that the Smoak, or 'the Violence of the Flame, might oblige this new Oracle to 'deliver itself in a different Tone, in case, as was suspected, 'any Person should be hid in the Trunk of the Tree. The Expe-'riment succeeded, for the Wretch who lay conceal'd in it, did 'not chuse to be burnt to Death, but cried aloud, that he wou'd 'tell them all, if they wou'd but put out the Fire, which began 'to scorch him. They took Pity of the Fellow; the Fire was ex-'tinguish'd, and he made a full Discovery of the whole Imposture.' Father *Bouchet* afterwards tells us of another Practice of the *In-dians*. 'Certain Penitents offer up Sacrifices on the Banks of 'Rivers with great Ceremony. They draw a Circle whose 'Diameter is about one or two Cubits, round which they place 'their Idols, in such a Manner that their Situation answers to 'the eight chief Winds. The *Heathens* imagine, that eight in-'ferior Deities preside over these eight equi-distant Parts of the 'World. They invoke these false Deities, on which Occasion, 'some of these Statues move before all the Spectators, and 'turn themselves in the Places where they are set, tho' no Per-'son is near them.' The Father is afterwards so credulous or hypocritical as to add; 'This is done in such a Manner, that 'their Motion can be ascrib'd to nothing but the invisible Ope-'ration of the evil Spirit.'

Father *Bouchet*'s Design, by this Letter, seems to have been to persuade People in *Europe*, that the *Jesuits* make a great Progress in their Conversions in *India*. As this is said to be a pecu-niary Advantage to the Society, 'tis no Wonder that the Father

shou'd

moſt ſingular Incidents which have happen'd ſince.

The Evening before *Aſh-wedneſday*, I ſet out from *Cormandel*, to go to my deſtin'd Miſſion. About Midnight my Diſciples and I got to the Bank of a River which we were to croſs over; the Night being exceedingly dark, we wandered into a Part of the River which was ſo very deep that we were up to the Chin in Water; ſo that we ſhou'd not have been able to extricate ourſelves, had not Providence been ſo gracious as to interpoſe in our Favour.

Such Miſſionaries as travel from the Coaſts inhabited by the *Europeans*, are obliged to ſet out in the Night, to prevent their being ſeen by the Heathens, who would reproach 'em with being *Pranguis*, or *Europeans*; a Circumſtance which wou'd make us contemptible in their Eyes, and raiſe in them an inſurmountable Averſion to our Religion.

After travelling ſome Time, I ſpent the Remainder of the Night in a ruin'd Houſe, ſtanding at the Entrance of a Village. The Cold which ſeiz'd me, as I croſs'd the River, threw me into a Fever, which very much alarm'd the *Chriſtians*, my Companions. I wanted a little Fire to be lighted; but we did not dare to make any, for Fear of drawing the Heathens to our Hut, as they thereby wou'd have diſcover'd me to be an *European*. For this Reaſon, I ſet out again two Hours before Day, and travell'd a conſiderable Way, which fatigu'd me prodigiouſly.

ſhou'd aſſert Falſities to advance it. That he had ſome Views of drawing in People, in *Europe*, to contribute towards the Support of theſe Miſſions, is evident, from almoſt the Concluſion of the preſent Letter. 'What Joy (ſays he) will it be 'for thoſe pious Perſons, who contribute towards the Support of 'ſuch Miſſionaries and fervent *Chriſtians*, as aſſiſt us in our apo-'ſtolical Labours, to hear that the Glory of our Religion, to 'the promoting of which they contribute, is diffuſed with ſo 'much Splendor in theſe *Heathen* Countries!'

Heaven

Heaven thought it neceſſary that I ſhould travel very hard. About Evening, four or five Perſons appear'd at our right, and were advancing towards us as faſt as poſſible. As this whole Country is infeſted with Thieves, we thought of nothing but an Attack; but our Fears were ſoon remov'd, the People being *Chriſtians*, who were making the utmoſt Haſte, only to beſeech me to prepare for Death, a *Chriſtian* Woman who was expiring. I then left the Road to follow them; and arriv'd, about Evening, at the Side of a Pond, in a deep Solitude. The *Chriſtians* had brought the ſick Woman thither, becauſe it wou'd have been dangerous to enter the Village, as the greateſt Part of its Inhabitants were Idolaters, and Enemies to the *Chriſtian* Name. I was very much edified at the holy Frame of Mind in which I found the Woman; and after hearing her Confeſſion, and preparing her for Death, I continu'd my Journey towards *Coottour*.

I arrived thither about Noon, and found a *Portugueze Jeſuit*, Father *Bertholdi* by Name, who labours in that Miſſion with a Zeal much ſuperior to his natural Strength. He inform'd me of a Danger which he, by the Goodneſs of Providence, had juſt before eſcap'd. He had gone very early to his Confeſſional, which is a Hut cover'd with Straw, where is a little Lattice that looks upon the Churchyard, and whither the *Chriſtians* go one by one, to Confeſſion. Being here, and ſhaking the Stag's-ſkin which covers our Seat, a large Serpent, call'd *Cobracapel* in *Portugueze*, glided out of it. This Reptile emits its Poiſon in an Inſtant, and wou'd certainly have bit the Father, had he happen'd to have ſat down upon the Skin, without firſt ſhaking it. As the Walls of our poor Houſes are of Clay, we are often viſited by theſe Creatures, and in Danger of being annoy'd by them. I gave you, in my laſt,

ſome

ſome ſingular Inſtances to this Purpoſe: I therefore ſhall only obſerve, here, that this is a Danger we are often expos'd to in the Miſſion of *Madura*.

The Species of Serpents I now ſpeak of, are more common hereabouts than in the other Parts of *India*; becauſe the *Indians*, imagining them to be conſecrated to one of their Deities, pay them a certain Worſhip; and are ſo ſollicitous about their Preſervation, that they keep and feed ſome of them at the Doors of their Temples, and even in their own Houſes. They call this kind of Serpent, *Nalla Pamboo*, or good Serpent; this Reptile, according to them, bringing Happineſs to thoſe Houſes where it inhabits. Nevertheleſs, how propitious ſoever it may be, it often proves the Death of its Worſhippers.

The ſpecifick Remedy againſt the Bite of theſe Serpents, and that of a great many other venomous Animals found in *India*, is called *Veia-Marondoo*, or the Antidote. 'Tis us'd more by the *Chriſtians* than by the *Heathens*, becauſe theſe immediately invoke the Devil, and have Recourſe to a Multitude of other ſuperſtitious Practices they are vaſtly fond of; whereas the *Chriſtians* employ only natural Remedies, among which this is the chief. 'Tis ſaid that a *Joguis*, or *Heathen* Penitent, taught this Secret to one of our firſt Miſſionaries, in Return for an important Service.

The Idolaters employ ſuperſtitious Compacts, not only to cure the Bite of Serpents, but in almoſt all their Diſeaſes. There is nothing gives the new Converts, (who are ſurrounded with their idolatrous Countrymen) more Trouble, than to prevent, whenever they are ſick, their Parents or Relations from uſing theſe Expedients; for when they are aſleep, or happen to faint away, they ſometimes tie about their Arms, their Neck, or their Feet, certain Figures and Characters, which are ſo many Tokens of a Covenant made with the Devil. But the Inſtant the ſick

Perſon comes to himſelf, or wakes, he tears theſe infamous Covenants, and wou'd die rather than recover his Health by ſuch criminal Methods*. Some of theſe Converts abſolutely refuſe to take even the natural Medicines from the Hand of a *Heathen*, becauſe they often employ ſuperſtitious Ceremonies on theſe Occaſions.

I ſtay'd but Half a Day in *Coottour*, and ſet out from thence next Day. I paſs'd thro' the Settlement, where, two Months before, in my Journey to *Pondicheri*, I had baptiz'd two Children, and a grown Perſon, who was dying. Four or five of the moſt fervent Converts in this Settlement accompanied me to another, call'd *Kokeri*, in its Neighbourhood.

As I was extreamly deſirous of arriving with all the Diligence poſſible at *Coonampaty*, the Seat of my new Miſſion, I left Father *Dias* much ſooner than I wou'd willingly have done. I made ſuch Haſte, that I arriv'd pretty early, next Day, on the Banks of the *Coloran*, which, at certain Seaſons of the Year, is one of the largeſt and moſt rapid Rivers that can be ſeen; but at others, ſinks to almoſt a Brook. When I croſs'd it, the only Diſcourſe was on the famous Victory the *Talavai* † had gain'd juſt before over the King of *Tanjaour*'s Forces, and which had like to have prov'd the Diſgrace of that Prince's firſt Miniſter, one of the moſt cruel Perſecutors of our holy Religion. The following Particulars were told me on that Occaſion. The Expedients which this Miniſter employ'd, in order to ſave himſelf, will inform you of his Character, and what we may juſtly fear from ſo artful an Enemy.

* As tho' it were poſſible for any Perſon to recover his Health by ſuch Means!

† The Prince, or Governor-General of *Tricherapaly*, [or *Trichirapali*] as 'tis call'd in the Map added to the learned Mr. *De la Croze*'s excellent *Hiſtoire du Chriſtianiſme des Indes*.

The

The *Talavai* was encamp'd on the North Shore of the River, to secure his Kingdom from the Army of *Tanjaour*, which made dreadful Havock in every Part of the Country; but all his Efforts cou'd not check the Incursions of an Enemy, whose Cavalry was much more numerous than his. He therefore imagin'd that the safest Course wou'd be to make a Diversion; whereupon he resolv'd to cross the River, whose Waters were very much fallen, and carry Terror even into the Kingdom of *Tanjaour*. This he did so secretly, that the Enemies did not know of his crossing, till they saw his Troops spread on the other Side of the River; and going to pierce into the Heart of the Kingdom, which was defenceless. This unexpected Crossing quite disconcerted the Army of *Tanjaour*, whose only Refuge was to cross the River also, to defend their Country. This they resolv'd, but unhappily made an ill Choice of the Ford; not to mention that the Rains, which were lately fallen on the Mountains of *Malabar*, where the Source of that River lies, had swell'd it to such a Degree, at the Time that the Army of *Tanjaour* was attempting to cross, that several, both Horse and Foot, were carried away by the Stream. The *Talavai* observing the Disorder they were in, fell upon them, and easily broke them. This was not so much a Battle as a Flight; and the whole Army of *Tanjaour* was routed. After this compleat Victory, the greatest Part of the Kingdom of *Tanjaour* was laid waste.

The King, exasperated at his being overcome by a Nation who were accustom'd to submit, very much suspected his Prime Minister *Balogi*, or, as others term him, *Vagogi-Pandiden*, either of Negligence, or Treachery. The Grandees, who hated him, had vow'd his Destruction; and declar'd that the ill Success of this War was entirely owing to him. But *Balogi*, fearless of the Machinations which were carrying

carrying on againſt him, waited ſecretly upon the King. "My Liege (ſays he, with an undaunted Tone of Voice,) "I will voluntarily ſurrender my "ſelf, in order to have my Head chopp'd of, if in "a Week, I don't conclude a Peace with your "Enemy*." The Time he deſir'd was very ſhort, and the King indulg'd it.

Immediately this ſubtle Miniſter ſent his Secretaries to the principal Traders of the City, and the Places adjacent, commanding every one of them to lend him a conſiderable Sum of Money, upon Pain of forfeiting all their Poſſeſſions. He drew whatever Sums he cou'd from his Relations and Friends; and even took a large Sum of Money which ought to have been put into the King's Treaſury. Finally, in leſs than four Days, he amaſs'd near five hundred thouſand Crowns, which he inſtantly employ'd in order to win over the Queen of *Tícherapaly*; to bribe moſt of the Members of her Council; and, above all, to gain the *Talavai*'s Father, a Man who lov'd Money inordinately. He manag'd Matters ſo dextrouſly, that, before the Week was expir'd, a Peace was concluded, (even without the Privity of the *Talavai*) in *Tícherapaly*, with the King of *Tanjaour*. Thus the vanquiſh'd Prince gave Law to the Victor, and the Miniſter regain'd his Monarch's Favour, by which Means his Power became more abſolute than ever. The only Uſe he afterwards made of it, was, to ruin moſt of the Grandees, and make the *Chriſtians* ſuffer a cruel Perſecution.

I at laſt arriv'd, after a Variety of Fatigues, at *Coonampaty*, formerly one of the moſt flouriſhing Churches of the Miſſion, but now almoſt ruin'd, by

* The *French* is, *Je porterai moi-meme ma tête ſur un échafaut. i. e.* 'I myſelf will bring my Head upon a Scaffold.' A Phraſe that implies ſomething of the miraculous, like St. *Dennis*'s carrying his Head in his Hand, after it had been chopp'd off. For this Reaſon I alter'd it, in my Verſion.

the different Conteſts and perpetual Wars of the Lords who inhabit theſe Foreſts. This Church, for three Years, has been ſuperintended by Father *Carvalho*, who, notwithſtanding his ill Health, reaps an extraordinary Harveſt.

The little Rain which fell the Year before; the violent Heat felt in *March*; and the Multitude of *Chriſtians* who came to *Coonampaty*, had drained a great Part of the Pond, which is the only Place where theſe People can be furniſhed with Water. For this Reaſon I reſolved to go to *Elacoorrichy*, but was prevented by a Perſecution then raiſed againſt the *Chriſtians* of *Cottoor*.

I will here conclude my Letter; and continue, in the ſucceeding ones, to give you a faithful Narrative of all ſuch Particulars as may contribute to your Edification; and am with the greateſt Reſpect,

Your, &c.

P. MARTIN.

Father MARTIN, *to Father* DE VILLETTE.

Reverend Father,

THE Perſecution which broke out againſt the *Chriſtians* of *Cottoor* detained me in *Coonampaty*, as I obſerved in my former Letter.

On *Saturday* Evening I got ready a ſmall triumphal Chariot, which we adorned with Pieces of Silk, Flowers and Fruits. On it was placed an Image repreſenting our Saviour riſen from the Dead; and the Chariot was drawn in Triumph thrice round the Church; ſeveral Inſtruments playing at the ſame

ſame Time. The Feſtival was greatly heightned by Illuminations, Luſtres, Sky-Rockets, and ſeveral other Fire-works in which the *Indians* excel. Then Verſes were ſpoke or chaunted by the *Chriſtians*, in honour of our Saviour's triumphing over Death and Hell.

Such Multitudes both of *Chriſtians* and *Heathens* crouded on this Occaſion, that the Yard round the Church was ſcarce able to contain them. They were ſeen, by the Lights, ſitting on the Boughs of Trees, planted in the abovementioned Yard; and ſeemed like ſo many *Zacheus*'s, whoſe Curioſity prompted them to aſcend over the Heads of their Brethren, in order to view the Image of him whom that happy Publican was worthy of receiving perſonally in his Houſe. The chief Perſonage of the Settlement, his whole Family, and the reſt of the *Heathens* who aſſiſted in the Proceſſion, fell proſtrate thrice before the Image of our Saviour riſen from the Dead; and worſhipped him in ſuch a Manner as, very happily, blended them indiſcriminately with the moſt fervent *Chriſtians* *.

But now the Reſervoir of *Coonampaty* being entirely drained, I reſolved to retire to *Elacoorichi*; but thought to travel firſt to *Aour*, in order to

* There was nothing extraordinary in this, according to Mr. *la Croze*, in his *Hiſtoire du Chriſtianiſme des Indes*, p. 302; *Hague*, 1724, 12*mo*. he aſſuring us, 'That the *Heathens* in *India* worſhip 'Statues and Images of every Kind; and even thoſe of the *Romiſh* Church. Not far from Cape *Comorin* is an old Idol of '*Francis Xavier*, to which the *Heathens* themſelves go in Pilgrimage. They call it the Pagod of *Parapadri*, i. e. of the great 'Father'. He had juſt before ſaid, (ſpeaking of the Viſitation of *Menezes*, Archbiſhop of *Goa*,) 'He afterwards went to '*Porca*, Capital of the Kingdom. The Church of the Place 'was dedicated to the holy Croſs; and had been built by a 'King, who, tho' a *Heathen*, imagined he had gained a Victory by Virtue of a Banner belonging to the *Chriſtians* of the 'Place, on which a Croſs was painted. This Church was afterwards given to the Jeſuits who ſettled here'.

confer with the Miſſionaries on certain Particulars which gave me ſome Uneaſineſs. I there met with Fathers *Bouchet* and *Carvalho*, almoſt exhauſted by the Toils which had oppreſſed them during a Month. The Feſtival of *Eaſter* had never been ſolemnized with ſo much Magnificence, nor with ſo vaſt a Concourſe of People. The *Indians* are extremely fond of Poetry. Father *Bouchet* had cauſed to be repreſented in Verſe, *David*'s Triumph over *Goliah*; this Piece being a continual Allegory of the Victory which Chriſt gained, in his Reſurrection, over the Powers of Hell. The whole was inſtructive, and ſtrongly affected the Spectators.

An Accident which now happened to a Catechiſt, whom Father *Bouchet* had ſent to a neighbouring Prince, allarmed us exceedingly. This Catechiſt had travelled during the moſt violent Heat of the Day; when, being very thirſty, he was ſo indiſcreet as to drink, without obſerving the uſual Precautions. In a Moment he was troubled with the violent Indigeſtion, called, in *India*, *Mordechin* *; which ſome of our Countrymen have erroneouſly

* Some *Engliſh* Writers call it *Mortudchin*, this being a Vomiting or Purging which ſometimes carries off the Patient in 24 Hours. Moſt *Europeans*, at their firſt coming into *India*, are unhealthy; which proceeds as much from the Alteration of their Diet, and a different Regimen, as from any other Cauſe. Such as can afford to purchaſe ſtrong Liquors, are commonly carried off by Fevers; whilſt others riot upon Fruits and Sherbet, which throw them into the Bloody Flux; and others again eat too heartily of Fleſh and Fiſh, not eaſy of Digeſtion, which occaſions the *Mortudchin* abovementioned. Since Experience has taught our *Europeans* the Danger of giving into theſe Exceſſes; this, and the Advice of Friends, often prevail with them to be more abſtemious; and to make them ſenſible, that a moderate Uſe of Meats and Drinks is the beſt Way of preſerving Life; and not totally to abſtain from them, which is almoſt as prejudicial as the other Extreme; eſpecially when any infectious Diſtemper prevails in the Country. Theſe Precautions being uſed, ſome Travellers think, that the greateſt Part of *India* is as healthy, and that with regard to the *Europeans*, as any Country whatever.

termed

termed *Mort de Chien*, imagining it to be ſo called, from its bringing the Patient to a violent and cruel Death. And indeed, it begins by the moſt acute Pains, which force Nature to ſuch a Degree, that very few eſcape the Attack, except a Remedy be adminiſtered, that is very common on the Coaſt, but leſs known in the inland Country. This Remedy is ſo effectual, that, of an hundred Perſons afflicted with this Kind of Twiſting of the Guts, ſcarce two die. This Diſtemper is much more common in *India* than in *Europe*. The continual waſting of the Spirits, ariſing from the burning Heat of the Climate, diminiſhes the natural Heat to ſo great a Degree, that the Stomach is frequently unable to concoct the Aliments. Thus the Catechiſt growing ſo very weak, as to be abſolutely unable to proceed farther, he ſtopt at a Settlement about a League from *Aour*, whence he ſent us Advice of the deplorable Condition he was in.

'Twas nine at Night before the News came, when I flew to his Aſſiſtance. I found him ſtretched on the Ground, almoſt ſpeechleſs, and tortured with violent Convulſions. All the Inhabitants of the Village had crouded round him; when every one was for adminiſtring Medicines, which, inſtead of giving him Eaſe, would only have enflamed his Diſtemper. I then ordered a great Fire to be lighted. I wanted an Iron Rod, but not meeting with one, I took a Sickle with which the *Indians* cut Rice and Herbs. Afterwards cauſing it to be made Red-hot in the Fire, I ordered ſome of the By ſtanders to apply the Back of the Red-hot Sickle to the Sole of the Patient's Foot, three Fingers Breadth from the Extremity of the Heal; and to prevent their miſtaking, in an Operation which they had never ſeen practiced, I drew, with a Coal, a black Stroke, to ſhew the part of the Foot to which the Red-hot Iron was to be applied. My Aſſiſtants then putting

it vigorouſly to his Feet, held it, till ſuch Time as the Iron, piercing thro' the moiſt Skin which, in theſe People, is vaſtly hard and callous, touched the Patient to the Quick, and conſequently was felt by him. The Iron was applied in the ſame Manner, and with the like Succeſs, to his other Foot. If the Patient is burnt, without diſcovering any Symptoms of his feeling it, 'tis a Sign there are little or no Hopes of curing him.

The Operation being thus performed, I ordered ſome pulverized Salt to be brought; in defect of which, hot Aſhes may be uſed; when ſprinkling them over the Furrow made by the Iron, I cauſed them to beat, for ſome time, theſe two Places with the Sole of his Shoe. The By-ſtanders could not conceive, that there was any Virtue in this Remedy; but how great was their ſurprize, when, in leſs than half a quarter of an Hour, they ſaw the Patient recover himſelf perfectly, and be quite free from thoſe Convulſions, and other deadly Symptoms which were viſible before. He only ſeemed prodigiouſly heavy, and his Thirſt was violent. I then ordered ſome Water to be boiled, with a little Pepper and Onion thrown into it; and made him drink ſome of this Liquor. Then, after reconciling him to the Church, he having confeſſed himſelf but a few Days before, I left him very eaſy, and ſet out towards *Aour*. He was ſo well recovered, as to be able to come to me thither next Day, and to return God Thanks for his Cure.

You poſſibly may be pleaſed to be informed of another Way of curing this Diſtemper, which indeed I myſelf never experienced, but learnt it from Signior *Mancuchi*, a *Venetian*, an able Phyſician, who gained vaſt Reputation at the Great *Mogul*'s Court, where he has reſided forty Years. He aſſured me that his Remedy was infallible againſt every Kind of Cholic, and is as follows. Take an Iron Ring

Ring, about an Inch and half in Diameter, and thick in Proportion. Then heating it Red-hot in the Fire, extend the Patient on his Back, and apply the Ring to his Navel, in such a manner, that the Navel may be the as Center to the Ring. As soon as the Patient feels the Heat (which must necessarily be in an Instant) take away the Ring as quick as possible, when so sudden a Revolution will be wrought in his Intestines, that his Pains immediately cease. He assured me, that he had always employed this Method of Cure with great Success in *India*.

The Dissentions which the evil Spirit endeavoured to raise in the Church of *Aour*, having been stifled in its Birth, I set out from thence for *Elacoorichy*. In this Journey, the first Settlement I came to in this Country is *Nandavanapaty*, where formerly was a very beautiful Church, and a flourishing Colony of *Christians*. The Church was destroyed during the War, but not all the *Christians*; I meeting there with a great Number who had built a little Church, which is frequented by none but the *Parias*, who go thither to pray. They intreated me to rebuild their Church, but the small Sum I possessed did not enable me to raise Edifices of this Kind in so many Places at the same Time. Several *Heathens* joined with the *Christians* in accompanying me to a considerable Distance from the Settlement.

After travelling some Days in the Forests, I arrived at the Banks of the *Coloran*, which I crossed with no great Difficulty. I afterwards travelled by the River Side, and came to a small Wood, whose Trees have a very pleasing Effect upon the Eye. They were loaded with Flowers of a yellowish White Hue, and about the Size of our Orange-flowers. They told me that the Taste of these Flowers was exquisite, upon which I gathered some, and found them Sugary; but, a little after,

I was seized with a swimming in my Head that lasted some Time; which, I am assured, happens to all who are not used to eat them. These Flowers are the chief Produce of the Tree; and the Natives make an Oil of them, which is excellent in Ragouts.

I travelled forward, still along the Banks of the *Coloran*, and arrived about Noon at *Elacoorichy*. The Catechist there was very busy in finishing the Church, which, like most others, is only a large Hutt, covered with Rushes; at the Extremity whereof is a Separation wherein the Missionary resides.

The very Evening of my Arrival, a Messenger brought Word from *Coottoor* *, that Father *Bertholdi* was very ill there of a violent Defluxion which was fallen on his Eyes and Ears, occasioned by the Hardships he had suffered during a Month's Imprisonment. I set out instantly to give him all the Assistance in my Power. 'Twas a very beautiful Moon-light Night; but we were obliged to travel continually thro' Woods; and my Guides mistook the Way so often, that I did not reach *Coottoor* before Morning. I there found the Father in a sad Condition, which raised the greatest Pity in me. Bleeding would have been the speediest Remedy, but neither the Name, nor the Use of the Lancet, are known in this Country. Their Way of Bleeding is pretty singular. They never employ it except in external Maladies, on which Occasions they always scarify the diseased Part with the Point of a Knife. They then apply a Sort of Copper Cupping-glass †, and therewith exhaust the Air, and thus draw the Blood out of the diseased

* In *French*, *Couttour*.

† Every *English* Reader will pardon the Impropriety of the Expression, who considers that we have others of this Kind, which pass current, as a Silver Ink-horn, *&c.*

Part

Part, through the Apertures made by the Scarification.

Our *Indians* are ſo very ignorant, that they are not able to diſtinguiſh between an Artery and a Vein. Moſt of them don't even know whether 'tis an Artery or Nerve that beats; nor what forms the Spring and Principle of this Motion. Nevertheleſs, as they pretend to more Skill than any other Nation, they had adminiſtred ſeveral Remedies to the Miſſionary before my Arrival, which only made him worſe. I came very ſeaſonably to his Aid. Heaven was pleaſed to give a Bleſſing to my Endeavours, ſo that the Father, in three Days Time, was quite freed from all his Pains. As he no longer wanted my Aſſiſtance, I reſolved to return to *Elacooricky*, where my Preſence was neceſſary; I knowing that the *Chriſtians* whom I had left there, and ſuch as were come ſince my Departure, would be diſpleaſed had I continued longer abſent.

I paſſed thro' ſeveral Villages, of which theſe Foreſts are full, but had the Grief to find that the Name of the Lord was quite unknown in them, for want of Catechiſts. Why is our Poverty ſo great, as not to enable us to maintain a Number ſufficient for ſo large an Extent of Country *! There are

* Notwithſtanding this charitable Exclamation of our Miſſionary, many would conſider it as mere Hypocriſy. Among theſe one would be apt to rank a very learned Writer, the late Mr. *la Croze*, who, in his *Hiſtoire du Chriſtianiſme des Indes*, p. 55, *& ſeq.* informs us, 'That the firſt Miſſionaries who endeavoured to inſtruct the *Chriſtians* of *Malabar* (who were converted many Ages ſince) were the *Franciſcans*, one of whom, 'Brother *Vincent* by Name, had accompanied, into *India*, Don '*John d' Albuquerque*, the firſt Biſhop of *Goa*, and a *Franciſcan*. Brother *Vincent* went and ſettled in *Cranganor*, where 'he built Churches in the *European* Taſte; thoſe Churches of 'the *Chriſtians* of *Malabar* differing but little with reſpect to 'the exterior Form, from thoſe of the *Heathen* Pagods. This

are fourteen in my District, whereas fifty would not be sufficient.

There

'Missionary being denied the Advantage of the secular Arm, 'by reason of the great Distance of the *Portugueze* from *Cran-* 'ganor, soon perceived that his Preaching would avail little; 'and therefore he applied to the Viceroy of *India*, whom he 'intreated to build, in *Cranganor*, a College, in which the 'Children of the *Indians* might be educated in the Letters and 'Rites of the *Romish* Church; in order that they, being after- 'wards ordained Priests, might preach to their Countrymen, 'and prevail with them to pay Obedience to the Pope. The '*Indians* did not refuse to give up their Children; but when 'these were afterwards ordained Priests, they, so far from per- 'mitting their young Countrymen to preach among them, 'would not even suffer them to come into their Churches, which 'yet they had never refused the *Portugueze* Priests. In this 'they acted agreeably to their antient Canons; they consider- 'ing the *Portugueze* as Foreigners, and their Children who had 'been ordained according to the Rite of the *Latin* Church, as 'Apostates.

'The Jesuits finding the Attempt made by the *Franciscan* 'unsuccessful; and *thinking this to be a very lucrative Mission*, 'thought of another Expedient which was much better con- 'certed. They obtained, from the King of *Portugal*, Pensi- 'ons for a College, which they built within a League of *Cran-* 'ganor, in a Place called *Vaïpicota*, where was an antient Set- 'tlement of the *Christians* of this Country. There, under the 'Authority of the Viceroy, and with Permission of the King 'of *Cochin*, they began to instruct the Children of the *Christian* 'Natives in the *Syriac* Language. The Reason of their doing 'this was, because not only this Language was very much 'wanted here, but the *Malabar Christians* were perpetually ob- 'jecting to them, that they were not *Latins*, like the *Portu-* 'gueze; but *Syrians* and *Chaldeans*, as their Ancestors. This 'College was of some Use, but not of such an extensive Advan- 'tage as had been hoped for at first; for the *Indians*, thus edu- 'cated by the Jesuits, and admitted to Orders by them, did 'not dare to preach against their antient Prelates: And the Je- 'suits, on the other Hand, had often the Mortification to hear 'them, even in their own College, assert their old Opinions, 'and mention the Patriarch of *Babylon* in their Liturgy.

'At last the *Portugueze* Prelates, the Friars, and the Vice- 'roy, perceiving the Fruitlessness of all their former Endea- 'vours, resolved to do a Master-stroke; which was to seize up- 'on their Prelate, and send him to *Rome*, in order that, whilst 'the *Roman* Pontiff should be making a Convert of him, the

'*Mala-*

There was ſcarce one *Chriſtian Chootre**, or honourable Family, in *Elacoorichy*, nor in any of the adjacent Settle-

' *Malabar Chriſtians* might be the better diſpoſed to liſten to the ' Inſtructions they ſhould give them during his Abſence'. The Reſult of this Affair was, the Prelate in queſtion, whoſe Name was *Mar Joſeph*, and who was a *Neſtorian*, was ſeized by Order of the *Portugueze* Viceroy, and of the Archbiſhop of *Goa*, at *Cochin*, and carried to *Goa*, whence he was ordered to go to *Rome*. Being arrived in *Portugal*, he inſinuated himſelf ſo far into the good Graces of the Court there, that he was diſpenſed with going to the *Roman* Pontiff, and ſent back honourably to *India*. During his Abſence, the *Malabar Chriſtians* had received another Biſhop, called *Mar Abraham*, from their Patriarch, which occaſioned a Sort of Schiſm upon the Return of *Mar Joſeph*, who ſtill continuing to preach ſuch Tenets as were not of Advantage to the Church of *Rome*, he was ſeized by Order of the Archbiſhop of *Goa*, and ſent to *Rome*, where 'tis thought he fell a Victim to the Superſtition of the *Portugueze*, and to the Pope's Cruelty.

What ſtrange *Chriſtianity* is all this, and how little does it ſuit with the Exclamation of our Jeſuit, Father *Martin*, in the preſent Letter! I ſhall obſerve, that Mr. *la Croze*, from whoſe Work the Particulars above are extracted, was born at *Nantes*, in *France*, and was a *Benedictin*, at the Abbey of St. *Germains* in *Paris*. When about thirty-ſix, he entertained ſome Scruples concerning Religion, for which Reaſon he left his native Country, and retired to *Baſil*, and afterwards to *Berlin*, he having renounced the Errors of the Church of *Rome*. Here he lived ſome Time very privately, and in narrow Circumſtances, during which he purſued his Studies exceedingly cloſe. But afterwards his vaſt Learning being very much talked of, his Acquaintance was earneſtly ſought for by Perſons of the greateſt Diſtinction, but with little or no Addition to his Fortune, of which he ſeemed utterly negligent. At laſt his Fame ſpread ſo much, that he was ſent for to Court, to teach ſome of the Princes and Princeſſes Royal of *Pruſſia*, and was appointed Librarian and Antiquary to the late King of *Pruſſia*. The higheſt Regard was ſhewn him by all Ranks of Perſons; and he died in 1739, in his 78th Year, at *Berlin*, where he had always been in the higheſt Eſteem for his moſt extenſive Learning, his Probity and Humanity. I am obliged for theſe Particulars to the learned and very communicative Mr. *de Miſſy*, one of the *French* Preachers at the *French Savoy* in *London*.

As Mr. *la Croze* was a Proſelyte from the Church of *Rome*, and had been a *Benedictin*, who are known not to be Friends to

* Sounded *Shootre*, in *Engliſh*.

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Settlements, which consisted almost wholly of *Parias*. However, their Souls are not less dear to Christ on that Account; but because that, in the worldly-minded Eye of these Idolaters, the *Parias* are a groveling and most contemptible Sett of People; the great Number of *Christians* who are found of this Caste, so far from inducing the rest to embrace our holy Roligion, is perhaps the greatest Obstacle to the Conversion of those of distinguished Castes. The Style in which they commonly address the new Converts is, that they are become *Parias*; and have thereby forfeited the honourable Rank they before held in their Caste. No Circumstance contributes more to defeat our Endeavours, with regard to the higher Castes, than the Ideas of *Parianism* annexed by them to our holy Religion.

The Harvest was abundant in another Settlement, about a League Westward from *Elacoorichy*.

The *Nababe* * of *Carnata*, which had been conquered by the great *Mogul*, resolved to extort, by violent Methods, the Tribute which the *Chilianekan* refused to pay. Immediately a Rumour prevailed, that the *Mogul*'s Forces were already entered into the Territories of the Prince of *Arieloor*, Brother to the Prince of *Elacoorichy*. Our *Christians* were seized with a Panic, and dispersed in an Instant: However, the Catechists had the Prudence to conceal this News from the Catechumens whom I was baptizing. The Ceremony being ended, I went out of the Church, and was very much surprized to find myself so greatly deserted; when asking the few *Christians* who were still about me, the Cause of it, they answered no otherwise than by intreating me to make my Escape as soon as

the Jesuits, some may imagine that this might sharpen his Pen against them, or at least byas his Judgment in some Parts of his excellent History of the Christianity of *India*. Since the writing of this Note, the Life of Mr. *la Croze*, written by the ingenious Mr. *Jordan*, of *Berlin*, has been publish'd in *Amsterdam*.

* The General, and Governor of a Province.

poſſible. Some even, without ſaying a Word to me, were taking down the Church-ornaments, and carrying them to the moſt ſolitary Part of the Foreſt. Thoſe who had been baptized juſt before, had not Time to importune me, as is the uſual Cuſtom, for Medals and Beads; all flying from the Settlement with the utmoſt Speed.

I myſelf thought this to be only a Panic, with which our *Indians* are but too apt, and that upon very inconſiderable Occaſions, to be ſeized. However, I deſired four or five of them who ſeemed to diſcover the leaſt Dread, to go Weſtward, whence the Alarm came, and ſee if they could find out the Reaſon of it. They ſet out inſtantly; but one would have concluded, from their Countenances, and their Manner of going, that they muſt inevitably be ſurrounded by the Lances and Scimiters of the *Moors*, every Step they took. They entered ſeveral Villages, which, as they imagined, were burnt down, and yet the Inhabitants were calm and unmoved. Then, upon their enquiring about the Enemy, it was aſked what Enemy they meant. Being afterwards recovered from their Fright, they did not think proper to advance farther, but returned back, quite aſhamed of their Terror. The very next Day I ſent to inform all thoſe *Chriſtians* who had fled croſs the *Coloran*, that there was no manner of Danger, upon which they all flocked to my Church.

I was ſtill in *Elacoorichy*, about the Middle of *May*, the Seaſon when the Winds begin to blow exceedingly hard. They then are violent, and raiſe ſuch thick Clouds of Duſt, as darken the Sun; and ſometimes hide it from us four or five Days. This Duſt makes its Way into every Thing; gets into the Throat; and brings ſuch violent Defluctions upon the Eyes, as often blind People. At this Time 'tis ſcarce poſſible for any one to go Weſtward,

ward, whence the Storm comes. Tho' the *Indians* can reſiſt it better than the *Europeans*, they yet ſuffer greatly; and 'tis a juſt Excuſe for many to abſent themſelves from Church.

Theſe high Winds are the Fore-runners of the abundant Rains which fall on the Weſtern Coaſt of *India*, and on the Mountains of *Malabar*; and they give Riſe to the *Coloran*, which flows throughout the Kingdoms of *Maiſſoor*, *Madura*, *Tanjaour*, and *Choren-Mandalam*, and gives them Fertility. The *Indians* expect theſe Rains as impatiently, as the *Egyptians* did the Inundation of the *Nile*.

'Twas thought the River would riſe, that Year, before the ordinary Seaſon, becauſe the Winds had begun to blow much earlier than the preceding Years. My Deſign was to ſet out from *Elacoorichy*, the Inſtant the Waters ſhould appear in the River, in order to travel Southward, into a Province where neither Miſſionary nor Catechiſt were ever ſeen. But 'twas to no Purpoſe the Winds blew, the River continuing ſtill dry, ſo that the Inhabitants dreaded a general Famine *.

Nevertheleſs, the Rains had fallen in the uſual Seaſon; and the Waters which ruſh from the Mountains would have entered the *Coloran* ſooner than ordinary, had not the King of *Maiſſoor* ſtopt their Courſe, by a prodigious Mole he raiſed, and which extended the whole Breadth of the Canal. His Deſign was, to turn off the Waters by the Bank, in order that theſe, flowing into the Canals dug by him, might refreſh his Dominions. But whilſt he thus reſolved to make his own Lands fruitful, and thereby increaſe his Revenues, he was going to ruin the two neighbouring Kingdoms, thoſe of *Madura* and *Tanjaour*. The Waters wou'd not have begun to riſe there before the End of *July*, and the Canal would have been dry by the Middle of *September*. The

* See what is related concerning the Sources of the *Nile*, Vol. I. pag. 342. *& ſeq.*

The two Princes, zealous for the Welfare of their reſpective Kingdoms, were exaſperated at this Attempt; upon which they united againſt the common Enemy, in order to oblige him, by Force of Arms, to deſtroy a Mole which did them ſuch vaſt Prejudice. They were making great Preparations for this Purpoſe, when the River *Coloran* revenged (as was the Phraſe here) the Affront which had been put upon its Waters, by captivating them in the Manner the Prince in queſtion had done. During the Time that the Rains deſcended but moderately on the Mountains, the Mole ſtood, and the Waters flowed gently into the Canals dug for that Purpoſe; but the Inſtant they fell abundantly, the River ſwelled to ſuch a Degree, that it broke the Mole, and dragged it impetuouſly along. In this Manner the Prince of *Maiſſoor*, after putting himſelf to a great Expence, was fruſtrated, in an Inſtant, of the immenſe Riches which he had hoped to gain.

'Twas not long before the Channel was full, which gave the Inhabitants the greater Joy, as they expected an abſolute Famine. The *Indians* crouded in Extaſy to the River, to bathe themſelves therein; they being ſo ridiculous, as to believe that theſe firſt Waters purge from all Crimes, in like Manner as they cleanſe the Channel from Filth of every Kind.

The *Coloran* being ſtill fordable, I croſſed it with all the Diligence poſſible, to get to *Coonampaty*; and there wait for a favourable Opportunity of travelling to *Tanjaour*. The *Chriſtian* Faith is cruelly perſecuted in this Kingdom, the Particulars of which you ſhall hear in my next.

I am, &c.

MARTIN.

N. B. The next Letter, from Father *d' Entrecolles*, to Marquis *de Broſſia*, concerning the Death of Father *Charles de Broſſia*, his Brother, is omitted.

Father

Father DE CHAVAGNAC, *to Father* LE GOBIEN.

* *Footcheoo-foo, Febr.* 10, 1703.

Reverend Father,

'TWAS on the firſt of *March* laſt, that I ſet out from *Nanchamfou*, to go and join Father *Foucquet*, who was in the City whence I do myſelf the Honour to write. *China*, in general, is far from anſwering the Idea which I had formed to myſelf of it; I having ſeen only Part of the Province of *Canton*, at the Time I gave you ſo ſplendid a Deſcription of that Empire. When I had travelled four Days Journey up the Country, I ſaw nothing but ſteep Mountains and frightful Deſarts, infeſted with numberleſs Tygers and other cruel Beaſts. But tho' this Part of *China* is very different from moſt other Provinces, we yet meet here with ſome handſome Cities or Towns, and a conſiderable Number of Villages.

From *Nanhiung*, the laſt City of the Province of *Canton*, we went by Land to *Nangan*, the firſt City in the Province of *Kiamſi*. 'Tis as large as *Orleans*, very handſomely built, and very populous. From *Nangan* to *Canchefou* the Way is all thro' Deſarts. *Cancheu* is about the Dimenſions of *Roan*. 'Tis a Place of great Trade, and abounds with *Chriſtians*.

From *Cancheu* to *Nanchang* the Country is exceedingly beautiful, fruitful, and populous. One of our Veſſels or Barks had like to have been loſt, within a Day's Journey of that City, in a vaſtly rapid Current, about twenty Leagues long. What makes this Place ſtill more dangerous was, our be-

* In *French*, *Foutcheou-fou*.

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ing obliged to pass thro' a Multitude of Rocks, which rise to the very Surface of the Water; but the Instant we got clear of this Current, we entered a fine River, six Times the Breadth of the *Seine* opposite to *Roan*; 'tis so crouded with Ships, that above fifty Vessels for carrying Goods are always seen under sail.

You are not to wonder at this great Number of Ships. The *Chineze* indeed traffic very little except in their own Country; but then, the Trade they carry on, even within the Heart of the Empire, is so very great *, that the Commerce of *Europe* is not to be compared to it. The Empire of *China* is of a very large Extent, and the Provinces are like so many Kingdoms. One furnishes Rice, another Linnen; in short, every one has its peculiar Commodities, which are produced no where else. All these are conveyed, not by Land but by Water, on Account of their Rivers, which are much larger and more numerous, in Proportion, than those of *Europe*.

A Circumstance which filled me with Consolation was to see, in all the Towns thro' which I passed, a great Number of Churches raised to the true God, and frequented by *Christians* who appeared extremely fervent. Our Religion flourishes daily more and more here; whence one would con-

* Seeing (when at *Paris*) the Keys of the River *Seine* there, crouded with Hogsheads of Wine; the River covered with Vessels carrying Wood for Firing, &c. I considered the Kingdom of *France* in much the same Light (in Miniature) as this Father does *China*; and the *French* as a Nation who are able to subsist solely by the Trade carried on among themselves: One Province of *France* producing Corn, another Wine and Oil, a third Silk, &c. At the same Time I was not insensible of the great Advantage which *France* reaps from Commerce; but as *Paris* is an inland City, a Stranger may naturally view with Wonder the Abundance (merely of the Produce of *France*) brought to, and consumed in that great Metropolis. However, this Spectacle is nothing, in Comparison of that formed by the Multitude of Ships, of all Nations, lying below *London-bridge*.

clude,

clude, that the Seaſon for the Converſion of this vaſt Empire is at laſt come; ſo that, if the pious Perſons in *Europe*, who are zealous for the Propagation of the Goſpel, do but indulge us a little Aid, we may juſtly entertain the moſt pleaſing Hopes with regard to a Nation, who now begin to approve of our holy Maxims, and to be affected with the many virtuous Examples they meet with among the new Converts.

It muſt be confeſſed, that ſuch Miſſionaries as labour at the Converſion of the *Chineze*, meet with Obſtacles which cannot be overcome but with vaſt Difficulty. The Contempt in which they (not excepting even the Vulgar) have of all other Nations, is one of the greateſt. Madly prejudiced in Favour of their native Country, their own Manners, Cuſtoms, and Maxims, they cannot fancy that any Thing out of *China* deſerves the leaſt Regard. After we have ſhewn them their Folly in worſhipping Idols, and prevailed ſo far as to make them confeſs, that all Things in the *Chriſtian* Religion are auguſt, holy, and well-grounded; one would conclude that they were coming over to us; but ſo far from this, they only anſwer coldly, "Your Reli-"gion is not found in our Books; 'tis a foreign Re-"ligion. Can any good Thing be produced ex-"cept in *China*; or any Truth with which our "learned Men are not acquainted?"

They often enquire, whether there are any Towns, Villages, and Houſes in *Europe*. I one Day had the Pleaſure to ſee the Surprize and Confuſion which ſome of theſe People were in, at their ſurveying an univerſal Map. Nine or ten Literati, who had deſired me to ſhew it them, ſought for *China* a long Time in it; and, at laſt, miſtook for their native Country, one of the Hemiſpheres in which *Europe*, *Aſia* and *Africa*, are contained; and thought *America* too extenſive for the reſt of our

Earth. I let them go on in their Error for ſome Time, 'till, at laſt, one of them deſired me to explain to him the ſeveral Letters and Names engraved in the Map. There (ſays I) are *Europe*, *Aſia*, and *Africa*. In *Aſia* here is *Perſia*, *India*, and *Tartary*. But where is *China?* (cried all of them.) 'Tis in that Nook (replies I;) and theſe are its Limits. Words could never expreſs the Aſtoniſhment they ſhewed; they gazing one upon another, and ſaying, in the *Chineze* Language, *Ciaote kin*, that is, "'Tis very ſmall".

Tho' the *Chineze* have not carried the Arts and Sciences near to the Perfection to which they are raiſed in *Europe*, they yet refuſe to imitate the Works of the *Europeans*. The Emperor was even forced to employ his Authority, before the *Chineze* Architects could be prevailed upon to build our Church, ſituated within his Palace, after an *European* Model; and was obliged to appoint a *Mandarin*, to ſee that his Orders were duly executed.

The Conſtruction of their Ships is bad enough, and they admire our Manner of Building; but when they are adviſed to imitate it, they are quite ſurprized even to hear ſuch a Thing propoſed. We love (reply they) the Way of Building uſed in *China:* And when we tell them 'tis a very bad one; that's nothing (ſay they:) As 'tis uſed in our Empire, 'tis enough: To vary from it would be a Crime.

As to the Language of the Country, I can aſſure you no Perſon, except one who was heartily concerned for the Advancement of Religion, would take the Pains to learn it. I myſelf have employed eight Hours daily for theſe five Months, in copying Dictionaries. I now am qualified to learn to read, and have been viſited for this Fortnight, by a *Chineze*, a Man of Letters, With him I ſpend three Hours every Morning, and the like Number in the Evening, in conning over *Chineze*

Characters, and ſpelling them like a Child. The Alphabet of this Language conſiſts of about forty five thouſand Letters; I mean, of ſuch Letters as are commonly uſed, there being in all ſixty thouſand *. I don't yet know enough, to unable me to preach, catechiſe, and hear Confeſſions.

'Tis

* As Father *du Halde* ſeems to give, in his copious Work of *China*, the beſt Account I have met with concerning the *Chineze* Language, I ſhall here extract from it ſuch Particulars, as appeared to me moſt worthy of Notice. The *Chineze* Language (ſays this Father) bears no Affinity with any Languages, dead or living, with which we are acquainted. All other Languages have an Alphabet compoſed of a certain Number of Letters, by the various Combinations of which Syllables and Words are formed: Whereas there is no Alphabet of the *Chineze* Language; but there are as many different Characters and Figures as Words.

The only Reſemblance it bears to the *European* Languages is, as moſt of the Alphabets (conſiſting of about twenty four Letters) are wholly formed of ſix or ſeven different Strokes; in like Manner all the *Chineze* Characters are formed of ſix different Strokes or Lines.... Draughts of theſe are given by Father *du Halde*.

The *Chineze* have two Kinds of Language: Firſt, the Vulgar, this being ſpoke by the common People, and varying according to the different Provinces; and ſecondly, the *Mandarin*-Language, which is, in *China*, as the *Latin* Tongue in *Europe*. The *Mandarin*-Language is properly that which was formerly ſpoke at Court, in the Province of *Kiang-nan* (*Nanking*) and ſpread, among the Polite, into the reſt of the Provinces.

As it conſiſts of not above three hundred and thirty Words, all which are Monoſyllables and indeclinable, it conſequently muſt appear very barren; and yet theſe enable Perſons to expreſs themſelves on all Subjects, becauſe the Senſe, without multiplying Words, is varied almoſt to infinitude, by the different Accents, Inflexions, Tones, Aſpirations, and other Changes of the Voice; whence it is, that Perſons who are not exceedingly well verſed in this Language, often miſtake one Word for another. Of this Father *du Halde* gives ſome Examples, ſuch as, that the Word *Tchu*, when differently ſounded, ſignifies a *Lord*, or *Maſter*, a *Hog*, a *Kitchin*, or a *Column*. In like Manner the Syllable *Po*, has, according as it is ſounded, the following different Meanings, *Glaſs*; to *boil*, to *winnow Rice*; *wife* or *liberal*; to *prepare*; *an old Woman*; to *break or cleave*; *inclined*; *a very little*; *to water*; a *Slave* or *Captive*: Thus this Language, which

'Tis ſtill more difficult to convert their great Men, and particularly their *Mandarins*. As moſt of them live

which appears ſo poor, is rendered very copious and expreſſive. Likewiſe the ſame Word joined to others, ſignifies a vaſt Variety of Things: For Inſtance, *Mou* or *Moo*, when ſingle, ſignifies a *Tree*, or *Wood*; but when compounded, it has many more Significations; *Moo ſiang*, ſignifying a Cheſt of Drawers; *Moo nu*, a Kind of ſmall Orange, *&c.* In this Manner the *Chineze*, by variouſly combining their Monoſyllables, can form regular Diſcourſes; and expreſs themſelves with great Clearneſs and Elegance, almoſt in the ſame Manner as the *Europeans* compoſe all their Words by the different Combinations of about 24 Letters. The *Chineze* don't ſing in Speaking, as ſome Authors relate; they pronouncing the different Tones with ſo much Delicacy and Eaſe, that Foreigners are ſcarce able to diſcover the Difference.

The Art of joining theſe Monoſyllables is exceedingly difficult, particularly in writing, and requires much Application. As the *Chineze* expreſs their Thoughts by Figures, and never employ Accents in Writing, to vary the Pronunciation, they are forced to uſe as many different Characters or Figures as there are various Tones, which give ſo many different Meanings to the ſame Word.

Farther, ſome Characters ſignify two or three Words, and ſometimes a whole Period; for Inſtance, to write theſe Words, *Good morrow, Sir*, three ſingle Characters muſt not be employed, but one which expreſſes Monoſyllables, is ſufficient to write ſo as to be underſtood, but the three Words. This Method of joining then 'tis trifling, and uſed only by the Vulgar. Thoſe who endeavour to ſhine in their Compoſitions, employ a Style quite different from that which is ſpoke, tho' the Words are the ſame. In Writing, purer Words, loftier Expreſſions, and certain Metaphors muſt be employed. The Characters of *Cochin-China*, of *Tonquin*, and *Japan* are the ſame as the *Chineze*, tho' the Language is very different; ſo that the Books of theſe ſeveral Nations are in common.

The Learned muſt not only know the Characters uſed in the common Occurrences of Life, but likewiſe be acquainted with their different Combinations; and the various Diſpoſitions, which, of ſeveral ſimple Strokes, form the compound Characters: And as there are fourſcore thouſand *Chineze* Characters, that Man is moſt learned who is acquainted with the greateſt Number, and can read and underſtand the largeſt Number of Books. This ſhows how exceedingly difficult it muſt be to attain the Language in queſtion. However, a Perſon who underſtands 10,000 Characters, is able to expreſs himſelf in this Language, and underſtand a Multitude of Books.

live by Injuſtice and Rapine, and are allowed to marry as many Wives as they can maintain, theſe prove

Moſt of the Literati don't underſtand above 15,000 or 20,000; and but few Doctors are Maſters of 40,000.

All their Characters are collected in their great Vocabulary, called *Hae-peen*. The *Chineze* Language has its radical Characters, like the *Hebrew*, which ſhew the Origin of Words: For Inſtance, under the Characters of Trees, Mountains, of Man, of the Earth, of a Horſe, *&c.* muſt be ſought whatever belongs to Trees, Mountains, Man, the Earth, and a Horſe; beſides which, the Learner muſt know how to diſtinguiſh, in every Word, the Strokes or Figures placed above, beneath, on the Sides, or in the Body of the radical Figure.

There alſo is a ſhorter Vocabulary, containing only 8000 or 10,000 Characters, which is employed for reading, writing, or compoſing Books. When Words wanted are not found here, Recourſe is had to the great Dictionary. The Miſſionaries have drawn up a Book for their own Uſe, and that of their Converts, *&c.*

The *Chineze*, in the Beginning of their Monarchy, communicated their Ideas, by drawing upon Paper the natural Images of the Things they wanted to expreſs; for Inſtance, to expreſs Birds, Mountains, a Foreſt, or Rivers; they drew waving Lines expreſſing Birds, Mountains, Trees, or Rivers. But this Method being very imperfect; not to mention that a numberleſs Multitude of Objects could not be repreſented by Drawing, ſuch as the Soul, the Thoughts, the Paſſions, the Virtues, Vices, Beauty, the Actions of Men and Animals, and many others which have neither Shape nor Body; they therefore altered, inſenſibly, their antient Manner of writing; compoſed Characters of a more ſimple Nature; and invented others to expreſs ſuch Things as are the Objects of our Senſes.

Nevertheleſs, theſe more modern Characters are truly hieroglyphical; firſt, becauſe they conſiſt of ſimple Letters, which retain the Signification of the primitive Characters: Secondly, becauſe the Inſtitutions of Men have affixed the ſame Ideas to the Figures in queſtion, which the firſt Symbols repreſented naturally: For every *Chineze* Letter has its proper Signification, which it always preſerves, tho' joined with others. *Tſai*, ſignifying a Misfortune or Calamity, is formed of the Letter *Meen* or *Me en*, a Houſe; and the Letter *Ho*, Fire; no Misfortune being greater than that of ſeeing ones Houſe on Fire. Hence 'tis plain, that the *Chineze* Characters are not mere Letters like ours; but are ſo many Hieroglyphics, by which Images are formed, and Thoughts expreſſed.

The

prove ſo many Chains, from which they cannot eaſily diſengage themſelves. Another mighty Obſtacle

The Style uſed by the *Chineze* is conciſe, myſterious, allegorical, and ſometimes obſcure to ſuch as are not perfectly skilled in the Characters. They expreſs a great deal in few Words: Their Expreſſions are animated, and interſperſed with bold Compariſons and noble Metaphors. To obſerve, for Inſtance, that as the Emperor has approved the *Chriſtian* Religion by an Edict, it therefore ought not to be deſtroyed, they would write thus: *The Ink with which the Emperor's Edict, in Favour of the* Chriſtian *Religion, was wrote, is not yet dry, and yet you attempt to deſtroy that Religion.* As they compare their Compoſitions to a Picture, they compare the Sentences they borrow from their Books to the five principal Colours uſed in Painting, and 'tis in this their Eloquence chiefly conſiſts. They value themſelves exceedingly on their writing neatly and accurately: They even prefer a beautiful Character to the moſt finiſhed Picture. A Page of old Characters, when well drawn, often ſells at a high Price. If they happen to find any printed Leaves, they gather them up reſpectfully.

'Twas obſerved above, that we may diſtinguiſh two Kinds of Language in *China*, but I ſhall now conſider three Sorts, that of the Vulgar, that of the Polite, and that of Books. The firſt has none of the Imperfections which many *Europeans* pretend to find in it.

Thoſe *Europeans* who come to *China*, and don't underſtand the Language well, ſuppoſe anbiguous Meanings where there are none. As they don't take the Pains to pronounce the ſeveral *Chineze* Words with their proper Accents and Aſpirations, they underſtand the Natives but very imperfectly, which conſequently is not the Fault of the Language. If the *Chineze* Literati ſometimes trace Characters with their Finger, or with a Fan, upon their Knees, this muſt be out of Vanity or Cuſtom rather than Neceſſity; or elſe to expreſs ſome technical Term ſeldom uſed.

Next to the vulgar Language is another more poliſhed and refined, and this is employed in a numberleſs Multitude of Novels, whether true or fictitious, they are writ with the greateſt Elegance and Wit; and abound with lively Deſcriptions, Characters, and Contraſts, which may be eaſily read and underſtood.

The third Language is that of ſuch Books as are not writ in a familiar Style, in which there are ſeveral Degrees of Superiority, before the Student can attain to the ſublime, majeſtic Brevity of the *Kings*.

ſtacle to the Converſion of the *Chineze*, is the Spirit of Uſury which prevails among this People. Whenever we tell them that they muſt reſtore, before they can be admitted to Baptiſm, all they have amaſſed by unlawful Methods; and thereby ruin, in one Day, their Families; you will confeſs that nothing but the ſpecial Grace of Heaven could prevail with them to form and execute ſuch a Reſolution; and indeed, this commonly keeps them firmly attached to Idolatry.

The Corruption and Depravity of their Hearts is no leſs an Obſtacle to their Converſion, for the

This moſt refined Language is never uſed in common Converſation, it being employed only in Writing. The Style of it is neat and flowing; each Thought is uſually expreſſed in four or ſix Characters; nothing occurs that ſhocks the moſt delicate Ear; and when the various Accents are pronounced with Art, they form a ſoft, harmonious Sound.

The Difference between other Books, and thoſe written in the Style called the *Kings*, is, the Diction of the former is never ſo elevated and noble, nor the Style ſo conciſe and grand, as that of the latter. No Pointings are uſed in Compoſitions of the ſublime Kind; for being deſigned only for the Learned, theſe eaſily diſtinguiſh wherever the Senſe ends.

The Copiouſneſs of the *Chineze* Language is owing to the Multitude of Characters in it; from the various Meanings annexed to them, and from the Manner of their being joined, which is commonly two and two; frequently three and three; and ſometimes four and four together. A Dictionary was compiled, by Order of the late Emperor, conſiſting of one hundred and nineteen Volumes, moſt of them writ in a ſmall Character, and very thick. 'Tis certain that no Language in the World is more copious than the *Chineze*.

The *Chineze* have ſtill an antient Kind of Language, now uſed only for Titles, Inſcriptions, Seals and Mottos; wherein there are likewiſe ſome Books which the Literati are obliged to underſtand. They alſo have common Characters uſed for public Acts, Contracts, Bonds, and other Civil Affairs, and which anſwer to our Law Characters. Laſtly, they have a Character (employed for Diſpatch) which requires a particular Study, there being many Abbreviations in it.

The Account above of the *Chineze* Language, is not only curious in itſelf, but will be of Uſe for the better underſtanding of many Paſſages in theſe Letters.

Chineze,

Chineze, provided they do but assume a virtuous Exterior, never scruple to commit the most enormous Crimes in secret. About a Fortnight since, a *Bonze* came and desired me to instruct him. One would have concluded that he was come with a good Resolution, as he offered to submit to whatever I should enjoin. However, no sooner had I set before him the Purity which God requires in a *Christian*; and assured him that our Law is so holy, as to forbid the least impure Thought or Desire: *If that be the Case* (replied he) *I shall never turn* Christian: And therefore he, tho' perfectly sensible of the Truth of our Religion, could not prevail with himself to become a Convert.

Here follow, reverend Father, some Customs with regard to the *Chineze* Ladies, which seem to prevent their ever having an Opportunity of turning *Christians*. They never stir out of their Houses, nor are visited by the other Sex; it being one of the fundamental Laws of the Empire, that a Woman ought never to appear in public, nor concern herself with any Affairs without Doors. Farther, to oblige them still more to observe this Maxim, they have been taught, that Beauty consists in the Smallness of the Foot, not in the Features of the Face; so that a Woman's first Care is to make herself a Cripple. A Child, when but a Month old, has a larger Foot than a *Chineze* Lady at forty *.

Hence neither the Missionaries nor their Catechists, have an Opportunity of instructing the *Chineze* Ladies. Hence they are obliged to begin by converting the Husband, in order that he may instruct the Wife; or permit some good *Christian*

* The Feet of the *Chineze* Women are certainly reduced to a very diminutive Size; but yet, methinks, they can scarcely be so very small as this Father declares them.

Woman to visit her in her Apartment, and there explain the Mysteries of our Religion.

Moreover, whenever we do make Converts of them, they have not an Opportunity of coming to Church with the Men. All we have been able to compass hitherto is, to assemble them six or seven Times a Year in a private Church, or in some *Christian*'s House, and there administer the Sacraments to them. 'Tis in these Assemblies that we admit to Baptism such as desire it; and I myself shall baptize fifteen very shortly.

Add to this, that the *Chineze* Ladies speak no other Language, except the Jargon of their several Provinces; so that the Missionaries find it very difficult to understand them, some of them being acquainted with no other Language but that of the *Mandarins*. We supply this Defect to the best of our Power. A few Days after my Arrival here, the Wife of a *Mandarin* had Recourse to the following Expedient. As the Missionary to whom she was to confess herself could not understand her, she sent for her eldest Son, when revealing her Sins to him, she dispatched him to the Confessor, ordering her Son to specify them to him, and bring back whatever Counsels and Instructions the Father might communicate.

Finally, Wives, in *China*, are in such Subjection to their Husbands, that little Stress can be laid upon their Conversion, especially if the Husband is an Idolater, of which I shall give a sad Instance. A *Heathen* Woman, who had found secret Opportunities to get herself instructed in the Gospel Truths, falling grievously sick, intreated her Husband to send for a Missionary, in order that she might be baptized. The Husband, being passionately fond of her, consented to her Request, for fear of increasing her Indisposition; so that she was to be indulged, on the Morrow, the Blessing she

panted ſo much after. In the mean Time, the *Bonzes* hearing of it, flew to the Huſband, when reproaching him very ſeverely for his Weakneſs (as they termed it) in conſenting to his Wife's Deſires, they told him a thouſand idle Stories to the Prejudice of the Fathers.

On the Morrow, as the Miſſionary was preparing to go and baptize the dying Woman, her Huſband ſent him Word that he need not give himſelf any farther Trouble, he being reſolved not to let his Wife undergo that Ceremony. The utmoſt Endeavours were uſed to make him comply; and ſome *Chriſtians*, his Friends, viſited him for that Purpoſe, but the only Anſwer they could get from him was: "I know your Artifice, as well as that of the "Miſſionary. He brings his Oil, and pulls out "poor ſick Peoples Eyes, to make Spying-glaſſes "of them. But I'm reſolved my Wife ſhall be "buried with both her Eyes, and therefore he "ſhan't come within my Doors". All we could ſay or do made no Impreſſion upon him, ſo that his Wife left the World unbaptized.

The *Cham-tien-ſa* *, or † General of the *Taoſſas* ‡, a ſort of *Bonzes*, having endeavoured to free a Fa-

* *Tchamtien-ſée*, in *French*.

† This Title, I believe, implies no more than the Chief of the *Taoſée* or *Taoſſas*; and is uſed no otherwiſe than as the Title, *General*, is with regard to Friars.

‡ This Sect is ſuppoſed to have been founded by *Lao kiun*, or *Li-Laokum*, whoſe Birth, according to his Diſciples, was very extraordinary. His Books, which are ſtill extant, but ſuppoſed to be very much diſguiſed by his Followers, abound with a great Number of moral Sentences, worthy of a Philoſopher.

Lao kiun's Morality is pretty much like that of *Epicurus*; it exhorting Men to abſtain from violent Deſires, and ſuch Paſſions as may diſturb the Tranquility of the Soul; and declaring, that every wiſe Man ſhould endeavour to paſs his Life free from Care; and, for this Purpoſe, never to reflect on what is paſt, nor be anxious about Futurity.

It alſo declares, that for Men to torment themſelves with Cares; to buſy themſelves in mighty Projects, to follow the Dictates

a Family from the evil Spirit with which it was cruelly tormented, had employed, but in vain, the follow-

Dictates of Ambition, Avarice, and other Paſſions, is to labour more for Poſterity than for themſelves; and that 'tis Madneſs to procure the Happineſs of others, at the Expence of their own; that their Purſuits after their own Happineſs ought to be moderate, and their Deſires not over violent; becauſe that, whatever we conſider as Happineſs, is no longer ſo, when accompanied with Trouble and Diſtaſte, or that the Soul is ever ſo little diſturbed.

Hence the Followers of this Sect affect a Calm, which ſuſpends, according to them, all the Functions of the Soul: [This ſhews them to be a Sort of *Quietiſts*;] and as this Tranquility cannot but be ruffled by the Thoughts of Death, they boaſt their having invented a Liquor, which renders them immortal. They devote themſelves to Chymiſtry, to the Search after the Philoſopher's Stone, and to Magic; and fancy that they, by invoking Demons, can gratify all their Deſires.

Many *Mandarins* (and a Multitude of Women) ſtudied this Art, in Hopes of eſcaping Death; and at laſt it was brought very much into Vogue, by the Countenance which certain ſuperſtitious Emperors, among whom were *Tſin chi Haung ti*, and *Vooti*, gave to it. The Superſtitions of *Lao kiun* increaſed very much under the ſucceeding Emperors; there were a Multitude of Doctors of this Sect; Temples were erected, in which a Demon was worſhipped; and the Doctors diſtributed every where ſmall Images, repreſenting the Croud of Spirits and Men whom they had ranked among their Gods; and ſold theſe Images at a high Price.

The Miniſters of this Sect were afterwards called *Teen ſas*, * or the cœleſtial Doctors, and the Chief of it is always honoured with the Dignity of a principal *Mandarin*, and reſides in a Town of the Province of *Kiamſi*, where he has a magnificent Palace. Thither great Numbers flock, from the neighbouring Provinces, for Remedies for their Diſeaſes, or to enquire their Fate, on which Occaſions they receive, from the *Teen ſa*, a Scroll filled with magical Characters.

The *Taoſſas* firſt introduced, into the Empire, a ſuppoſed Multitude of Spirits, whom they revered as Deities, independant on the ſupreme Being, whom they called *Chang ti*.

Theſe Doctors, in Proceſs of Time, gained a very powerful Aſcendant over the Minds of the People, they pretending to have Compacts with Demons, to whom they ſacrifice a Hog, a Fiſh, and a Bird. They drive a Stake in the Earth, as a Sort of

* *Tien ſſeë.*

following Inſtruments which were ſhewn me by the Maſter of the Family, a *Heathen*. In a Bag were five Idols, a Stick about a Foot long, and an Inch ſquare in Breadth, on which a great Number of *Chineze* Characters were engraved; and on another Piece of Wood, five Inches long and two broad, covered over with Characters, except on one Side, whereon was repreſented the Devil pierced thro' with a Sword, the Point whereof ſtuck in a wooden Cube, which was likewiſe covered with myſterious Characters. This Man afterwards gave me a Book, of about eighteen Leaves, containing the *Cham-tien-ſa*'s Orders, by which the Devil was forbid, upon a very ſevere Penalty, to annoy the Perſons in queſtion any more. Theſe Injunctions were impreſſed with the Signet of the *Cham-tien-ſa*, and ſigned by himſelf and two *Bonzes*. I omit ſeveral other minute Particulars, as theſe might only tire you. I threw the Idols into the Fire, and burnt them.

But perhaps you will not be diſpleaſed to have a Deſcription of thoſe Idols. They were made of Wood; were gilt, and prettily painted. Some re-

of Charm; draw odd Figures, with a Pencil, upon Paper; making, at the ſame Time, the moſt frightful Grimaces, and venting the moſt horrid Cries.

Many of this Sect ſeem to act exactly the ſame Part with our Fortune-tellers in *Europe*. The Jeſuits ſeem to give Credit to the ſurprizing Diſcoveries, *&c.* pretended to be made by theſe Diviners; but I am apt to believe, that the Fathers laugh as much at them privately, as the ſenſible Part of the *Chineze* are ſaid to do at the Feats related of ſome of theſe Conjurers, who (we are told) make the Figure of *Lao kiun*, and of their Idols, appear in the Air; make a Pencil write of itſelf, tho' not touched by any Perſon; make the Manes of the various Individuals of the Family, where they are practiſing their ſilly Arts, glide along in a large Veſſel of Water; and there ſhow the ſeveral Changes which ſhall happen in the Empire, and the imaginary Honours and Preferments to which thoſe who become Proſelytes to their Sect ſhall be raiſed.

The Vulgar are but too eaſily impoſed upon, in every Country.

preſented

preſented Men and Women. The former had the *Chineze* Turn of Face, but thoſe of the latter were like *Europeans*. On the Back of every Idol was a Kind of Hole, with a ſmall wooden Cover. Lifting up the Cover, I found that the Hole was pretty narrow at Top, but grew broader in Proportion as we went nearer the Stomach. Within it were Silken Bowels; and, at the Bottom, a ſmall Bag ſhaped like a Man's Liver. This Bag was filled with Rice and Tea, which probably was intended as Food for the Idol. Inſtead of the Heart, was a Paper folded very neatly; when getting a Perſon to read it, I found it to be a Liſt of the Perſons of the Family, conſiſting of their Name, Sirname, Birth-days, *&c.* There likewiſe were idolatrous Conſecrations and Prayers, all of them impious and ſuperſtitious. Beſides theſe, at the Bottom of the Aperture, in the Statues repreſenting Women, was a Clue or Ball of Cotton, longer in Proportion than thick, tied neatly with Thread; and repreſenting, pretty nearly, the Figure of a Child in ſwadling Cloaths.

I am promiſed to be fixed in a Miſſion very ſoon; and in ſuch a one as I wiſh for, ſevere, poor, and laborious: And alſo that I ſhall have an Opportunity of ſuffering much, and making an abundant Harveſt. Do you beſeech God that I may duly acknowledge the Bleſſings which I, tho' ſo unworthy, receive from him.

I am, with great Reſpect, &c.

CHAVAGNAC.

Father

Father DE BOURZES, *to Father* STEPHEN SOUCIET.

Reverend Father,

AS I was going to *India*, I received a Letter, wherein you desired me to devote all such Moments, as I could spare from my Duty as a Missionary, to the Sciences; and to communicate to you, from time to time, any Discoveries I might make. I was in Hopes of giving you some Satisfaction in this Particular during our Voyage, but I had no Instruments; and you know 'tis impossible to be accurate without them. For this Reason my Observations will be such only as may be made by the naked Eye, without any foreign Assistance.

I shall begin with a Phænomena, which will appear new to Persons who never were at Sea; and perhaps even to others, who, tho' they have been upon the Ocean, yet never took much Notice of the Thing in question.

You must have read (reverend Father) what Naturalists tell us, concerning those Sparks or Lights which are seen, in the Night, upon the Surface of the Sea; but you probably have likewise observed that they pass very lightly over this Phænomenon; at least, that they endeavour to account for it agreeably to their Principles, rather than give an accurate Description thereof. But methinks a Man, before he attempts to explain the Wonders of Nature, should first endeavour to acquaint himself with all the Particulars belonging to them. Here follow such Observations as I thought most worthy of remark, in the Phænomenon in question.

I. When the Ship makes good Way, we often see a great Light in the Wake, that is, in the Waters

ters which it divides and cleaves in its Paſſage. Perſons who don't conſider it attentively, often aſcribe this Light either to the Moon or Stars, or elſe to the Lanthorn in the Poop; a Miſtake which I myſelf fell into, the firſt Time I perceived this Splendor. However, as the Window of my Cabbin looked directly upon the Wake, I was ſoon undeceived; eſpecially when I found that this Light was much ſtronger, when the Moon was under the Horizon, when the Stars were hid by Clouds, and the Lanthorn was out; in a Word, at a Time when it was impoſſible for any extraneous Light to illuminate the Surface of the Ocean.

II. This Light is not always equal. At certain Times there is little or none; ſometimes 'tis ſtronger, and at other Times fainter: Some Seaſons 'tis of a great Extent, and at others of leſs.

III. With regard to its Brightneſs, you perhaps will be ſurprized to hear that I have read, without any Difficulty, by the Light of theſe Wakes or Furrows, tho' I was nine or ten Foot above the Surface of the Water. I took a Memorandum of the Times, out of Curioſity; theſe being the 12th of *June*, 1704, and the 10th of *July* of the ſame Year. But I muſt obſerve, that I could read only the Title of my Book *, (in Capitals.) Nevertheleſs, the Perſons I told it to would not believe me, but you may depend upon the Truth of what I aſſert.

IV. With Reſpect to the Extent of this Light, ſometimes the whole Wake is illuminated, Thirty or Forty Foot in Length; but, at a greater Diſtance, the Light is much fainter.

V. Some Nights we eaſily diſtinguiſh, in the Wake, the luminous Particles from ſuch as are not

* This Light, I imagine to be ſomewhat like that made by Glow-worms; I myſelf reading one Night, in a Grove, ſome Verſes in *Boileau*, upon my laying a Glow-worm on the Book.

ſo;

ſo; and at other Times, ſuch Diſtinction is not found. The Wake then reſembles a River of Milk, and this has a very pleaſing Effect upon the Eye. It appeared ſuch to me the 10th of *July* 1704.

VI. In thoſe Seaſons when we are able to diſtinguiſh the ſhining Parts from ſuch as are otherwiſe, they don't appear in the ſame Shape or Form. Some ſeem but as Points of Light; others appear of the Size of Stars to the naked Eye. Some are in the Form of Globules, or Drops, a ſixth or twelfth Part of an Inch in Diameter; and others again like Globes, as big as the human Head. The Phoſphorus's in queſtion, are often found in long Squares, three or four Inches in Length, and one or two in Breadth. Theſe Phoſphorus's, of different Shapes, are ſometimes ſeen together. The 12th of *June*, the Wake made by the Veſſel was filled with Floods of Light, and the long Squares abovementioned. Another Night, when our Ship ſailed ſlowly, theſe Floods of Light glittered and diſappeared on a ſudden like Flaſhes of Lightning.

VII. Theſe Lights are produced, not only by the Ship's Courſe, but Fiſhes alſo will form a luminous Wake, which gives Light enough for us to diſtinguiſh the Size and Species of the Fiſh. I have ſometimes ſeen a great Number of theſe Fiſhes, which ſporting up and down, made a kind of pleaſing Fire-work in the Water. Frequently the bare throwing a Rope along the Water, ſhall, by breaking it, make a Light.

VIII. If Water is taken out of the Sea, and ſtirred ever ſo little with the Hand, in the dark, we diſcover numberleſs Multitudes of ſhining Particles.

IX. If we dip a Piece of Linnen-Cloth in Sea-Water, the like Particles will be ſeen, if it be wrung in a dark Place; and even when ſuch Cloth

is half dry; if only ſhaken, a great Number of Sparks will be emitted.

X. When a Spark is once formed, it continues a long Time unextinguiſhed: And when it adheres to any ſolid Body, to the Brim of a Veſſel, for Inſtance, 'twill continue luminous ſome Hours.

XI. 'Tis not when the Ocean is moſt tumultuous, that the greateſt Number of the Phoſphorus's in queſtion, are ſeen upon it; nor even when the Ship ſails ſwifteſt: Nor are theſe Sparks produced, (at leaſt as far as I could perceive) by the bare daſhing of the Waves againſt one another. But I have obſerved, that a great Number are ſometimes produced, by the Waves beating againſt the Shore. At *Braſil*, ſo vaſt a Number of theſe Lights appeared one Evening, that the whole Shore ſeemed on Fire.

XII. The Quality of the Water contributes very much to the producing of theſe Fires; and it may (I believe) be aſſerted that, all other Particulars being the ſame, this Light is generally found greater, according as the Water is more unctious and foaming; the Water not being equally pure or clear in all Parts, out at Sea. Sometimes the Piece of Linnen thrown into the Ocean, is quite viſcous when pulled up. Now I found, by repeated Obſervations, that whenever the Wake was moſt luminous, the Water was moſt viſcous and greaſy; and that a Piece a Linnen being dipped in this Water, emitted more Sparks when ſhaken.

XIII. Farther, upon the Surface of certain Parts of the Ocean, is ſeen I know not what Ordures of different Colours, ſometimes red, and at other Times yellow. At firſt they looked like Saw-Duſt, but our Mariners declare them to be the Spawn of the Whale, but of this we are not certain. Water taken out of the Ocean, in theſe Places, is found very viſcous. The ſame Sailors affirm that there

are

are a great many ſort of Banks, formed of this Spawn, in the North; and that they ſometimes appear quite luminous in the Night, though not moved either by the Motion of a Ship, or of a Fiſh.

XIV. But to corroborate ſtill farther my Aſſertion, *viz.* that the more viſcous any Water is, the more it is found luminous. I ſhall add a Particular which I myſelf ſaw. There was one Day taken into our Ship, a Fiſh which ſome People judged to be a *Bonito* *. The Inſide of his Throat appeared, in the Night, like a lighted Coal; ſo that I read without any other Light, the very ſame Letters which I had diſtinguiſhed by the Splendor of the Wake. The Throat was full of a viſcous Humour; when ſmearing a Piece of Wood with it, the latter became immediately luminous; but as ſoon as the Moiſture was dried up, the Light went out †.

* This Fiſh is very common in the *Atlantic Ocean*; and is very like our Mackerel in Colour and Taſte, but larger. 'Tis catch'd much oftner out at Sea than near the Coaſts, and is one of the Enemies to the Flying-Fiſh. The *Bonito* is thick, round, and about two Foot in Circumference, including the Head, near which are two pointed Fins, like thoſe of the *Porpoiſe*; and its Skin is like that of this Fiſh. 'Tis half Fleſh and half Fiſh. That which is neareſt the great Bone (the only one it has) is like the Fleſh of the *Porpoiſe*, but tenderer; infinitely better taſted, and like that of *Duck*. 'Tis dry, firm, and very nouriſhing. Sometimes the Sea is almoſt covered with theſe Fiſhes. They will leap ten or twelve Foot high, and then are often taken with Tridents, Harping-Irons, *&c.* They are likewiſe catched with Hooks (about the Size of the little Finger) on which are faſtened two ſmall White Pigeon's Feathers, with Bits of Linnen round them. The Line is fixed to one of the Sail-Yards, ſo that the Hook, which looks like a ſmall Flying-Fiſh, ſports in the Water; when the *Bonito* ſnapping at it, is thus taken.

† We are told that the *Northern* People, place Pieces of rotten Bark or Trunks of Oaks, at certain Diſtances; and that theſe ſerve to light them when they travel in the Night. *Cortices quercinos inquirunt putres, eaſque collocant certo inſter titio itineris inſtituti, ut eorum ſplendore, quo voluerint, perficiunt iter. Nec ſolum hoc præſtat cortex, ſed & truncus putrefactus.* Ol. Mag. Hiſt. L. 2. c. 16

Thus I have given you the chief Obſervations made by me on this Phænomenon. 'Tis for you to examine, whether theſe ſeveral Things may be explained, agreeably to the Syſtem of thoſe who eſtabliſh, as the firſt Principle of that Light, the Motion of the ſubtle Matter; or of the Globules, cauſed by the violent Agitation of the Salts.

Here follows a Word or two concerning Sea-Rainbows, I having made ſome Obſervations on them, after our being buffeted by a violent Storm at the Cape of *Good-Hope*. The Sea ran very high, ſo that the Wind carried off the Extremities of the Waves, and formed, with theſe, a kind of Rain, on which the Rays of the Sun darting, a Rainbow was formed. The celeſtial Rainbow * has this Advantage over that of the Ocean, that its Colours are much more lively, diſtinct, and numerous. In Sea-Rainbows we ſcarce diſtinguiſh above two Sorts of Colours; a dark Yellow on the Side turned towards the Sun, and a pale Green on the Side oppoſite to it; the reſt of the Colours not being ſtrong enough to be diſtinguiſhed by the Eye. However, the Sea-Rainbows are much more numerous, twenty or thirty of them appearing at once: They are ſeen at Noon-day, and in a Situation different from that of the heavenly Bow, *i. e.* their Arch ſeems turned towards the Sea. Perſons muſt not ſay, after this, that thoſe who undertake ſuch long Voyages, perceive nothing but Sky and Water. This is true, indeed, in one Senſe; nevertheleſs, each of them offers ſo many Wonders, that ſuch as are able to diſcover them, would meet with Employment enough.

* The Rainbow is cauſed by the Sun Beams, which, falling on the Drops of Water in a Cloud, are variouſly reflected and refracted to the Spectator's Eye, placed betwixt the Sun and thoſe Drops. Different Perſons don't perceive the ſame Rainbow; a diſtinct one being ſeen by every Spectator. We are told that there are lunary Rainbows.

To conclude the ſeveral Remarks made by me on Light: I ſhall add but one more, and that concerning the Exhalations that take Fire in the Night, and which then form a Stream of Light in the Sky. The Stream made by theſe Exhalations is of a much greater Extent than thoſe of *Europe*. I myſelf ſaw two or three which looked like ſo many Rockets. They ſeemed to be very near the Earth, and emitted a Light very much reſembling that which the Moon ſheds, during the firſt Days of its Increaſe. They fell ſlowly, and deſcribed a Curve in their Fall. All this is true, at leaſt with Regard to one of thoſe Exhalations which I ſaw upon the high Seas, at a conſiderable Diſtance from the Coaſt of *Malabar*.

I have no more to ſay at preſent; and wiſh (reverend Father) that theſe little Obſervations may give you Pleaſure. Heavens be praiſed, I only wait for an Order to go to *Madura*, the Miſſion allotted me; and which, you are ſenſible, I have panted after ſo many Years.

I am, &c.

DE BOURZES.

Father JARTOUX *to Father* DE FONTANEY.

Peking, *Aug.* 20, 1704.

Reverend Father,

I Shall begin with the Relation of the ſolemn opening of our Church, which was performed at laſt on the 9th of *December* 1703. You may remember 'twas in *January* 1699, that the Emperor permitted Father *Gerbillon* to build it, upon the Spot of Ground he had given us, within the Incloſure of his Palace. This Prince, ſome Time after, ordered all the Court-Miſſionaries to be aſked, whether they

would not contribute towards the Building of this Edifice, as being a good Work, which he himſelf intended to promote. He afterwards gave each of them fifty Gold Crowns, intimating that they ſhould employ them for the Church. He likewiſe furniſhed Part of the Materials; and appointed *Mandarins* as ſo many Overſeers of the Building. When the Foundations were dug, we had but two thouſand eight hundred Livres; but were firmly perſuaded that Providence would ſupply the reſt, and accordingly we have not been deceived in our Expectations.

Four whole Years were ſpent in building and adorning this Church, which is one of the fineſt and moſt regular in all the *Eaſt*. I do not intend to give you an exact Deſcription of this Edifice, and ſhall preſent you only with a Sketch of it *.

We firſt enter a Court forty Foot wide, and fifty long. It ſtands between two well-proportioned Buildings, and theſe are two large Halls, built after the *Chineze* manner, one of which is uſed for our aſſembling or inſtructing the *Catechumens*; and the other for receiving ſuch Perſons as viſit us. The latter is adorned with the Portraits of the King, the Dauphin, the Princes of *France*, the preſent King of

* If 'twas like that of the *Maiſon Profeſſe*, of the Jeſuits in *Paris*, it may be very rich and gaudy, but not in a good Taſte; this having more of the Theatre than of the Church; and is all together a mere Aſſemblage of *Colifichets*, though there are ſome fine Things in it. As the Jeſuits are Men of good Taſte, I was ſurprized to ſee ſo bad a one, in the Conſtruction and Decoration of their Church; but was told, that the former was owing to the Inabilities of *Francis Derrand*, a *Lorrain* Jeſuit, who undertook the direction of it, in Oppoſition to *Martel Ange*, a Brother of the Society, but an exceedingly skilful Architect, whoſe excellent Plans were ſlighted, merely becauſe he was no more than a Brother; whilſt the miſerable Ones of *Derrand* were accepted, becauſe he was a Father. There are too many Inſtances of this Kind in all Countries.

Spain,

Spain, the King of *England*, and several other Princes; with various Mathematical and Musical Instruments. There are likewise shewn all those beautiful Prints collected in large Volumes, which were published in order to exhibit to the whole World the Magnificence of the Court of *France*. The *Chineze* are highly delighted with these several curious Pieces of Art.

At the bottom of this Court the Church stands. 'Tis seventy-five Foot long, thirty-three deep, and thirty high. The Inside of the Church is composed of two Orders of Architecture; there being sixteen half Columns of each Order, covered with a green Varnish. The Pedestals of the inferior Order are of Marble; those of the superior Order are gilt, as also the Capitals, the Fillets of the Cornices; those of the Frize, and of the Architrave. The Frize seems to be heightned with Ornaments, though these are only painted; and the rest of the Members of the whole Entablature are varnished with Tints, in various gradations, in proportion as they project. Between the superior Order are twelve large Windows, in Form of a Crescent, six on each Side, which makes the Church exceedingly light.

Every part of the Cieling is painted. 'Tis divided into three Parts: The middle one represents a Dome, quite open, of a rich Architecture; these being Marble Columns, supporting a Row of Arcades, with a noble Balustrade over them. The Columns themselves are fixed in another Balustrade, in a beautiful Taste of Designing, with Vases of Flowers very agreeably disposed. Over all is God the Father, seated in the Clouds on a groop of Angels, and holding the Globe of the World in his Hand.

'Tis in vain we assure the *Chineze*, that these several Things are painted on a flat Superficies, they never believing but that the Columns are strait, as they appear to the Eye. The Lights, indeed, are so happily disposed through the Arcades and Balustrades, that the Spectator may easily be deceived. This Piece was done by Signior *Gherardini*, an *Italian* Painter.

On each Side of the Dome are two Ovals, the Paintings of which are very lively. The Altar is painted as well as the Cieling. The Sides of the Altar are a Continuation of the Architecture of the Church in Perspective. 'Tis pleasant enough to see the *Chineze* come forward to view that part of the Church, which they imagine to be behind the Altar. Being come to it, they stop, draw back, advance again; and then lay their Hands upon it, to feel whether some Parts don't really project more than others *.

The Altar is justly proportioned. When 'tis adorned with the rich Presents of our Monarch, brought by you from *Europe*, and with which his Majesty was pleased to enrich the Church of *Peking*, it then looks like an Altar erected by a great King, to the sole Sovereign of Kings †.

Spite of all our Endeavours, the Church could not be opened till the beginning of last *December*, and it was judged proper to perform the Ceremony on a *Sunday*. The reverend Father *Grimaldi*, Visitor of the Society in this Part of the *East*, accompanied by several other Missionaries of various Nations, gave a solemn Benediction to the new Church. Twelve Catechists in their Surplices, carried the Cross, the Candlesticks, the Censor, *&c.* Two Priests in

* The *Chineze* are ignorant of Perspective.

† Here's an Oratorial Flourish! 'Tis well if the Jesuit did not introduce Heaven on this Occasion, the better to make his Court to the Terrestrial Monarch.

their

their Stoles and Surplices, walked on each Side of the Father who officiated; the reſt of the Miſſionaries following two and two, and afterwards a Croud of *Chriſtians* whom Devotion had drawn thither.

The Benediction being ended, the whole Congregation fell proſtrate before the Altar. The Fathers being drawn up in the Chancel, and all the *Chriſtians* in the Body of the Church, ſtruck their Foreheads ſeveral Times againſt the Ground *. Maſs was afterwards ſolemnized, with both Deacon and Sub-Deacon, by Father *Gerbillon*, who may be conſidered as the Founder of this new Church. A great Number of *Chriſtians* received the Communion on this Occaſion. Prayers were offered up for his Moſt Chriſtian Majeſty, our gracious Benefactor; and Maſs being ended, Father *Grimaldi* gave us a very pathetic Sermon. The Feſtival concluded with the Baptiſm of a great Number of *Catechumens*.

Maſs was celebrated, the Night of *Chriſtmas* Day, with the ſame Solemnity, and as great a Concourſe of *Chriſtians*. Had not the *Chineze* Muſical Inſtruments, (which have ſomething of the rural Kind) made me recollect my being in a Foreign Miſſion, I ſhould have fancied myſelf in the middle of *France*, where our Religion is triumphant.

You could ſcarce conceive how great a Number of Perſons of Diſtinction have come to ſee this Edifice. Theſe all fell proſtrate ſeveral Times before the Altar. Many even get themſelves inſtructed in our Religion, love it; and conſequently give us Hopes of their one Day becoming Converts.

* Being at Maſs, one *Sunday*, at the great *Carthuſians* in *Paris*, ſome of the Fathers or Brothers, did not only ſtrike their Heads againſt the Ground; but lay a conſiderable Time upon their Bellies, in two Lines; a Sight that is not a little odd to an *Engliſhman*.

But how great muſt be our Affliction, (reverend Father) ſhould we be ſo unfortunate as to ſee an Edifice deſtroyed, by which our Religion triumphs even in the Palace of a *Heathen* Prince! However, this had like to have been the Caſe, two Months after it was finiſhed, and upon the following Occaſion.

The 12th of *February* 1704, Brother *Brocard*, who makes Mathematical Inſtruments at the Palace of the Heir-apparent, in all the Bitterneſs of our Saviour's Croſs, was ordered to colour certain Steel-Works, blue. The firſt was ſhaped like a Ring; the ſecond repreſented the Guard of a Sword, and was quite round; the third was ſhaped like its Pommel; and the fourth was a quadrangular Point very much blunted. It was neceſſary for me to be ſo very minute.

I happened to be then in the Apartment where Brother *Brocard* was at Work, and aſſiſting him on that Occaſion. Father *Bouvet*, who is our Interpreter, was called thither alſo; when ſurveying the ſeveral Works in Steel, he told me, that he was very much afraid they were Parts of an Inſtrument which would be employed for idolatrous Purpoſes. I aſked him ſeveral Times what were the Grounds of his Suſpicion, to which he made no other Reply, than that he imagined they belonged to the Scepter of an Idol. I then examined them carefully myſelf, but could perceive nothing except certain Flowers, not well engraved.

And now the chief Eunuch belonging to the Heir-apparent came, and ordered us to colour the Steel with all poſſible Diſpatch; but we conjured him to repreſent to the Prince, the Uneaſineſs it was to us, that we could not poſſibly obey him, till we ſhould know the Uſe which was to be made of the *Pien*, for ſo this kind of Scepter is called, that had been ſent us; we being afraid that it belonged

to

to *Fo* *, or ſome other Idol; declaring that we could not work upon it, till after we had been clearly informed as to this Particular. The

* Father *du Halde* having collected, in his large Work of *China*, the moſt curious Particulars concerning the celebrated Idol *Fo*, and the Sect called by that Name, I ſhall here give the Subſtance of his Account.... About ſixty-five Years (ſays the Father) from the Birth of Chriſt, the Emperor *Mingti* introduced a new Sect into *China*.

This Monarch happening one Night to have a Dream; and calling to Mind a Sentence of *Confucius*, *That the moſt holy was to be found in the* Weſt, he ſent Embaſſadors into *India*, to find out this Saint, and ſeek for the true Law taught by him there. The Embaſſadors imagining they had found him among the Worſhippers of the Idol *Fo*, carried this Idol into *China*, together with the Fictions contained in ſome *Indian* Books. This Contagion which began in the Court, ſoon made its Way into the Provinces, and has ſince ſpread throughout the Empire. 'Tis not well known in what Part of *India* this Idol was found.

The *Chineze* ſay that *Fo* was born in that Part of *India*, called by them *Chun tiencho*, of which Country his Father was King. Scarce was this Monſter ſeparated from his Mother, who died ſoon after his Birth, but he ſtood upright, and walked ſeven Paces; pointing, with one Hand, to the Heavens; and to the Earth with the other; and pronouncing the following Words diſtinctly: *No one except myſelf, either in Heaven or on the Earth, ought to be worſhipped.*

At ſeventeen he married three Wives, and had a Son. At nineteen he forſook his Wives, abandoned all Terreſtial Cares, and withdrew to a Solitude, where he put himſelf under the Direction of four *Indian* Philoſophers called *Joguis*. At thirty he was wholly inſpired by the Deity, and become *Fo*, or *Pagod*, as the *Indians* call him, he conſidering himſelf as a God. He then applied himſelf wholly to the Propagation of his Doctrines, the Devil always aſſiſting him at a pinch; *Fo*, by his Aſſiſtance, doing Wonders. The Novelty of his Miracles filled the Vulgar with Dread, and gained him great Veneration. The *Chineze* have related theſe Prodigies in ſeveral large Volumes, and repreſented them in a Series of Figures or Deſigns. This chimerical God won over eighty thouſand Diſciples, who infected all the Eaſt with his impious Tenets. The *Chineze* call theſe Diſciples *Hochang*; the *Tartars*, *Lamas*; the *Siameze*, *Talapoins*; the *Japoneze*, or rather the *Europeans*, *Bonzes*. Ten of theſe Diſciples publiſhed five Thouſand Volumes in Honour of their Maſter. This God, notwithſtanding all his Boaſts, died at ſeventy nine Years of Age, a little before which he vented the Poiſon of Atheiſm.

He then told his Diſciples, that he had hitherto ſpoken to them ænigmatically and in Parables, but that he would now reveal the Myſtery of his Doctrine to them. *Know then* (ſays he) *that*

The Eunuch proteſted, the *Pien* was only for the Prince's Uſe, and not for any Idol. Yet give me

that the Principle of all Things is Emptineſs and Nothing: All Things proceeded from Nothing, and will return to it; and this is the End of all our Hopes. However, his Diſciples adhered to his firſt Words only, and their Doctrine is directly oppoſite to Atheiſm.

But the laſt Words of this Impoſtor, laid the Foundation of the celebrated Diſtinction (of interior and exterior) into which his Doctrine is divided. His Diſciples vented a great Number of Fictions after his Death; and eaſily perſuaded the ignorant Vulgar, that their Maſter had been born eight thouſand Times; that his Soul had paſt ſucceſſively into the Bodies of various Animals; and that he had appeared under the Figure of an Ape, a Dragon, an Elephant, *&c.* This was done in order to eſtabliſh the Worſhip of this pretended God, under the Shape of various Animals; and accordingly theſe ſeveral Creatures, thro' which the Soul of *Fo* was ſaid to have paſſed, were worſhipped in various Places. The *Chineze* themſelves built ſeveral Temples to every Sort of Idols, of which vaſt Numbers were made in all Parts of the Empire.

Fo had a favourite Diſciple called *Mookiaye*, whom he charged more particularly to propagate his Doctrine. *Fo* ſpeaks, in one of his Books, of a Maſter more antient than himſelf, called, by the *Chineze*, *Omito*. This other Monſter appeared in the Kingdom of *Bengal*. The *Bonzes* declare his Sanctity and Merit to be ſo great, that the bare invoking him is ſufficient to obtain Pardon for the blackeſt Crimes, for which Reaſon the *Chineze* of this Sect are continually repeating theſe two Names, *Omito*, * *Fo*; imagining that, the bare mentioning of theſe will purge from the moſt enormous Sins.

The laſt Words of *Fo*, when he was dying, gave riſe to a Sect of Atheiſts; but moſt of the *Bonzes* could not lay aſide the Prejudices of their Education, and ſo perſevered in the firſt Errors their Maſters had taught.

Others endeavoured to reconcile them, by calling one the exterior Doctrine, the other the interior. The firſt was more ſuitable to the Capacity of the Vulgar, and prepared their Minds for receiving the ſecond, which was adapted only to Perſons of an elevated Genius.

This exterior Doctrine, containing the Principles of the Morality of the *Bonzes*, is as follows: They ſay, there is a great Difference between Good and Evil: That after Death the Good will be rewarded, and the wicked puniſhed: That Places are appointed for the Reſidence of the Souls of both: That the God *Fo*, was born to ſave Mankind, and to lead thoſe into the Paths of Salvation who had ſtrayed from it: That *Fo* expiated their Sins, and procured them a happy Birth in the other World: That

* *What a whimſical Effect theſe Sounds have in* Engliſh.

me leave to obſerve, (replied Father *Bouvet*) that this *Pien* very much reſembles the Weapon given to

That five Precepts muſt be obſerved; not to kill any living Creature; not to take what belongs to others; and to abſtain from Impurity, Lying, and drinking of Wine.

They muſt eſpecially be careful to obſerve certain charitable Works. Uſe well the *Bonzes*, (ſay they) and furniſh them with all the Neceſſaries of Life. Build Monaſteries and Temples for them, in order that they, by their Prayers, and the Penances they impoſe for the Expiation of Sins, may free you from condign Puniſhment. Burn, at the Obſequies of your Relations, Silver and Gilt Paper, and Silken Garments, all which will be changed, in the other World, to Gold, Silver and real Habits. Thus your dead Relations will not want any Neceſſaries, but have wherewithal to reconcile the eighteen Guardians of the infernal Regions, who, was it not for thoſe Bribes, would be inexorable; and ſhould you neglect thoſe Commands, you are to expect nothing, after Death, but the moſt cruel Torments; and your Soul ſhall paſs, by a long Succeſſion of Tranſmigrations, into the Bodies of the vileſt Animals; and you ſhall re-appear under the Form of a Mule, a Horſe, a Dog, a Rat, or other ſtill more contemptible Animal. The dread of theſe Chimeras, has a ſurpriſing Influence over the Minds of the *Chineze*. Father *le Comte* gives an odd Inſtance of this, in a dying *Chineze*, who imagined that, after Death, he ſhould animate one of the Emperor's Poſt-Horſes, in Gratitude for a Penſion that Monarch had given him during Life. The *Bonzes*, who ſo induſtriouſly propagate the ſilly Doctrine of Tranſmigration, gain very conſiderable Advantages by it. 'Tis of great Service to them, for the better carrying on their deceitful Tricks, by which they gain many charitable Contributions.

As theſe *Bonzes* are born among the Dregs of the People, and are maintained, from their Infancy, in an idle Profeſſion, this Doctrine is of Uſe to enforce the Artifices employed by them, in order to excite the Liberality of the Weak and Superſtitious, of which Father *le Comte* gives the following pleaſant Relation. "Two *Bonzes* ſpying, in the Yard of a rich Peaſant, "two or three Ducks before the Door, began to ſigh and weep "bitterly. The Miſtreſs of the Houſe ſeeing them from her "Chamber, came and asked the Reaſon of their Sorrow. We "know (ſaid they) that the Souls of our Fathers animate the "Bodies of theſe Ducks; and the Fear we are under of your "killing them, will certainly make us pine away with Grief. "I was determined, replied the Woman, to ſell them; but "promiſe, as they are your Parents, to keep them as long as "they live.

"But

to certain Genii of a superior Kind; and to which, I believe, the common People ascribe the Power of defending

" But this was not what the *Bonzes* wanted, for which Rea-
" son they added: Possibly your Husband will not be so hu-
" mane as yourself; and you may be assured that any Accident
" which shall befall them, will not fail of being fatal to us.
" In short, after much Discourse had passed between them,
" the good Woman was so much affected with their seeming
" Grief, that she gave them the Ducks to take Care of. They
" took them very respectfully, after making many Protestations;
" when they and their Brethren feasted upon them that very
" Evening."

['Tis very pleasant to hear the *Jesuits* censure the Cheats of the *Bonzes*, and tell such a Story, when they themselves are accused of the like hypocritical Practices.]

These People are dispersed up and down the whole Empire, and brought up in this Trade from their Infancy. To preserve their Sect, they purchase Children of seven or eight Years old, of whom they make young *Bonzes*, instructing them in their Mysteries, fifteen or twenty Years: However, they are commonly very ignorant, and few of them understand the Doctrines of their own Sect.

The *Bonzes* are of different Degrees, some collect Alms; others (who are few) are Men of some Learning, and these endeavour to insinuate themselves into the good Graces of the *Mandarins*; and a third Sort, who are far advanced in Years, preside over the Assemblies of Women, of which there are not many. They have no regular Hierarchy; but there are Superiors among them called *Tahochang*, or great *Bonzes*. Monasteries of the *Bonzes* are found every where.

In every Province are certain Mountains on which Idol-Temples are built, and these are very much visited by Pilgrims. Those who cannot undertake these Pilgrimages, get their Friends to purchase, from the *Bonzes*, a large printed Sheet of Paper, in the middle of which is the Figure of the God *Fo*; and, upon his Garment, and round about, a great many Circles are drawn, with other Superstitions.

The Votaries invite the *Bonzes*, from Time to Time, to come and pray in the Temple; and to ratify the Circles drawn by them. These being carried in a Box at a Funeral, are called, Passports for travelling from this Life to the next, and the *Bonzes* are paid a great Price for them.

Many of the Temples of these false Gods, are famous for their Beauty and Magnificence, as well as for the monstrous Shapes of the Idols lodged in them, to which the superstitious *Chineze* pay all imaginable Reverence. As the sole View of the

defending from evil Spirits. Now, according to our Religion, were we to work at ſuch Inſtruments, we

Bonzes is to get Money; and as they really ſprung from the Dregs of the People, they are perfectly well verſed in the Art of Cringing. They affect ſuch a Mildneſs, Complaiſance, Humility and Modeſty, as deceive at firſt Sight. The *Chineze*, whoſe Penetration goes no farther than the Outſide, take them for Saints. (This muſt be underſtood only of the Vulgar; Perſons of Figure and Eminence in that Empire laugh, as I am told, at the Superſtitions of the Populace;) eſpecially when they join rigorous Faſting; riſe up ſeveral Times in the Night to worſhip *Fo*; and ſeem to ſacrifice themſelves, in ſome Meaſure, for the good of the Public.

[Would not one imagine that the Jeſuits themſelves had ſat for this Picture, as drawn by their Enemies!] To excite the Compaſſion and Liberality of the Vulgar, ſome will faſten their Neck and Feet to heavy Chains, above thirty Foot long, and drag theſe along the Streets; whilſt others, by beating their Heads unmercifully againſt huge Stones, make their Bodies all over Blood. Father *le Comte* tells us a whimſical Story of a young *Bonze* who ſhut himſelf up in a cloſe Chair, which two Men carried up and down, and was ſtuck full of ſharp-pointed Nails, he ſelling theſe to the Superſtitious; and pretending that he had been ſhut up in it for the good of their Souls, and would not go out of it till all the Nails were purchaſed.

Theſe *Bonzes* viſit all ſorts of Perſons in order to procure Alms, and when they go to the Aſſemblies of Women, are always headed by a *Grand Bonze*, who is diſtinguiſhed by his Habit, and the Reſpect which is paid him by the reſt. The *Bonzes* get very conſiderably by theſe Aſſemblies.

[Theſe *Bonzes* reſemble in many Reſpects, the Orders of *Mendicant Friars*, the Brothers of which, as I myſelf have ſeen, come boldly into Houſes, and there ask Alms in the moſt preſſing Manner. When I was in *Paris*, a jolly Brother belonging to the *Capuchins* of *Meudon*, having met with good Encouragement at our *Hôtel*, viſited it regularly once a Week. As we at laſt grew weary of his Intruſion, we told him (as he ruſhed in one Day whilſt we were at Dinner) that we had no more to give: However, we could not prevail with him to leave the Room, till we abſolutely aſſured him (though very falſely) that we had nothing to beſtow, and intended to quarter ourſelves upon his Convent.]

On the Day of the Female Aſſemblies abovementioned, an antient *Bonze*, who is Preſident, comes, and ſings Anthems to *Fo*. The Votaries join in the Concert; and after crying aloud *O mi-to, Fo*; and beating

we ſhould be guilty, in the Eye of Heaven, of a very great Crime, and the Prince is too juſt to force us on this Occaſion. The

beating on ſome ſmall Kettles, they ſit down, and feaſt themſelves. This is only the ordinary Ceremony.

On the more ſolemn Days, the Houſe is adorned with ſeveral Idols, placed in Order by the *Bonzes*; and with many groteſque Paintings, repreſenting the Torments of Hell. The Prayers and Feaſting laſt ſeven Days, the *Grand Bonze* being aſſiſted by many other *Bonzes*.

Their chief Care during theſe ſeven Days, is to prepare and conſecrate Treaſures for the next Life. For this Purpoſe they build, with painted and gilt Paper, the ſeveral Apartments of a complete Houſe, which they fill with a great Number of Paſteboard Boxes, painted and varniſhed. Theſe Boxes contain Ingots of Gold and Silver, or to ſpeak more properly, of Gilt Paper, of which there are many Hundreds; theſe being deſigned to redeem, from the dreadful Puniſhments inflicted by the Monarch of the infernal Regions, ſuch as come empty-handed. A Score of theſe Papers are laid by themſelves to bribe the Officers of the gloomy King; the Remainder, as well as the Houſe, is to pay for Lodging, Boarding and purchaſing ſome Office in the other World. All theſe little Boxes are faſtned with Paper-Padlocks: Then the Doors of the Paper-Houſe are ſhut, and locked faſt.

When the Woman who has been at this Expence dies, they burn the Houſe in a very ſerious Manner; then conſume the Keys of the Houſe, and of the ſmall Cheſts, that ſhe may open them eaſily, and take out the Gold and Silver; they believing that the Gilt Paper will be turned into fine Silver and Gold, which will eaſily bribe *Yenvang*, the infernal King.

[May we not very naturally conſider theſe Edifices as ſo many Baby-Houſes, and ſuch *Chineze* Women as uſe them, as no better than Children?]

The Exerciſe of Religion is free, and theſe Feaſts are ſolemnized at Pleaſure. On theſe Occaſions the *Bonzes* give nothing but good Words, they promiſing long Life, great Honours to the Children of the Family, vaſt Treaſures in this World, and exquiſite Felicity in the next. Theſe Idols are to be ſeen every where, and are perpetually invoked by the blind *Chineze*....

[Thus Idols, eſpecially of the Virgin, are erected every where in *Romiſh* Countries, and worſhipped.]

There alſo are Aſſemblies of Men called *Faſters*, in every one of which is a Superior, who has a great Number of Diſciples under him. Such as are induſtrious, and have gained ſome Reputation, may eaſily attain to this Dignity. Some old Manuſcripts are preſerved, filled with impious Prayers, which none but

The Eunuch, who knew very little of the *Chriſtian* Religion, and was exaſperated at our Oppoſition,

but the Head of the Family can read. On the Days appointed for the Aſſembly, all the Diſciples have Notice to appear, and no Perſon dares ſtay away. The Superior ſeating himſelf in the Hall, all the Perſons fall proſtrate before him, and then place themſelves to the right and left in two Lines. Theſe *Faſters* then ſay the impious Prayers in queſtion, ſit down at Table, and eat immoderately. Theſe *Chineze Faſters*, indeed, abſtain, all their Life-time, from Fleſh, Fiſh, Wine, Onions, Garlic, and every Thing that heats; but then they feed very plentifully upon other Proviſions. This kind of Abſtinence is not very difficult to a *Chineze*, Multitudes of them being obliged to live upon Rice and Herbs, becauſe they have not Money to purchaſe Fleſh.....

[Theſe *Chineze Faſters* are like ſome Orders of *Friars*, who faſt by eating gluttonouſly of Fiſh.] Every Diſciple pays the Superior ſomething on the Days of Meeting, which amounts to a conſiderable Sum in the Year. Theſe *Bonzes* employ every Artifice, to impoſe upon the Credulity of the Vulgar.

Thus far with Regard to the exterior Doctrine of *Fo*. To come to the interior, (which is communicated to few even of the *Bonzes*) 'twas that taught by *Fo* in his laſt Moments, and which his favourite Diſciples took Care to explain and propagate. This ridiculous Syſtem is as follows: It teaches, that a *Vacuum*, or Nothing, is the Principle of all Things, our firſt Parents coming from, and returning to it: That the *Vacuum* conſtitutes our Being and Subſtance; that all Things proceed from nothing and the Elements, and will return to nothing: That all Beings differ from one another only by their Shape and Qualities, in like manner as Snow, Ice, and Hail, differ from each other; and in the ſame Manner as Men make a Lion, a Horſe, or any other Creature, of the ſame Metal, which loſing their Shapes and Qualities, again become the ſame uniform Maſs.....

Part of what follows ſeems borrow'd, in ſome Meaſure, from the Quietiſts....All Beings, animate and inanimate, tho' differing in their Qualities and Figures, are only the ſame Thing ſpringing from the ſame Principle. This Principle is a moſt admirable Thing, exceedingly pure, ſimple, free from Change, and the Perfection of all Beings. 'Tis ſupremely perfect, ever at Reſt, without Energy, Power, or Underſtanding, in the Want of which its Eſſence conſiſts. To live happily, we muſt ſtrive perpetually, by Meditation, and frequent Victories over ourſelves, to become like this Principle; and, for this Purpoſe, accuſtom ourſelves to do nothing, to deſire nothing, to perceive nothing, to think on nothing. There is no Diſpute or Conteſt concerning

Virtues

tion, inſtead of anſwering Father *Bouvet*'s Scruple, called us a parcel of obſtinate, ungrateful Wretches. He even endeavoured with great Warmth to prove, that we ought not to refuſe working, but to obey the Prince's Command, tho' the Scepter ſhould be deſigned for *Fo*. That as the Emperor had been ſo gracious to us; and this at a Time when he had given us leave to build, even in the Incloſure of his Palace, a Church in Honour of our God; it was ſhocking in us to refuſe, out of a ridiculous Scruple, to gratify the Prince his Son in a Trifle. Then threatning us, in Caſe we ſtill continued obſtinate, he ſet before us the fatal Conſe-

Virtues or Vices, Rewards or Puniſhments, Providence and the Immortality of the Soul. All Holineſs conſiſts in ceaſing to be, and in being ſwallow'd up by non-entity. The nearer we approach to the Nature of a Stone, or the Trunk of a Tree, the more perfect we are. In a Word, Virtue and Happineſs conſiſt in an Annihilation of all the Faculties both of Soul and Body; and a Man who has once attain'd to this happy State, has no further Viciſſitudes or Tranſmigrations to fear, becauſe he is properly nothing; or, if he is any Thing, he is happy; and to ſay all in one Word, is perfectly like the God *Fo*.

This Doctrine meets with Followers, even at Court; but it has been oppoſed by moſt of the Learned, and particularly by *Poei guei*, a zealous Diſciple of *Confucius*. He proved that this Apathy, or rather monſtrous Stupidity, over-turn'd all Society, both moral and civil: That Man is raiſed above other Beings only by his reaſoning Faculties, and his Application to the Knowledge and Practice of Virtue; that to aſpire after this ſilly Inactivity, is renouncing the moſt eſſential Duties; aboliſhing the neceſſary Relation of Father and Son, Huſband and Wife, Prince and Subject; and that if this Doctrine was to be follow'd, it wou'd reduce the ſeveral Individuals of a Country to a Condition much inferior to that of Brutes....

Whether the *Jeſuits* may have aſcrib'd Tenets or Practices to the *Bonzes* which are not juſt, I ſhall leave to the Determination of the Reader; the Fathers in queſtion being but too apt to new dreſs all Articles where Religion is concern'd.

All Sorts of Opinions and Sects are tolerated in *China*, which is ſuppoſed to proceed from the Fear the Government is under of cauſing Commotions; or becauſe many of the Learned are Friends, ſecretly, to theſe Opinions.

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quences with which our Disobedience might be attended.

We answered, that our Lives were in the Hands of the Emperor, of whose Favours we retained the deepest Sense; and that we were obliged to him in an especial Manner for protecting our holy Law; that we should be ready on any other Occasion to obey him, as we had hitherto done, whatever Hazard we might run; that we thought it was doing us too great an Honour, to accept of our Services; but then, that we could never be prevailed upon to do any Thing forbidden by our pure and holy Religion, though we should thereby incur his Displeasure, and expose ourselves to the most cruel Torments.

The Eunuch, after our making so express a Declaration, had Recourse to gentle Arguments, in Hopes of moving us. He told Father *Bouvet*, that we might depend on the Truth of what he said; and that the *Pien* in question, was not designed for *Fo*, or any other Idol. A Person who accompanied the Enunch, whispered to me, and said, that the Eunuch had told me nothing but the Truth; and assured me that the Emperor himself had just such another. As we knew that the *Mandarins* pay an implicit Obedience to all the Commands of the Prince, as well as the Emperor, we thought it but proper to make some farther Enquiry. Upon this, I myself told them, that since the Scepter belonged to the Prince, no Person knew better what was to be done with it; that his Highness might soon remove our Scruples; that provided he would condescend to tell us the Use for which he had designed it; and give us his Word, that neither himself, nor the *Chineze* considered this Instrument as invested with any particular Virtue, the Fathers would obey his Commands that Instant. We were so firmly persuaded the Prince would not assert a Falsity,

that we reſolved to comply immediately, provided his Anſwer ſhould be agreeable to us.

You are very bold, replied the Eunuch, to aſk ſuch a Queſtion; ſaying which, he left us, and went and made his Report to the Prince. All who heard what had paſt, concluded we were undone. Some Time after, we were commanded to go to the Palace to ſhow the Reaſons of our late Behaviour; and were treated ſo roughly by moſt of the Officers in our Way to it, that it was ſuppoſed we ſhould be ill received by the Prince. I arrived firſt; and the Inſtant I came into his Preſence, proſtrated myſelf as uſual. He was ſtanding at the Entrance of his Apartment, ſurrounded by his Courtiers, when looking upon me with an Air of Indignation and Anger: "Muſt I (ſays he) be "obliged to iſſue out my Orders with my own "Mouth, before I can be obeyed? Do you "know what Puniſhment would attend your Diſ-"obedience, ſhould you ſuffer the rigour of the "Law?" Then, directing himſelf to Father *Bouvet* who ſtood behind me: "Do you know this "Weapon? (ſays he;) 'tis the *Pien* I myſelf uſe, "and 'twas made for me only. 'Tis not for *Fo*, nor "any of the *Genii*; and no one aſcribes any parti-"cular Virtue to this Inſtrument. Is not this ſuffici-"ent to remove all your ill-grounded Scruples?"

Father *Bouvet* thought he might be permitted to ſet forth the Reaſon of his Scruples, without offending the Prince; when the latter being perſuaded that the Father doubted his Veracity, ſpoke to him in Terms of Anger and Indignation. The Prince then ſent the Father to the Hall, where dramatic Pieces are acted, in order that he might ſee exactly ſuch Scepters in the Hands of the Players, who were juſt going to perform. Let him now judge (ſays the Prince) whether this be a religious Inſtrument,

ment, ſince we uſe it in our Theatrical Performances.

Father *Bouvet* being returned, the Prince aſked him whether he was ſatisfied. The Father replied, that he ſaw plainly this *Pien* might be applied to various Uſes; but as he had read, in ſome Hiſtory of *China*, that ſuch Inſtruments had been employed in Practices which our Religion abominates, he therefore might juſtly fear that this was one of them; and that the common People alſo might groſly imagine theſe Inſtruments poſſeſſed ſome inherent Virtue.

Theſe laſt Words of Father *Bouvet*, very much exaſperated the Prince. He imagined that the Miſſionary intended to oppoſe, to his Authority, that of a Novel or Romance, or of ſome mean, inſignificant Perſon. "Can you, (ſays he with a "ſevere Tone of Voice) who are a Foreigner, be "better acquainted with the Sentiments and Cuſ-"toms of the *Chineze*, than myſelf; and than all "thoſe who have made it their whole Study from "their Infancy. Now I affirm, that neither myſelf, "nor the *Chineze*, acknowledge any particular Vir-"tue in this ſort of Scepter; and that none reſem-"bling it is uſed for Idols. As I take upon me to "affirm this, what an ill-timed Scruple do you "ſhow, in refuſing to work at it, in Oppoſition to "my Orders? Becauſe *Fo* and the reſt of the Idols, "are repreſented dreſſed, does this prevent your "going cloathed? Don't you yourſelves build "Temples to your God, though others are raiſed in "Honour of various Idols? I don't blame you for "adhering ſo zealouſly to your Religion; your on-"ly Fault, is, in perſiſting ſo obſtinately in Mat-"ters you don't underſtand *"

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* This Argument ſeems juſt; and I believe few will wonder at the Prince's Anger on this Occaſion. However, as People

The Prince then withdrew, to go and inform the Emperor of what had paſſed. At the ſame Time he commanded all the Miſſionaries of the three Churches in *Peking* to be ſent for. I was ſurprized, and ſhall ever be ſo, when I reflect, that notwithſtanding this idolatrous Prince was ſo vaſtly angry, he yet did not ſpeak ever ſo little diſreſpectly of the *Chriſtian* Law; though the only Reaſon we had to offer, was, our fear of violating it; a manifeſt Proof that he entertained a high Eſteem for our holy Religion.

As it was very late, we were ſent back Home, Father *Bouvet* excepted, who was ordered to ſtay. Thus he was now a Priſoner, in ſome Meaſure; and ſpent the whole Night, which was exceedingly cold, in a Hut raiſed of Ruſhes, to which he was permitted to retire.

On the Morrow, ſome Perſons came and told me, that Father *Bouvet* was ſentenced to the Puniſhment inflicted on Slaves. I anſwered, that it would be a Happineſs for him to die, rather than wrong his Conſcience; but that, in Caſe he ſhould be puniſhed, as three Perſons were concerned in this Crime, Juſtice required that all ſhould ſuffer for it.

At the ſame Time I ſpied the Prince's Eunuch, who was come to aſk us, in his Name, whether *Solomon*'s Scepter, engraved on his Watch-Caſe, was not the ſame with the Inſtrument in queſtion? "Your Monarchs (ſays he) uſe a *Pien*, and you "approve they ſhould do ſo; and yet you are ſcan-"dalized at that of the Prince: Whence can this "Difference ariſe?" I told him the Uſes to which the Scepter of our Monarchs was applied; and explained the Hiſtory of the Judgment of *Solomon*, en-

differ exceedingly in Opinion, ſome will poſſibly think the Prince diſcover'd a Weakneſs in not making the Miſſionaries inſtantly feel the moſt ſevere Effects of his Reſentment; whilſt others may applaud his great Temper and Moderation.

graved on the Watch-Case in question. In fine, the Missionaries of the three Churches arrived about Eight o'Clock, having been before informed, by Father *Gerbillon*, of all that had passed.

The *Mandarin* nam'd *Tchao**, who had been so serviceable in procuring us the Edict for tolerating the *Christian* Religion throughout the whole Empire, assembled us in a Place at some Distance from the Prince's Apartments. There, in Presence of the chief Eunuch, and of several other Persons, he addressed us in these, or the like Words: "You "have kindled the Anger of the most humane "Prince living. He has commanded me to pro- "secute Father *Bouchet*, as guilty of High Trea- "son, with the utmost Severity. If you don't "attone for it, I myself will go and indict the Pri- "soner in the Criminal Court, where he shall be "tried and punish'd in all the Rigour of the Law. "You are Foreigners; you are protected only by "the Clemency of the Emperor, who tolerates "your Religion because it is really good, and per- "mits nothing but what is just and rational. What "Honours and Possessions has he not bestow'd "upon you, both at Court, and in the Provinces? "And yet Father *Bouvet* has been so insolent as to "contradict the Heir-apparent; and, Spite of the "Assurances and Informations he was pleas'd to "give him, he still persists in his Opinion, in Op- "position to that of the Prince, as tho' he sus- "pected his Candour and Veracity. But be you "yourselves the Judges of his Crime, and of the "Punishment he deserves. What think you of it, "Father *Grimaldi?* As you are the Superior, do "you answer in the Name of your Brethren."

The Father, who expected these Reproaches, after weighing every Thing maturely, had disapprov'd of Father *Bouchet*'s too obstinate Resistance; and

* *Tchao*, in *English*.

therefore replied, " that he had acted very impru-
" dently, in opposing the Prince's Testimony and
" Authority ; whence he had rendered himself un-
" worthy of ever appearing before his Majesty and
" his Highness." *

The *Mandarin*, without saying any Thing farther to Father *Grimaldi*, directed himself to Father *Bouvet*, and spoke thus: " The Heir-apparent
" swears upon his Honour, that the Instrument in
" question is not the Scepter of *Fo*, nor that of any
" of the Genii ; and to prove it was not, he drew a
" Cross upon the Ground, and swore by that Cross".
Father *Bouvet* answered, " That he submitted his
" Judgment to that of the Prince. If you own
" your Fault (replied the *Mandarin*) strike your
" Forehead against the Ground, as an Acknow-
" ledgment of your Guilt". The Father obeyed that Moment, and the *Mandarin* went and made his Report to the Emperor.

We praised God, for the public Testimony which this *Mandarin* had given with regard to our holy Religion, in the Name of the Emperor, and of the Prince his Son (we knowing that this Minister had not spoke thus merely from his own Authority ;) a Testimony which we would gladly have purchas'd at the Price of our Blood. This Courtier, who continued an Infidel merely out of secular Views, made all possible Advantage of this Testimony, with which he knew we were infinitely touched. Not satisfied with this single Declaration, he repeated it aloud ; and with such an Air and Tone of Voice,

* Father *Grimaldi* seems to have been a good Politician on this Occasion ; for the acting otherwise might have ruined all the Affairs of the Missionaries in *China*, and occasioned their Extirpation from that Empire. He doubtless imagined, thar the Bow had been bent, on this Occasion, to its utmost Stretch ; and consequently that the forcing it any farther would break it to Pieces.

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as were ſufficient to give it all the Sanction and Authority we could wiſh.

Some Time after, this Teſtimony of the Prince (ſo greatly advantageous to our Religion) was farther confirmed by another Officer, who came and made us, in his Name, the following conſolatory Speech: "Could any one ſuſpect that I would have "attempted to impoſe upon you, by making you "violate your Law, which I myſelf approve? "Know that ſuch an Attempt is unworthy a Prince "of my Rank; and that you would find but few "Perſons, in the whole Empire, guilty of an "Action which none but a baſe Wretch could com-"mit. My Anger did not ariſe from the Scepter, "(it not being worth mentioning) but from the "Inſult put upon me; and which affects me the "more, as it came from Perſons whom I had ho-"noured with my Eſteem".

However, notwithſtanding this Declaration made by the Prince, which was ſufficient to remove all our Scruples, we yet continued our Enquiries; and carefully examined the various Uſes to which the Scepter in queſtion might be applied. However, we did not find the leaſt Shadow of Superſtition, in the Courſe of our Reſearches. 'Tis an Inſtrument uſed by the Prince, (and even by the Emperor himſelf) to exerciſe his Hands and Arms with *, according to the *Tartarian* Cuſtom.

In the mean Time, a Report prevailed, that Father *Bouvet* would be beheaded. Fathers *Grimaldi*, *Thomas*, *Gerbillon*, and *Pereyra*, after conſulting together, and with ſome Mandarins, their Friends, waited upon the Emperor, to declare their great Sorrow for the little Regard that Father *Bouvet* had ſhewn the Prince.

* As a Dumb-bell (I ſuppoſe) &c. uſed partly for this Purpoſe in *England*.

His Majesty answered, "That he was very glad "they owned their Fault; that during the forty "Years he had accepted the Service of the Mis- "sionaries, it was never his Intention to lay any "Commands upon them contrary to their Law, "which he thought a good one; that whenever he "wanted any Thing to be performed by them, he "had first enquired, whether the doing it might "not give them Pain; and had even acted with the "utmost Caution on these Occasions. There is a Wo- "man, in my Palace, (continued his Majesty) who "performs very finely on the Harp, and was desirous "that Father *Pereyra*, who plays very well on mu- "sical Instruments, might give me his Opinion "concerning her Skill; but reflecting how scrupu- "lous the Missionaries are, I was afraid he would "be tempted to refuse me. However, a Thought "came into my Head, that if a Curtain was drawn "between them, the Father would not, perhaps, "be so scrupulous: Nevertheless, I was apprehen- "sive that he still might have some Reluctance; "upon which some Courtiers advised me to let "this Woman appear in a Male Dress; they pro- "mising not to mention a Word about it to any "Body. I was very much inclined, in order to "gratify my Curiosity, to use the Expedient they "proposed; but after a few Reflections, I con- "cluded it would be ungenerous to impose upon a "Man who put his whole Confidence in me; and "thus deprived myself of a Pleasure, to prevent "my giving the Missionary any Uneasiness *.

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* The Emperor was, perhaps, as tender and scrupulous as he is represented here; and Father *Pereyra* might have had the delicate Conscience which this Monarch supposes on this Occasion. Possibly both might be Hypocrites; nothing being sometimes more difficult than to discover the true Springs of Action, and the Motives upon which Persons act. A remarkable Story is told us, not altogether foreign to our Purpose, in the *Lettres nouvelles*

nouvelles de Mr. Bourfault, pag. 261, Paris 1698, 12mo. How many Paths (fays this ingenious Author) lead to Fortune, and yet how few are able to difcover them! Frequently, fuch as we imagine lead the moft infallibly to it, carry us at the greateft Diftance; and fometimes we arrive at it by a Road which was thought the fartheft from it. Cardinal *Nitard* attained a Fortune by a Method which no Perfon had ever taken, and perhaps will never take; and left the Society of Jefus, for that of the Cardinals which he liked better. The late Queen of *Spain*, Mother to the prefent Monarch, and Sifter to the Emperor, took him with her when fhe went to efpoufe *Philip* IV. This Princefs, who had been allowed, in *Germany*, every decent Liberty, and was indulged in all her Wifhes, did not meet with the like Satisfaction in *Spain*. All things are meafured fo very exactly in this Country, that the Queens themfelves are allowed to eat and drink no more than what is difpenfed by a fuperior Officer appointed for that Purpofe; infomuch that if they happen to be thirfty between Meals, they are favoured only with a Glafs of Water. The Queen was no ways pleafed with a Way of Life fo different from that fhe had hitherto led; which being obferved by Father *Nitard*, who was a Jefuit, and confequently a fubtle Man, he himfelf carried, every Morning, when he went to folemnize Mafs before her Majefty, a Bottle of the beft Wine he could procure. He always gave, to a trufty Perfon, the Bottle in queftion, and the Queen afterwards regaled herfelf with it as fhe pleafed. The Officioufnefs of the Father, on thefe Occafions, touched her to fuch a Degree, that fhe refolved to reward him, the Inftant an Opportunity fhould prefent itfelf. And indeed, fhe being declared Regent, after her Confort's Death, raifed him fo very high, that his Exaltation giving Umbrage to *Don John* of *Auftria*; and the Grandees of *Spain* having demanded his Removal, no other Expedient could be found to get rid of him, than by raifing him to the Purple, and appointing him Embaffador Extraordinary to *Rome*, where he died. Is it poffible for a Man to arrive more gloriouſly at Fortune, and by a lefs beaten Track?

As I fcrupled the Veracity of our Jefuits above, I fhall here play the Sceptic no lefs with regard to the prefent Story. Be this as it will, methinks the *Italian* Proverb may be juftly applied on this Occafion. *Si non e vero, e ben trovato:* "'Tis "whimfical, if not true." However, I muft obferve, that it is extracted from a Letter written by Mr. *Bourfault* to a *French* Bifhop, who, in all probability, was no Friend to the Jefuits.

His

His Majesty added, " That the great *Lama* * " whom he highly revered, having desired him to " order

* Travellers speak very variously of the *Lamas*, and particularly of the great *Lama*. What I have found most curious on this Subject, I shall copy here. The *Lamas*, or *Tartarian* Priests are (according to Father *le Comte*) the Disciples of *Fo*. The *Siameze* call them *Talapoins*, the *Tartars Lamas*, the *Japaneze Bonzes*, and the *Chineze Hocham*. Mr. *la Croze*, in his *Histoire du Christianisme des Indes*, *pag.* 513. *&* *seq.* observes, that " the *Lamas*, who inhabit the Northern Parts of *Asia*, are " Priests of a kind of Superstition which agrees, in many Particu- " lars, with that of *India*. In the *Mercure galant* for *July* and " *August*, 1718, is the Relation of a Missionary who resided " many Years in the Kingdom of *Boutan*, on the Confines of " those of *Tibet* and *Tangut*, whose Inhabitants profess a Reli- " gion which they declare to have received from *India* above " a thousand Years since. To judge of them from the Ac- " count given by *Anthony* of *Andrada*, a Jesuit, who lived in " great *Tibet* from the Year 1624, till 1626, we have some " Reason to imagine, that the *Christian* Religion was formerly " known to these Nations, who, by their not having an exact " Knowledge of the Scriptures, blended it, in Process of Time, " with the Heathenism of the *Indians*. God (according to " them) is one, in three Persons, the first of which is called " *Lama Conioc*; the second, *Cho Coniac*, signifying *the great* " *Book*; and the third *Sanguya Conioc*, or the *Vision and Love of* " *Glory*. The second Person is the Author, and even the Book " of their Law. They declare that he shed his Blood for the " Salvation of Mankind, his whole Body having been pierced " with Nails. Tho' they do not declare that he was crucified, " nevertheless the Representation of this is found in their Books. " Their great *Lama* offers up a Sort of Sacrifice with Bread " and Wine, of which he himself takes a small Portion, and " distributes the rest among the *Lamas* who are present at the " Ceremony, he being the only Person permitted to solemnize " it. He has a Crown or Tonsure, resembling that of the *Ro-* " *mish* Priests, but much larger.

" Here, if we may depend on this Relation, are evident " Footsteps of the *Christian* Religion; and doubtless the " Remains of the *Nestorian* Religion, that flourished in this " Country before the Reign of *Genghiz Kan*, whose Con- " quests quite changed the State of those Countries with which " we, even in this Age, are not well acquainted. *Andrada* the " Jesuit adds, that these Nations (besides the abovementioned " Tenets) believe in Transmigration, and yet don't scruple to " feed on the Flesh of Animals. The greatest Part of their

" order Signior *Ghzrardini* to draw his Picture, he " had refuſed to gratify him on that Occaſion, for " Fear,

" Worſhip conſiſts in the Adoration of Idols, in which they are " directed by their *Lamas*, who are their Prieſts and Religious. " Their Letters and Characters are the ſame with thoſe called " *Ouigour* in the antient Relations, which are mentioned in *Pe-* " *tits de la Croiz* Hiſtory of *Genghis' Kan*. Theſe Characters " reſemble thoſe of the Inhabitants of *India*, as well as of the " *Tartars* who conquered *China*, who own that their Letters " are borrowed from thoſe of the Kingdom of *Tangut*, whoſe " Language and Religion agree with thoſe of *Great Tibet*".

Mr. *la Croze* gives us a Tranſlation of a Prayer writ in the *Tangut* Tongue. As it appeared to me very curious, I ſhall inſert the moſt eſſential Part of it here, omitting only ſome of the Beginning, which is in the unintelligible ſublime, if I may ſo term it. " God has made a Diſtribution in Religion. . . . We honour him " who preſides over the Thunder; and the Guardian Angel " who gives long Life, and ſupplies all our Neceſſities. We " honour him who gives us ſure Defenders in our Travels; " who being far removed from the Troubles of this Life, re- " ſides in very high Places, raiſed above the Treaſures of the " Ocean. Let our Prayer be to God. Thou who art raiſed " above all Creatures, give us Wiſdom: Be preſent with us " during the three Hours of the Day, and the three Hours of " the Night. Whether I travel in the Evening or the Morn- " ing, do thou be with me: Come and meet me at my Re- " turn. Be merciful. Grant me long Life: Indulge all my " Deſires, and hear my Supplications. Thou true Lord! be " merciful; and bleſs me, as thou haſt promiſed. Send me " my Guardian Angel at every Hour, and every Day. Have " Compaſſion on the Dead, as well as on the Living. Preſerve " me from all Strife; defend me from my Enemy. Be mer- " ciful. Indulge me a ſound Mind, good Health, Strength, " and good Fortune. Be merciful. Be ever with me; never " withdraw thyſelf. Whenever we walk or ſtand ſtill, we pray " inceſſantly with our Hearts and Lips. Have Pity on us in " the ten Climates, as now in this Place. Lord ſend, accord- " ing to thy Promiſe, thy Angel to our whole Aſſembly. Give " us good Fortune, a good Life, good Health, Strength, and " a ſound Mind. May the Bleſſing of the Lord, which is the " Root of Roots; good Fortune come and reſide over me! May " the Bleſſing promiſed to God's Aſſembly be upon me! May " the Bleſſing of the ſtrengthning Angel be upon me! May all " the Prayers, uttered by me, overflow and diffuſe like Water " in the Spring! May they increaſe and multiply over me per-

" petu-

" Fear, as the Painter in queſtion was a *Chriſtian*, " he might ſcruple to have any Concerns with an " Idol-

" petually, both Day and Night! May every Bleſſing be ful- " filled in me!

The learned Mr. *la Croze* tells us, that he perceives, among the ſuperſtitious Expreſſions with which theſe Prayers are filled, ſome liturgic Fragments of the antient *Chriſtians* of *Great Tartary*. He aſſures us, that the Original of the above Prayers (moſt of the Petitions of which are ſurely excellent) is in his Poſſeſſion. He afterwards obſerves, that " the Religion of the " preſent *Lamas* is direct Heatheniſm, which reſembles ſo near- " ly, in many Particulars, that of *India*, that ſome Authors " make no Diſtinction between them. Among others *Denys Kao*, " a *Chineze*, converted by the Jeſuits to Chriſtianity, and Au- " thor of a Deſcription of *China*, affirms that the Religion of " the *Chineze Bonzes* prevails in the Kingdoms of *Pegu*, *Laos*, " *Siam*, *Cochin-China*, *Japan*, and *Great Tartary*; and adds, " that the *Lamas* differ only in a few Particulars from the *Chi-* " *neze Bonzes*". See *la Croze Hiſt. du Chriſt. des Indes*, *p.* 515. *& ſeq.*

In the Travels of Father *Gerbillon*, a Jeſuit Miſſionary, into *Tartary*, in 1688, the following Particulars are told us concern- ing the *Lamas*. The *Mongul Tartars* (ſays he) have an inex- preſſible Veneration for their *Lamas*. They are cloathed in red and yellow. Multitudes of them are now in *Peking*; the Emperor treating them, out of Policy, with great Kindneſs, be- cauſe of the Aſcendant they have over the *Mongul Tartars*. Theſe *Lamas*, when in *Peking*, ſoon throw off their Rags, and are eaſily prevailed upon to dreſs and feaſt. 'Tis ſaid that they purchaſe the moſt beautiful Women they can meet with (at a- bout 200 *French* Crowns each) upon Pretence of marrying them to their Slaves.

The Embaſſadors (in whoſe Retinue Father *Gerbillon* was) at their coming into the Town, *Quei hoa tchin*, went directly to the chief Pagod; ſeveral *Lamas* coming to receive and conduct them croſs a large ſquare Court, well paved with ſquare Tiles, to the Pagod, wherein was one of their Chiefs. He was one of thoſe who, according to theſe Impoſtors, never dies; they aſ- ſerting, that the Inſtant his Soul is ſeparated from the Body, it enters into that of a new-born Child. Theſe *Lamas* are com- monly called, in the *Chineze* Language, *Ho Fo*, that is, the living *Fo*. The *Tartars* worſhip theſe *Lamas* as Gods. The Perſon who pretended to be thus re-animated was about twenty-five Years old. He had a very long, flat Face, and was ſeated un- der a Canopy, at the farther End of the Pagod, upon two Cuſhions; one of Brocade, the other of yellow Sattin. He was covered from Head to Foot with a large Mantle of the fineſt *Chineze* yellow

"Idol-prieſt". The Emperor added, that ſeveral of our People were diffident and ſuſpicious; were ſeized

yellow Damask; ſo that no Part of him, except his Head, which was quite bare, was ſeen. His Hair was curled, his Gown edged with a ſort of vari coloured Silk Lace, four or five Fingers broad; ſo that theſe Mantles are not much unlike our Church Copes. The chief *Lama* only ſtood up when the Embaſſadors entered the Pagod, and whilſt they paid their Compliments, the Ceremonial of which was as follows.

The Embaſſadors, being come within five or ſix Paces from the *Lama*, firſt veil'd their Bonnets quite to the Ground; proſtrated themſelves thrice; ſtruck the Ground with their Foreheads, and then went and knelt down at his Feet. The *Lama* laid his Hands upon their Heads, and made them touch his String of Beads; and after paying this Adoration a ſecond Time, they ſat down under Canopies, to the right and left of the counterfeit God, who ſeated himſelf firſt. The *Mandarins* being ſet down on each Side of the Embaſſadors, the Perſons of the Retinue came and paid their Adorations to the *Lama*. *Tartarian* Tea was then brought in large Silver Pots, with a particular one for the pretended Deity, carried by a *Lama*, who pour'd it into a fine China Cup. The Motion which the *Lama* then uſed, opened his Mantle, when I perceiv'd that his Arms were naked up to the Shoulder; and that the only Clothes under his Mantle were red and yellow Scarves, which were wrapp'd round his Body. He was always ſerv'd firſt; the Embaſſadors bowing their Heads to him, before and after drinking Tea, as is the *Tartarian* Cuſtom, to which he did not make the leaſt Return.

A Collation was now ſet upon a Table which ſtood before this living Idol; and afterwards a Table before each of the Embaſſadors, the attendant *Mandarins*, and the two *Jeſuits*, Father *Gerbillon* and *Pereyra*..... The Entertainment being done, Tea was brought a ſecond Time, and then they enter'd into a Converſation which laſted a conſiderable Time; the living Idol keeping his Countenance very well, he not ſpeaking above five or ſix Words, and theſe very ſoftly, and in Anſwer to ſome Queſtions the Embaſſadors asked him. His Eyes were ſtaring continually round, and he ſometimes ſmil'd. Another *Lama*, who ſat near one of the Embaſſadors, kept up the Converſation, probably becauſe he was the Superior; all the other *Lama's* who waited at Table, as well as the Servants, receiving their Orders from him. The Embaſſadors then roſe, and view'd the Paintings (very coarſe ones) in the Pagod, which is about forty-five Foot ſquare. At the Bottom of the Pagod is a Throne, or kind of Altar, on which the living Idol is placed, a Canopy of yellow Silk hanging over his Head; and here he receives the Adoration

seized with Fear on all Occasions, which was owing to their not being enough acquainted with *China*;

ration of the People. Several Lamps, one of which only was lighted, are on the Sides. Going out of the Pagod, we went up Stairs, where we saw a mean Gallery, with Chambers on every Side. In one of them was a Child of seven or eight Years old, dressed and seated as a living Idol, with a Lamp burning by him. Possibly this Child is to succeed the present Idol; these Deceivers having always one ready to substitute in the Place of another, in Case of Death; and thus feed the credulous *Tartars* with this silly Notion, that the Idol comes to Life again; and re-appears in the Body of a young Man, into whom his Soul is transmigrated. Hence is the great Veneration which the *Tartars* pay their *Lamas*, all whose Commands they obey, and offer to them Part of all their Possessions. Some of the Embassador's Retinue paid this Child the same Adorations as they had done to the other *Lama*; but the little Idol did not make the least Motion, or answer a single Word. Over the Porch of the Pagod was a very neat Room, with a Throne, after the *Tartarian* Fashion; near which stood a most beautiful Table, finely varnish'd, and inlaid with Mother-of-pearl. Upon this Table was a Cup set upon a Silver Stand, and a Silver Spitting-box. This is the Chamber of the pretended Deity. In another little Chamber (a dirty one) was a *Lama* singing his Prayers, writ upon Leaves of coarse brown Paper. After this, the Embassadors took Leave of the Impostor, who never once stirr'd from his Seat, nor paid them the least Compliment.

One of the Embassadors speaking to me (continues Father *Gerbillon*) of the *Lamas*, said, that he had very little Regard for them; and only had paid his Adorations to their Chief, entirely out of Complaisance to the other Embassador, who had desir'd it. A *Christian* of *Quei oatchin* informed us, that every one of these *Lamas* keeps a Woman or two. The most considerable of them are *Chineze*, and carry on the greatest Trade in the whole Country. All the *Mongul Lamas* reverence the grand *Lama* of *Kalka*, Brother to the King of this Country, as Heir superior; acknowledging him for their Superior next to him of *Tibet*, who is their supreme Pontiff.

Thus far Father *Gerbillon*. To this I shall add some other Particulars concerning the *Lama's*, extracted from Father *du Halde*'s large Work on *China*, where an Account is given of *Tibet*. The Kingdom of *Tibet* is also call'd *Barantola*. 'Tis frequently call'd *Lasa*, or *Lassa*, because the Pagod, where the great *Lama* resides, is in the Country of *Lassa*. The great *Lama*, before the War broke out between the *Tibetians* and *Eluth Tartars*, possessed all *Tibet*. As this *Lama* must never concern himself with secular Affairs,

China; and their fancying Religion to be concerned in Things, in which there is not the leaſt Shadow of

Affairs, he therefore appoints ſome Native, to whom he gives the Name of *Tipa*. and impowers him to govern the People in his Name. This *Tipa* wears the Habit of a *Lama*, but is diſpenſed from obſerving the Rules of the Order, which are both ſevere and numerous. No one *Lama* undertakes to obſerve them all, they dividing the Burthen; one being oblig'd to the Performance of a particular Precept, and another of a different one; and ſo on. However, they have ſome common Prayers, which they ſing agreeably enough. They are all oblig'd to renounce the Pomps of the World, to lead a Life of Celibacy, and not follow any Trade.

The great *Lama* does not reſide in the City, but near it, in one of the fineſt Pagods, of which there are vaſt Numbers, ſtanding on the Mountain call'd *Pootala*. He is placed on a kind of Altar, ſitting croſs-legg'd upon a large and magnificent Cuſhion. In this Poſture he receives the Adoration of the Natives, as well as of a numberleſs Multitude of Foreigners, who undertake long and painful Journies to pay him Homage on their Knees, and receive his Bleſſing. A vaſt Number of theſe Pilgrims come from *Indoſtan*, and theſe take vaſt Pains to repreſent their Merit to the great *Lama*, by amplifying the Trouble and Fatigue they had undergone on the Road from *India* to *Laſſa*. Next to the Inhabitants of *Tibet*, the *Tartars* are moſt aſſiduous in paying their Court to the great *Lama*, ſome of whom come to *Laſſa* from the moſt diſtant Countries.

Princes muſt ſubmit to theſe debaſing Ceremonies, no leſs than the meaneſt of the People; nor have they more Reſpect ſhown them by the great *Lama*. He never returns any Salute; never pulls off his Hat; nor ever ſtirs from his Seat for any Perſon whatſoever. He only lays his Hand upon the Heads of his Adorers, who thereby fancy they obtain the Remiſſion of all their Sins.

The high Idea which both the Prince and the common People of this wide-extended Country form to themſelves of the Power and Holineſs of the great *Lama*, induces them to ſubmit chearfully to all theſe ſervile Rites. They are perſuaded that *Fo* lives in him; that he knows all Things, ſees all Things, and underſtands the Secrets of the Heart, without asking any Queſtions, or receiving any Informations; and that if at any Time he does this, 'tis merely for Form-ſake, and in order to leave the Infidel and ill-deſigning no Room to complain: That he is immortal; and that when he ſeems to die, he only changes his Abode, being born again in an entirely new Body. The only Thing to be then done is, to enquire out what Place he has thought fit to take this

new

of it. He concluded with declaring, that since Father *Bouvet* acknowledged his Fault, 'twould be Pu-

new Birth in, of which he never fails to make some new Discovery. The *Tartarian* Princes themselves sometimes go upon this Search; and yet are oblig'd, after all, to refer to certain *Lamas*, who alone know the Marks by which he is distinguish'd; or rather, who only know who the Child is, whom the preceeding great *Lama* had appointed his Successor. Thus does Superstition blind so many fine Genius's of the East; Persons who, in other Respects, manage their Affairs with the greatest Dexterity and Skill; and understand their Interest perfectly well.

Besides the great *Lama*, who is the Head of Religion, and Sovereign of *Tibet*, there are other Princes (if they may deserve that Title) in the Country, who have Cities, and many Subjects under them. These wear the *Lama*-Habit, and are call'd chief Officers of the great *Lama*, tho' they are subject to him only as they please. In many Places are large Pagods, in which the *Lamas* of the greatest Distinction reside. Among their different Titles of Honour, that of *Hootooctoo* is one of the highest, and is bestow'd on such only as pass for so many lesser immortal *Fos*. But these *Hootooctoos* are not obliged to reside always in these Places, they being permitted to settle in whatever Country they please. They are not restrain'd to *Tibet*, but are found in the neighbouring Kingdoms, and in several Parts of *Tartary*.

The Dignity of *Lama* is not confin'd to the Natives of *Tibet*, but may be attain'd by other Nations. Many *Tartars*, and even *Chineze*, are ambitious of this Honour, and come to *Lassa* to obtain it. Such as are admitted Disciples, (whose Number must not be above two hundred) of the great *Lama*, consider it as a great and a substantial Happiness. From among these the inferior chief *Lamas* are chose. The *Hootooctoos* also (tho' the Marks of the imaginary Presence of *Fo* are ever so visible in them) are not acknowledg'd such, till they have been a stated Time in the School of the great *Lama*. However, the Instant they are made *Hootooctoos*, they live in Honour and Plenty, arising from the great Number of Presents made them by a Croud of Worshippers, who come to them from all the neighbouring Countries. Among these *Tartar Lamas* who dwell in *Tibet*, the richest, and most considerable, are those call'd by the *Chineze Mong fan*, who possess a large Territory North of *Likiang too foo*, given them by the King of *Yun nan*.

The temporal Government of *Tibet* has not been always possessed by the great *Lama*. At the Beginning of the last Century *Tibet* was rul'd by a King; and the Territories subject to the great *Lama* were not very large. By the Letters of Father *Andrada*, who was in *Tibet* in 1624, it appears, that the King of

Puniſhment enough, to remove him from his Employment of Interpreter to the Prince his Son; but

of this Country ſhew'd vaſt Favour to the *Chriſtian* Religion, which diſguſting the great *Lama*, he, by his Machinations, brought about an Inſurrection among the *Tartarian* Princes, who, after they had entirely routed the Prince's Army, put him to Death. By this Means, the great *Lama* of *Tibet* has acquir'd a mighty temporal Power, and this, added to the ſpiritual he had before, has greatly increaſed the Veneration which the People entertain for this living Idol. This afterwards gave Riſe to bloudy Wars in *Tibet*, during the Courſe of which, the Country of *Laſſa* was laid waſte, the Towns taken, the Pagods plunder'd, and even that of the great *Lama*. All ſuch *Lamas* as could be found, were put into Sacks, laid upon Camels, and carried into *Tartary*.

[Thus it appears, that the great *Lama* of *Tibet* was playing a Game like that of the antient Pontiffs of *Rome*, who being, at firſt, concern'd only in Spirituals, afterwards thirſted for temporal Dominion; and incroaching upon thoſe of their Neighbours, wou'd, had it been in their Power, have made themſelves ſole Monarchs of the World.]

Tibet has been known for ſome Centuries. *Marcus Paulus Venetus* ſpeaks of the *Lamas*, and of the great Aſcendant they had gain'd. They were very powerful in *China* whilſt the imperial Family of the *Yuen* ſway'd the Sceptre; and there ſtill remain, in *Peking*, ſome Monuments which had been built in Honour of the *Lamas* of thoſe Ages. However, the *Lamas*, and the reſt of the *Tartars*, were afterwards drove out of *China*; but their Credit is reſtor'd under the preſent Family, who are of the *Manchew Tartars*. Tho' this Nation never had a *Lama*, yet the Inſtant the Family in Queſtion meditated the Conqueſt of the neighbouring *Tartars*, they favour'd the *Lamas*; and the great *Lama*, tho' ſo very proud, went afterwards to *Peking*, to congratulate the *Tartarian* Prince who had conquer'd *China*, and bleſs his Family. Afterwards, the Empreſs, many Princes, Princeſſes, and other wealthy Perſons, built magnificent Pagods in Honour of the *Lamas*, who, by that Means, have amaſſed great Riches, make a conſpicuous Figure, and have a numerous Attendance.

The *Lamas* of *Tibet* generally wear woollen Cloth, very like our Frize. A *Tartarian* inform'd us, that when he ſaw the great *Lama* in *Laſſa*, he was dreſſed in a red Cloak of this Stuff, and wore a gilt Hat. Theſe *Lamas* have likewiſe ſeveral Sorts of Bonnets, (anſwering to the various Ranks) ſome of which are like our Biſhops Mitres. Some of them are able to compute the Motions of the Stars, and foretell Eclipſes; but very few of them

but that, as to other Matters, he might continue to reſide, unmoleſted, in our Houſe.

The Fathers fell on their Knees, and bowed nine Times to the Ground, as is the uſual Cuſtom, by way of Thanks. They afterwards performed the like Ceremony before the Heir-apparent. Thus ended an Affair which, during five Days, has given us inexpreſſible Uneaſineſs.

But notwithſtanding this tranſient Alarm, ſuch, God be praiſed, is the flouriſhing State of this Miſſion, that we hope our Converſions will, in Proceſs of Time, be exceedingly numerous, in caſe the heavenly Work ſhould not meet with Oppoſition. Of the thirty Jeſuits you left in it, twelve are already Maſters of the Characters, and read the *Chineze* Language with ſurprizing Facility. The Biſhop of *Askalon*, apoſtolical Vicar of *Kiamſi*, is ſo much ſurprized at the Progreſs which the Fathers of his Province make in Literature, that he has applauded them, on this Account, in Letters written by him to ſeveral Perſons.

The Emperor has lately indulged us a Favour, which reflects great Honour on our Religion. An Inundation having occaſioned a general Famine in the Province of *Quantum* *, his Majeſty taxed his Courtiers, and ſent great Succours to it, which were to be diſtributed by certain rich *Mandarins*, deputed expreſly for that charitable Work: But notwithſtanding this, a great Number of the unhappy Peo-

can even read their antient Books. Some learned Men are of Opinion, that many Traces of the *Chriſtian* Religion are found in theſe Books. There are a numberleſs Multitude of *Lamas* ſpread over *Tibet*, ſcarce a Family but has one; which is owing to the ſuperſtitious Reverence they bear to *Fo* (in him;) or from the Hopes they entertain of one Day becoming Officers to the great *Lama*. The *Chriſtian* Religion will ſcarce be able to make any Progreſs in *Tibet*, ſo long as the great *Lama* enjoys the Sovereignty of it.

* In *French Changtong*, of which the City of *Canton* is the Capital.

ple in queſtion came to the Capital of the Empire, in Hopes of meeting with a Subſiſtance.

His Majeſty having entertained ſome Suſpicion of the *Mandarins*, ſent for four of our Fathers. He then obſerved, that as we were prompted to viſit *China*, merely from a charitable Motive, it was particularly incumbent upon us to aſſiſt the Poor to the utmoſt of our Power; this being one of the moſt eſſential Duties of our Religion: That, for this Purpoſe, he had commanded two thouſand *Taels* * to be given us, for purchaſing Rice, which we ſhould deliver out in our Burying-ground; and that he likewiſe hoped, we would exert ourſelves to the utmoſt, for the Comfort and Relief of ſuch Numbers of unfortunate People. The Miſſionaries received this Order with the deepeſt Senſe of Gratitude; and were of Opinion that it would be neceſſary for them, tho' ſo much ſtraiten'd in their Circumſtances, to raiſe five hundred *Taels*, and employ them in charitable Uſes.

Fathers *Suarez* and *Parennin*, who were appointed to diſtribute this Charity, ordered large Stoves and Kettles to be got ready. They then bought Rice; with large, neat Porcelane Diſhes, with ſalted Roots and Herbs, to correct the Flatneſs of the Rice.

At the Sight of a Signal which was raiſed for that Purpoſe, the Poor entered without Confuſion, and met all together in a Place appointed, the Men ſtanding on one Side, and the Women on the other. They afterwards were made to go back thro'

* *Tael*, is a Name given, by the *Portugueze*, to a *Chineze* Coin, called by the latter *Leam*. According to Father *le Compte*, ten Copper Deniers make a *Chineze* Penny; and ten of theſe make a tenth Part of their Crown, called *Leam*, or *Tael*. A *Tael*, in *French* Money, is equal to four Livres, two Sols, two Deniers $\frac{2}{7}\frac{2}{5}$: ....Now four Livres make exactly 3 *s.* 6 *d. Engliſh* Money; ſo that the whole Sum given by the Emperor, on this Occaſion, ſeems very inconſiderable.

a narrow Paſſage, where every Perſon received his Portion of Rice and Herbage, which he carried to a Place where they all met; and in this Manner 'till the ſeveral *China* Diſhes were emptied. The Diſhes were then got together, and waſhed, after which the reſt of the Poor had their Meals, in the ſame Order with the firſt.

The moſt conſiderable *Chriſtians* of the City came likewiſe, in their Turns, to ſerve the Poor, which they did in the moſt pious Manner. They got together the Diſhes; kept a good Order and Decorum; and ſpoke Words of Comfort to all. The Court *Mandarins* and Eunuchs, who were come out of Curioſity to view this Sight, were overjoyed to ſee ſo excellent an Order preſerved, without the Aſſiſtance of Soldiers; to find ſuch Plenty; and above all, to perceive ſuch Cleanlineſs, of which the *Chineze* are ſo vaſtly fond every where. They were ſurprized to find Perſons, of diſtinguiſhed Birth and Riches, mingling indiſcriminately with the Croud, ſo far as even to furniſh them with the little Sticks for eating; and afterwards waiting upon them, with all imaginable Politeneſs, as tho' theſe poor People had been their Gueſts *. How excellent (cried they) muſt the Religion be, which inſpires ſuch modeſt Charity! The very *Bonzes* became our Panegyriſts; near an Hundred of them being fed every Day with the other Poor. In this Manner we ſupported, during four Months, above a thouſand Perſons daily.

I am with great Reſpect, &c.

JARTOUX.

* The moſt laudable Inſtances of Humanity and Charity are daily ſeen in *Romiſh* Countries; and 'twas with the utmoſt Satisfaction I beheld the great Tenderneſs, good Nature, and Pains which were taken by the Siſters, in aſſiſting and comforting the Sick (no leſs than ſix or ſeven Thouſand) in the *Hotel-Dieu* at *Paris*.

Father PAPIN, *to Father* LE GOBIEN.

Bengal, 18 Dec. 1709.

Reverend Father,

I Find by your laſt Letter, that you would be very well pleaſed with the Remarks I made on ſuch Things in this Country, as appeared to me moſt worthy of Notice. I wiſh my Occupations had given me an Opportunity of gratifying the utmoſt Limits of your Curioſity in that Reſpect: But what I now write, is only a ſmall Specimen of the Particulars I may afterwards ſend, in caſe this pleaſes you.

By the Way, I don't know any Country that furniſhes ſo great a Scope for writing on the mechanic Arts, and on Phyſic. The Artificers are ſurprizingly ſkilful. They excel particularly in making Linen Cloath, which is ſo very fine, that Pieces of a very great Length and Breadth may be eaſily drawn thro' a Ring worne on the Finger.

Should you tear a Piece of Muſlin in two, and give it one of theſe Fine-drawers, 'twould be impoſſible to find out the Place where the Pieces had been joined, tho' a Mark were made for that Purpoſe. Theſe People will put together, ſo very artfully, the broken Pieces of a Glaſs, or *China* Vaſe, that no one can diſcover they ever were ſevered.

Their Goldſmiths are exceſſively curious in Filigreen Works. They imitate, to great Perfection, the *European* Works, tho' neither the Forge they uſe, nor the reſt of their Implements coſt above a *French* Crown.

The Loom uſed by the Weavers is purchaſed at as cheap a Price. Theſe Weavers are ſeen ſitting at their Looms, in their own Yards, or by the Way-

ſide; and there weave the fine Linens which are ſo much ſought after in all Parts of the World.

There is no need of Wine in this Country, for making Brandy; the Natives making it with Syrup, Sugar, certain Rinds, and Roots: And this Brandy burns better, and is as ſtrong, as that of *Europe*.

They paint Flowers and gild Glaſs very neatly. I have been ſurprized at ſeeing certain Veſſels for cooling Water, which were no thicker than two Pieces of Paper ſtuck together.

Our Watermen row in a very different Manner from yours; they making the Oar play with their Feet, and their Hands ſerve as a *Hypomochlium* *.

The Colours uſed by their Dyers are ſo ſtrong, that they never become fainter by waſhing.

Ploughmen, in *Europe*, prick their Oxen with a Goad, to make them go forward, but ours only twiſt their Tails. Theſe Beaſts are exceedingly tractable; and are taught to riſe, or ſink, in order to take up or lay down their Burthens.

A Hand-mill, which does not coſt ten Pence, is uſed for breaking the Sugar-canes.

A Grinder makes his own Stone, with Lacker and Emery †.

A Maſon will lay the Floor of the largeſt Hall with a Kind of Mortar, compoſed of Brick-duſt and Lime, in ſuch a Manner, that the whole ſhall appear as a ſingle Stone, much harder than Sandy-ſtone.

I ſaw a Kind of Pent-houſe, forty Foot long, eight broad, and four or five Inches thick, raiſed

* A Roller, or ſuch like, laid under Stone or Timber, the better to remove them from their Place.

† A metalic Stone, very hard and heavy, found in all Mines, particularly in thoſe of Copper, Iron, and Gold. 'Tis uſed for poliſhing and burniſhing Gold, for ſcooping and cutting Glaſs, for cutting Marble and precious Stones, the Diamond excepted.

before

before me; and fixed to the Wall merely by one Side, without any other Support.

Their Pilots take the Latitude by a Rope, in which are ſeveral Knots. They put one End of it between their Teeth; and then, by the Help of a Piece of Wood ſtrung upon the Rope, eaſily obſerve the Tail of the *Urſa Minor*, commonly called the Northern or Pole-ſtar.

Lime is commonly made with Sea-ſhells; that compoſed of Snails is uſed for whitening Houſes, and that of Stone to chew with Betel-leaves. Some take the Quantity of an Egg of this every Day.

Butter is made in the firſt Veſſel that comes to Hand. They ſplit a Stick into four Parts, and ſtretch it in Proportion to the Veſſel in which the Milk lies. They then turn this Stick round and round, by Means of a Rope faſtned to it, not long after which the Butter is made.

Thoſe who ſell Butter, have the Art to make it paſs for freſh, when ſtale and rank. For this Purpoſe they melt it, and then throw in ſower, curdled Milk; eight Hours after which they draw it out, in Lumps or Clods, ſtraining it thro' a Piece of Linen.

Their Chymiſts uſe the firſt Veſſel they meet with, to extract Quick-Silver out of Cinnabar, and for other mercurial Preparations; and this they do in the moſt ſimple Manner. They pulverize all Kind of Metals with great Eaſe, to which I myſelf was an Eye-witneſs. Talk *, and Yellow Copper are highly eſteemed here, the latter, according to them, conſuming the moſt viſcous Humours, and removing the moſt violent Obſtructions.

Their Phyſicians are more cautious in uſing Brimſtone than thoſe of *Europe*, they correcting it with

* A Kind of Iſinglaſs.

Butter. They likewiſe qualify long Pepper by boiling it; and boil the *Ricinus Americanus* * in Milk, They employ, very ſucceſsfully, againſt Feavers, Wolf-bane † ſoftened by Cow's Piſs, and Orpiment qualified by Lemmon Juice.

A Phyſician is not allowed to viſit a Patient, unleſs he can point out his Diſtemper, and diſcover the State of his Conſtitution, which he does eaſily by feeling the Patient's Pulſe.

Let no one ſay, that a Phyſician may eaſily miſtake on theſe Occaſions, I myſelf having ſome Experience in this Science.

The Diſeaſes which prevail moſt in this Country, are,

I. The *Mortudchin* or *Colera-morbus*. The Cure for this Diſtemper is, to keep the Patient from drinking, and to burn the Soles of his Feet.

II. The *Sonipat*, or Lethargy, which is cured by putting *Chenopodium* ‡, pounded with Vinegar, into the Eyes.

III. The *Pilhai*, or Obſtruction of the Spleen, for which the only ſpecific Remedy is that of the *Joguis*, or *Indian* Penitents. Theſe make a ſmall Inciſion in the Spleen, and afterwards draw a long Needle between the Skin and Fleſh; then, applying a Piece of Horn to the Inciſion, they draw out a certain viſcous Subſtance like Matter or Corruption.

Moſt of the Phyſicians of this Country throw a Drop of Oil into a Patient's Urine. If it ſpreads, they declare that he is very hot inwardly; but if it does not dilate, 'tis a Symptom that he wants Heat.

* In *French*, *Pignons d' Inde*.

† A poiſonous Herb.

‡ *Tournefort* terms it *Chenopodium Ambroſiode folio Sinuato*; and 'tis called *Piment*, in *French*. 'Tis an Herb or Plant of the *Chenopus* or Gooſe-foot Kind. 'Tis of an agreeable and aromatic Smell; is good in Aſthmas, *&c.*

The

The Vulgar uſe very ſimple Remedies. For a violent Head-ach, they take (as Snuff) the Powder of pounded Pomegranate-Shell, with four Grains of Pepper. To cure a common Head-ach, they tie, in a Rag, a Compoſition of Sal-Armoniac, Lime and Water, to which the Perſon ſmells. A Giddineſs, or Vertigo, ariſing from cold, thick Blood, is removed by drinking Wine, in which ſome Grains of Frankincenſe had been ſteeped. To cure Deafneſs, ariſing from an Abundance of cold Humours, they ſqeeze a Drop of Lemmon-Juice into the Ear. To relieve the Brain, when oppreſſed with Phlegm, the afflicted Perſon ſmells to a Rag, filled with black Cummin pounded. For the Tooth-ach, a Kind of Lozenges made with Crumbs of Bread, with the Seed of *Stramonia* *, laid upon the Tooth to deaden the Pain. For a Perſon troubled with the Bloody-flux, Mother-wort, or pounded Wormwood, are applied to the Noſe. For the Heat of the Stomach, or ſpitting of Blood, they apply a Plaiſter made of *Giraumont* †, baked in the Oven, and drink the Water which runs from it. To cure the Cholic, ariſing from Wind and Phlegm, they give the Patient four Spoonfuls of Water, in which were boiled, 'till the Water was half conſumed, Aniſe, and a little Ginger. They alſo pound a raw Onion, with Ginger, and apply them cold on that part of the Belly where the Pain is felt. For the *Lientery* ‡, they bake a Head of Garlick in Aſhes, and give it the Patient at his going to Bed; he keeping the Garlick in his Mouth, and ſucking its Juice. The Juice of the Cucumber-leaf bruiſed, purges and vomits. A Stoppage of Urine is cured here,

* The Plant called *Stramonium*, is a Soporific of a very dangerous Kind. 'Tis alſo called *Stramonia*, or Thorn apple.

† The *Giraumont* is an *Indian* Fruit, ſhaped like a great Goard, and of the Taſte of a Pompion.

‡ A Diſtemper, when Suſtenance returns unconcocted.

by

by drinking a Spoonful of Olive or Sweet-oil, well mixed with the like Quantity of Water. For a Looſeneſs, they parch and burn a Spoonful of white Cummin, and a little Ginger bruiſed, and mixed with Sugar. I have ſeen Fevers cured, by giving the Patient, before the Fit came on, three large Pills compoſed of Ginger, black Cummin, and long Pepper. For Tertian Agues, they give the Patient, during three Days, three Spoonfuls of *Teucrium* * Juice, or Germander, with a little Salt and Ginger †.

What

* An Herb. Some think it ſo called from the *Trojan Teucer*, as tho' he firſt diſcovered its Virtue, which probably is a Chimera.

† The learned Mr. *Bernier*, *Vol.* II. *pag.* 152. *& ſeq.* of his Voyages, ſpeaking of the Arts and Sciences of theſe *Indians*, ſays, That they have a great Number of Treatiſes on Phyſic, which may moſt properly be conſidered as ſo many Books of Receipts. The chief of theſe, and which is of the greateſt Antiquity, is writ in Verſe. I muſt obſerve (continues he) that their Practice differs pretty much from ours, and is grounded on the following Principles: That a Patient who is troubled with a Fever, requires but little Suſtenance: That Abſtinence is the beſt Remedy in the Cure of Diſeaſes: That nothing more pernicious can be adminiſtred to a Patient than Meat-Broths, nothing corrupting ſooner in the Stomach of a feveriſh Perſon; and that Blood ſhould never be taken away, except in the greateſt and moſt evident Neceſſity, as when a Delirium is apprehended; or that the Phyſician perceives an Inflammation in ſome conſiderable Part, as the Breaſt, the Liver, or the Reins. Whether this be the beſt Practice, I ſhall ſubmit to the Judgment of our learned Phyſicians, but I myſelf found that it ſucceeded among them. 'Tis followed not only by the *Heathen* Phyſicians, but alſo very ſtrictly by the *Mogul* and *Mohammedan* Phyſicians, who are guided by *Avicenna* and *Averroes*, eſpecially with reſpect to Meat-Broths. The *Moguls* indeed bleed a little more copiouſly than the *Heathens*, they commonly taking away (in Diſeaſes when they dread the Accidents abovementioned) not a ſmall Quantity of Blood, but, eighteen or twenty Ounces, after the Manner of the Antients. Patients, on theſe Occaſions, often faint away; and theſe copious Bleedings frequently quite extirpate the Diſeaſe in its Infancy, as *Galen* ſays, of which I myſelf have been often an Eye-witneſs.

The Heathens are utterly unskilled in Anatomy, and talk very impertinently about it. But 'tis no wonder they ſhould be

ſo

What I here preſent you, reverend Father, is only a Sketch of the Remarks made by me on the Arts and Phyſic of this Country. If you are deſirous of more, or want to be better informed concerning thoſe I now ſend you, pleaſe to let me know. I ſhall find a Pleaſure in gratifying your Curioſity, and of proving to you with how much Reſpect,

I am &c.

PAPIN.

ſo ignorant in this Article, as they never open the Bodies either of Man or Animals. They have this in ſo much Horror, that whenever I opened living Goats and Sheep, before my Aga, to give him an Idea of the Circulation of the Blood, and ſhow him *Pacquet*'s Duct, by which the Chyle flows at laſt into the right Ventricle of the Heart, they all fled, and trembled for Fear; nevertheleſs they aſſert, that there are exactly five thouſand Veins in the human Body; and this they affirm with as much Confidence as if they had counted them one by one.

The above Particulars are the more valuable, as they are extracted from the Writings of a Gentleman, who was not only an excellent Scholar, but likewiſe a Phyſician. To theſe I ſhall add what we find on this Subject, in another very learned Author, Mr. *la Croze*, who, *page* 483, of his *Hiſtoire du Chriſtianiſme des Indes*, informs us; that, "with regard to Phyſic, 'tis eſteemed by the *Indians*, and ſtudied with great Care, tho' grounded on Principles which differ greatly from ours, and are very conformable to their natural Philoſophy. In their Books are found the Names and Cauſes of all Diſeaſes, as well as of the Remedies to be applied to them. They have a peculiar Regard to the Pulſe, this being a long Study, and intermixed with ſuperſtitious Obſervations, for which Reaſon their Practice is more to be depended upon than their Knowledge. Such *Europeans* as are ſettled in *India* conſult very willingly the *Heathen* Phyſicians, and find great Benefit by their Preſcriptions. Their Knowledge and Practice in Phyſic bears a great Affinity to thoſe of the *Chineze*". Theſe Particulars ſeem extracted from a MSS. Relation of the reverend and learned Mr. *Ziegenbalg*, of whom farther Mention will be made in the Sequel of theſe Notes. I am to obſerve, that Mr. *Ziegenbalg* was one of the Authors to whom we were obliged for the *thirty-four Conferences between the* Daniſh *Miſſionaries and the* Malabarian Bramins, *&c.* tranſlated by Mr. *Philips*, *Preceptor to his Royal Highneſs the Duke of* Cumberland, *and now Hiſtoriographer to his Majeſty*.

DEDI-

DEDICATION.

To the JESUITS *of* FRANCE.*

Reverend Fathers,

YOU'll find by the Letters ſent us from *Carnata*, that in this new Miſſion, as in all thoſe of *India*, the Miſſionaries are obliged to be continually upon their Guard, to prevent their being taken for *Europeans*; for this, alone, would defeat all their Labours, tho' they ſhould meet with no other Obſtacles in the Exerciſe of their ſpiritual Functions.

'Tis to free themſelves from theſe Suſpicions, that after having learnt the Language and Cuſtoms of the Country, they wear the Dreſs of the Penitent *Indians*, and aſſume the Name of *Sanias Romabouri*, that is, *Roman* Prieſts or Friars come from the North †. For this Reaſon they ſubmit to all the *Indian*

* Vol. X. of the Orginal begins here.

† The Jeſuits are very much blamed for this by Mr. *la Croze*, who, *pag.* 447, obſerves, "That the Worſhippers of *Tchiven* "or *Iſuren* rub their Foreheads, and ſome other Parts of their "Bodies, with Aſhes made of Cow-dung. They look upon "theſe Aſhes as very holy, as being a public Confeſſion of the "Zeal and Confidence they have in their Idol. The Jeſuit-"Miſſionaries in *Madura*, who, denying abſolutely their being "*Pranguis*, or *European Chriſtians*, call themſelves *Sanias* or "*Bramins* come from the North, rub themſelves, and their "new Converts, with the Aſhes in queſtion. They likewiſe "wear the three Strings of the *Bramins*, by which theſe idola-"trous Prieſts profeſs themſelves devoted to the Worſhip of the "three Deities who govern the Univerſe. Theſe Miſſionaries "tell us, that this is one of the Marks of Nobility, as indeed "it is, but of a ſuperſtitious Nobility, which is grounded on I-"dolatry. Theſe Things are practiced in the Miſſion of *Ma-"dura*, of which the Jeſuits continue to publiſh ſo many Won-"ders; tho' theſe, ſo far from changing Paganiſm into true Re-"ligion,

Indian Cuſtoms, however harſh and diſagreeable; that they ſit croſs-legg'd upon the Ground; eat alſo ſitting upon the Ground, without touching any Thing with the left Hand, which the *Indians* think quite rude and indecent; that they obſerve a continual Faſt, never making but one Meal a Day, which conſiſts of ſome Fruits, Pulſe or Roots, and a little Rice boiled in Water; you having heard that Bread, Wine, Meat, Eggs, and Fiſh, the uſual Food of other Nations, are abſolutely forbid a Miſſionary of the *Eaſt-Indies*. Had the firſt Miſſionaries of *Madura* refuſed ever ſo little to devote themſelves to this Kind of Life, in its utmoſt Rigour, their Zeal would have been rendered fruitleſs; and they would not have converted ſeveral *Bramins*, and above an hundred and fifty thouſand Idolaters. The like Care and Circumſpection were uſed in eſtabliſhing the Miſſion of *Carnata*.

'Tis ſcarce poſſible to conceive, whence ſhould ariſe this inſuperable Averſion which the *Indians* entertain for the *Europeans*. Certain Perſons who are concerned for the Progreſs of the Goſpel in *India*, having deſired ſome Light into that Matter, I ſhall ſatisfy them here; and this, at the ſame Time, will enable them to form a ſtill better Idea of the Genius and Manners of the Peop'e in queſtion.

For this Purpoſe we muſt ſuppoſe two Things, which being but tranſiently mentioned in the fifth

" ligion, don't ſcruple to adopt the exterior Characteriſtics of " the *Heathen* Superſtitions, and employ them openly in the ſe- " veral Places where they reſide and make Converts."

As I was arraigning the Hypocriſy of the Jeſuits on theſe Occaſions, to an ingenious *Roman Catholic*, a Friend of mine, his Opinion was, that thoſe Fathers ought to be highly applauded for their Conduct, as it was the moſt likely Way of giving Succeſs to their political Deſigns, and was perfectly conſonant to the Spirit which animates their Society; and that on the contrary, thoſe Friars of other Orders who have been leſs flexible, only ſhewed their Simplicity and Ignorance of the World.

Volume of these Letters *, it may not be improper to enlarge upon them here.

First, that the *East Indians* are divided into various Classes, called by the *Portugueze Castes* †, of which there are three Principal. That of the *Bramins*, who are the Nobility: The Caste of the *Kchatrys* or *Rajas* ‡, who are as the Gentry in *Europe*; and the Caste of the *Choutres* ||, or common People.

Besides these three Castes, which are very numerous, there is a fourth called the *Caste* of the *Parias*, including the Dregs of the Populace. This Caste is considered by all the rest, as quite vile; so that nothing is thought so infamous as to hold the least Correspondence with them. The *Parias* are detested to such a Degree, that all Things touched by them are instantly polluted, and can never be used again. They are never spoke to but at a Distance, nor allowed to live in Towns or Cities, but inhabit Villages apart, at a certain Distance (which is limited) from the Habitations of the rest of the *Indians*.

Each of these principal Castes is subdivided into other subordinate Castes, some of which are also nobler than the rest. The Caste of the *Choutres* has the greatest Number of these inferior Castes, it containing the Castes of Tradesmen, Ploughmen, Goldsmiths, Carpenters, Masons, Painters, Weavers, *&c.* Every Trade is confined to its Caste; and those only who are Members thereof can follow such Trade.

* That is, of the original *French*. See *Page* 360. *& seq. Vol.* I. of the present Work.

† Derived from the *Portugueze* Word *Casta*, signifying Progeny or Offspring.

‡ These, in our Relations, are commonly called *Rajaputes* or *Rashboots*; by which Names I also shall term them in this Work.

|| These also are called *Banians*.

Thus

Thus a Carpenter, who ſhould concern himſelf with the Trade of a Goldſmith, would be ſeverely puniſhed. However, there are certain Profeſſions which a Member of any Caſte among the *Choutres* may follow; ſuch as thoſe of the Soldier, Tradeſman, or Ploughman. But there are others which infinitely debaſe thoſe who exerciſe them; for Inſtance, the *Indians* rank among the *Parias*, Fiſhermen, Shepherds, or Herdſmen, Shoemakers; and all in general concerned in the working or dreſſing of Leather.

The ſecond Thing to be obſerved is, no *Indian* can eat with a Member of a Caſte inferior to his own, without degrading himſelf; nor touch any Food dreſſed by a Perſon of ſuch a Caſte. A *Bramin*, and not a *Choutre*, muſt dreſs the Victuals of another *Bramin*.

'Tis the ſame with regard to Matrimony, which no Perſon is allow'd to contract with another of a different Caſte: For any Perſon who ſhould marry into a Caſte inferior to his own, would be branded for ever; be looked upon as the vileſt Wretch, and be totally expelled his Caſte.

In fine, Words could never expreſs the extravagantly-high Opinion which the *Bramins* entertain of their own Nobility; the Fondneſs they have for their own Cuſtoms; and the Contempt in which they hold the Laws and Uſages of all other Nations.*

You

* As Authors write variouſly concerning theſe Caſtes, and Mr. *la Croze* having given us ſome Account of them (from MSS, I believe, of the learned Mr. *Ziegenbalg*) in his *Hiſtoire du Chriſtianiſme des Indes*, p. 476, *& ſeq.* I ſhall thence extract ſome Particulars to our Purpoſe. The different Tribes, (ſays he) or Caſtes of the *Indians*, deſerve a particular Attention. Among theſe *Indians*, no Perſon can riſe above his Birth; a Son is oblig'd to continue in his Father's Tribe, and to follow, except in certain Caſes, which are very rare, his Trade or Profeſſion. It may be ſuppoſed, that Policy firſt introduced this Cuſtom in *Egypt*, whence it ſeems to have been brought into *India*, and there

You now may eaſily perceive what it was that gave the *Indians* this inſuperable Averſion to the *Europeans*.

there has degenerated into Superſtition. Tho' there are but four chief Tribes, or Caſtes, (being thoſe whoſe Origin they refer to the eleventh World) they nevertheleſs reckon, by various Subdiviſions, ninety-eight, whoſe Names and different Employments are mention'd by the *Daniſh* Miſſionaries. The firſt is that of the *Bramins*; this is a ſacerdotal Tribe, which may be compar'd, in ſome Meaſure, to that of *Levi* among the *Jews*. The *Bramins* are the Guardians of the ſacred Books, the Knowledge of which they conceal from the other Tribes. They alſo are the Chiefs of the Nation, and the Prieſts of the People, who rank, at the Head of all their Duties, that of contributing to their Support; an Obligation from which even their Kings are not exempt. The reſt of the Caſtes differ from one another by the Addition or Diminution of certain Prerogatives, which antient Cuſtom has eſtabliſh'd. They never marry into different Tribes, and frequently hate one another mortally. A Man of a ſuperior Caſte is polluted merely by the Touch of a Perſon of a different Tribe; and this Pollution is greater, in Proportion to the Meanneſs of ſuch Perſon's Caſte. As they all in general bear an incredible Averſion to the *Europeans*, whom they call *Franks*, or *Pranguis*, and look upon them as the moſt infamous Nations of the World; every *Indian* who turns *Chriſtian* is abſolutely expelled his Tribe, and expoſed to the Inſults of all his Countrymen. Accordingly, we don't find that the *Chriſtian* Religion has made any great Progreſs in this Country, *whatever the* Romiſh *Miſſionaries may pretend*. The ſingle Caſte of the *Barraves*, who are ſea faring Perſons, have embraced the *Romiſh* Religion on certain Conditions, which permit the *Indians* in Queſtion to preſerve Part of their antient Uſages.

By the Way, this mutual Hatred of the Caſtes is not abſolutely eſtabliſh'd on the Principles of their Religion, tho' the *Bramins* foment it by their Inſtructions; and that long Cuſtom has loaded it with Ceremonies inexpreſſibly ſuperſtitious and troubleſome. *Kawiler*, one of their Prophets, complain'd of this, by obſerving, that *Biruma* himſelf had a Concubine of the Tribe of the *Baraians*, now look'd upon as one of the moſt infamous. To this he adds; "Does the Rain of Heaven fall "with any Difference on Men? Does the Sun diſtribute his "Light unequally to them? Mankind are one, as God is one." The *Gnaniguels*, or Devotees in *India*, of whom we have ſpoke, have no Regard to this Diſtinction of Tribes. They eat indiſcriminately in all Houſes, without enquiring into the Caſte of the Maſters of them. "Are not we all (ſays one of them) deſcended "from the ſame Original? Have not all of us the ſame Lan-

"guage

Europeans. The *Portugueze*, at their first coming into *India*, did not follow any of the Customs used in that Part of the World; did not make any Distinction with regard to Castes; but mixing indiscriminately with the *Parias*, even took some of them into their Service; from which Time, the prodi-

" guage and Law? We all live and die after the same Manner; " and 'tis manifest that no Distinction ought to be made among " Mankind." The Persons who write these Things, so far from passing for Hereticks among the *Indians*, are thought to be more enlighten'd than the rest of Men. Nevertheless, such is the Stupidity or Prejudice of the common People, that they will not change ever so little their old Customs.

The *Indians* still adhere to their antient Abstinence, founded on the Doctrine of Transmigration and other Superstitions. 'Twou'd be impossible to persuade a *Bramin* to eat the Flesh of Animals, from which most of the other Castes also abstain, and feed on nothing but Rice, Milk, Herbs, and Fruits. The *Indians* shun very carefully the Touch of the *Europeans*; and wou'd not, for the World, eat any Thing that had gone through their Hands; they even abhor those which Foreigners had only look'd upon, whom, for this Reason, they forbid their Houses, and will not let them touch the Vessels used by them for eating and drinking; and if an *European* happens to touch them, they instantly break them to Pieces. They are equally careful in avoiding to see Foreigners at their Meals, and have numberless Superstitions on that Occasion. Every Caste has some which are peculiar to it. The only Circumstance in which they all agree in is, to wash before and after Meals. Every Person eats apart, sitting on the Ground, and touching the Victuals only with their right Hand, the left being employ'd for different Uses. A Woman does not eat till after her Husband has done; and they are quite silent at Meals. They never have any Feasts or Banquets, and are scandaliz'd at those of the *Europeans*, as well as at their eating the Flesh of Animals. They are for ever reproaching the Missionaries on this Account, as being an Abomination that destroys all the Advantages which they should reap by turning *Christians*.

However, some of the inferior Castes eat of all Things indiscriminately, even to the Carcasses of Oxen and Cows that died of Distempers. These People, call'd *Barayans*, are had in utter Detestation by all the Tribes; and an *Indian* cannot be more grossly affronted, than by being call'd a *Barayan*. There are a few others who eat Fish and Fowl, and these are considered, by their Countrymen, as Double-dealers.

gious Contempt in which the *Indians* held the *Parias*, extended to the *Portugueze* themſelves, and has been perpetuated ever ſince.

Though the reſt of the *Europeans* knew how exceedingly ſcrupulous the *Indians* are upon this Head, they yet were as little upon their Guard as the *Portugueze*, and liv'd (whether *French*, *Engliſh*, or *Dutch*) in *India*, juſt as in their reſpective Countries; without putting themſelves under any Reſtraint, or complying, ſo much as they might have done, with the Uſages of the Country. To this may be added, the Diſſoluteneſs of many among them, their exceſſive drinking of Wine, and the Familiarity with which they treated the Miniſters of their Religion; theſe Particulars united, gave infinite Diſguſt to a People naturally ſober and reſerved; a People who diſcover the higheſt Veneration for ſuch among their Countrymen as are their Teachers*.

I am, &c.

J. B. DU HALDE.

Father DE LA LANE, *to Father* MOURGUES.

Pondichery, 30 *January*, 1709.

Reverend Father,

MY Obligations to you, and your Concern for the Succeſs with which Heaven has been pleaſed to crown the Labours of the Miſſionaries, induce

* The Hatred of theſe *Indians* for all the *Chriſtian* Nations of *Europe*, is accounted for in a very different and natural Manner by Mr. *la Croze*, p. 531. of his *Hiſt. du Chriſtianiſme des Indes*. From all that has been obſerv'd, (ſays he) it appears, that the Hatred which the *Indians* bear to all the *Chriſtian* Nations in *Europe*, is levell'd chiefly at the *Portugueze*, which is far leſs owing to their having a Familiarity with the low Caſtes among

induce me to inform you of the present State of the *Christian* Religion in *India*; and to communicate the

among the *Indians*, than to the Knowledge those *Heathens* have of their Cruelty; of their Spirit of Dominion, even in preaching the Gospel; and of their immoral Behaviour. Was this otherwise, the *Indians* wou'd not pay so much Respect to their *Gnaniguels*, or spiritual Men, who laugh at these superstitious Distinctions; and wou'd not hate the *Portugueze* more than they do the *Mohammedans*, of whom they speak with Respect enough, as appears from the Writings of the Missionaries of *Tranquebar*. Besides, the *Chineze*, who are not divided into Castes as the *Indians*, have a still greater Contempt for the *Portugueze*. The *Mandarin* of the Capital of the Island in which is situated *Macao*, a City of *China* where the *Portugueze* have been settled ever since the sixteenth Century, treat 'em with sovereign Contempt, as appears from a Passage of Father *Navarette*, one of the sincerest, and most illustrious Missionaries, who have writ concerning these Countries. "When the Citizens of *Macao* have some "Affair to transact, they send their Deputies (who go in a Body, "with their *Varas*, or *Battoons*, in their Hands) to the *Manda-*"*rin* of the Island, he residing but a short League from *Macao*. "They then address him, on their Knees, holding the Memo-"rial in their Hands. When the *Mandarin* gives them the "Dispatches, 'tis expressed in the following Terms: *This bar-*"*barous and brutal Nation requires such and such Things: 'Tis* "*granted or refused.* The *Portugueze* being thus dismissed, re-"turn very gravely to their City. Some of these Deputies are "Gentlemen, and Knights of the Order of *Christ*, with their "Crosses on their Breasts."

This must be a great Mortification to Persons, who imagine that all these Kingdoms of the East belong to them by Virtue of the Bull granted by Pope *Alexander* VI; and who, by Virtue of this noble Donation, exclude, to the utmost of their Power, from these Countries, all Preachers whose Missions were not confirm'd in *Lisbon*. This is another Inconveniency in the eastern Missions. *Should these Nations*, says Father *Navarette*, *come to know this, not one* European *would be left alive in their Empires*. What an odd Scene wou'd it be, had I Leisure to mention the Hatred which breaks out so often between the Missionaries of different Nations and Orders. They use their utmost Endeavours to defame one another, with reciprocal Reproaches; and frequently apply to the *Heathen* Magistrates, in order to ruin one another. I cannot dwell any longer on this vastly-fruitful Subject, as it wou'd carry me beyond the Limits of my Design.

In how different a Light do the *Jesuits* appear, in this Passage of Mr. *la Croze*? To hear the Relation which these Fa-

the Obſervations I made on the Religion and Manners of a great Nation, little known to the *Europeans*.

You know there are three great Miſſions, of our Society, in that Part of the Peninſula on this Side the *Ganges*, lying to the South of the Empire of the *Great Mogul*. The firſt is the Miſſion of *Madura*, beginning at Cape *Comorin*, and extending to *Pondichery*, in about 12 Degrees North Latitude. The ſecond is that of *Meſſoor* *, a large Kingdom, whoſe Monarch is tributary to the *Great Mogul:* 'Tis to the North of that of *Madura*, and almoſt in the Heart of the Country. The third is that of *Carnata*, where Providence has been pleaſed to fix me. This begins at *Pondichery*; and has no other Limits northward, than the Empire of the *Great Mogul*. 'Tis bounded, weſtward, by Part of *Meſſoor*.

Thus, by the Miſſion of *Carnata*, we not only underſtand the Kingdom ſo call'd; it comprehending likewiſe a great many Provinces and Kingdoms, which include a vaſt Tract of Land; its Length, from North to South, being above three hundred Leagues; and its Breadth in the narroweſt Part, and in thoſe Places where it is bounded by *Meſſoor*, from Eaſt to Weſt, about forty Leagues. Its other Boundaries are the Sea. The principal States known to me in it, are *Carnata*, *Viſiapour*, *Bijanagaran*, *Ikkeri*, and *Golconda*. I omit a great Number of

thers give of their Auſterities and Sanctity, and afterwards read what their Enemies ſay about them, wou'd not one be apt to be very ſceptical?

* In *French Maiſſour*. I have not found this Kingdom in any Voyage, or Geography; and the only Map where I met with it, is that inſerted in Mr. *la Croze*'s *Hiſtoire du Chriſtianiſme des Indes*; this being much the beſt I have ſeen, and very particular; for which Reaſon, I gave it a Place in the preſent Work, as being very uſeful for following our *Jeſuits* in their Travels in this Part of *India*.

inferior

inferior States belonging to particular Sovereigns, moſt of whom are Tributaries to the *Great Mogul*.

The Country is very populous, and abounds with a vaſt Number of Towns and Villages; but 'twould be much fuller of Inhabitants, if the *Moors*, or *Mohammedans*, ſubject to the *Great Mogul*, who ſubdued it, did not impoveriſh the People by their perpetual Exactions. 'Tis now about fifty Years * ſince they firſt invaded theſe ſeveral Dominions; and are now advanced almoſt to the Extremity of the Peninſula. There are only a few States, which, tho' Tributaries to the *Great Mogul*, have preſerved their antient Form of Government; ſuch as the Kingdoms of *Madura*, *Maravas*, *Trichirapali*, and *Gingi*; all the reſt being governed by the *Mogul*'s Officers, ſome few Lords excepted, who are permitted to govern their ſeveral Provinces; but then theſe Lords lay heavy Tributes, and are ſo entirely dependent, that they are diveſted of their Sovereignties upon the leaſt Suſpicion, for which Reaſon they may be conſidered as the Farmers or Receivers of the *Moors*, rather than as Sovereigns of their reſpective Countries.

The Oppreſſion in which the *Heathens* live under the Government abovementioned, would be no Obſtacle to the propagating our Religion, were not the *Moors*, at the ſame Time, the implacable Enemies of the *Chriſtian* Name. The Idolaters are always liſten'd to by them, whenever they ſpeak againſt us; they eaſily perſuade them that we are rich; and on theſe falſe Reports the Governors order us to be ſeized, and confine us very long in Priſon. Father *Bouchet*, ſo famous for the vaſt Number of Infidels baptized by him, has experienced the utmoſt Extent of their Avarice. He had embelliſh'd a ſmall Statue, repreſenting our Saviour, with falſe

* As this Letter is dated in 1709, conſequently the Invaſion was about the Year 1659.

Stones; which ſome *Heathens* perceiving, they told the Governor of the Province that this Father poſſeſſed vaſt Treaſures. Immediately, the Miſſionary was thrown cruelly into Priſon, where, during above a Month, he laboured under a Variety of Sufferings. His Catechiſts were alſo dreadfully beaten, and threatened with Death, in caſe they did not diſcover the Miſſionary's Treaſures.

The Preachers of the Goſpel are frequently impriſoned, and otherwiſe abuſed, in this Miſſion; which is owing to the Avidity of the *Mohammedans*, who are but too apt, of themſelves, to perſecute 'em, from the natural Averſion they bear to the *Chriſtian* Name. Nevertheleſs, as they are Maſters of the Country, we are forced to plant the Faith in their Preſence.

The *Indians* are quite miſerable, and reap very little Benefit from their Labours. The Sovereign of every State enjoys abſolutely the Demeſnes, and is ſole Proprietor of the Lands. His Officers oblige the Inhabitants of a City to cultivate a certain Spot of Ground, which they allot them: When the Seaſon for Harveſt is come, the Officers in Queſtion order the Grain to be cut; and after 'tis pil'd up, put the King's Seal * to it, and go away. They then come, whenever they think proper, and take away the Grain, of which they leave the Peaſant only a fourth Part, and ſometimes leſs; after which, they ſell it to the common People at what Price they pleaſe, no Perſon daring to complain on thoſe Occaſions.

The *Great Mogul* generally keeps his Court about *Agra* †, ſituated near five hundred Leagues from this

* The *French* is, *Ils y appliquent le ſceau du Roy*; which is, Word for Word, as I have tranſlated it. I wiſh the Father had told us the Manner of this ſealing.

† *Agra*, otherwiſe call'd *Indoſtan*, is the Name of a Kingdom, or Province. *Agra*, the chief City of the Empire, was not

this Place. The Diſtance of theſe *Indians* from the *Great Mogul*, is one of the chief Cauſes of the cruel Treatment they meet with. That Monarch ſends to the Lands in Queſtion, an Officer, under the Title of Governor and General of the Army, who appoints Sub-Governors, or Lieutenants, over all conſiderable Places, to collect the Monies. As their Government is but of ſhort Duration, (commonly not above three or four Years) they make all the Haſte poſſible to enrich themſelves. Theſe Governors are ſucceeded by others equally rapacious, ſo that it is ſcarce poſſible for a Nation to be more miſerable than theſe *Indians* are*. The only wealthy Perſons among them, are, the *Mohammedan* or *Heathen* Officers, who ſerve under the Princes of the reſpective States. However, theſe are often ſeiz'd, and forc'd, by violent Stripes with the Chabouc†, to give up all they had amaſs'd by their Rapine; and thus generally become as poor as when they enter'd upon their Government.

Theſe Governors adminiſter what is call'd Juſtice without any great Formality. The higheſt Bidder generally gains the Cauſe, by which Means Criminals often eſcape the Puniſhment due to the blackeſt Guilt. A Circumſtance which frequently happens, is, as both Parties offer high Sums, the *Mohammedans*, or *Moors*, take from each, without anſwering the Views of either. But notwithſtanding the Servitude of the *Indians* under the Govern-

not conſiderable till Sultan *Echar*, about 150 Years ſince, new built it, and call'd it, from his own Name, *Echarabad*. The Town is about ſeven or eight Miles long, but not near ſo broad; and no Part of it is fortified except the Palace; a conſiderable Army, particularly if the *Great Mogul* be there, always lying in it.

* How happy are the common People in *Great Britain*, with all their Inconveniencies, in Compariſon of theſe miſerable *Indians!*

† A ſort of large Whip.

ment of the *Great Mogul*, they yet are allow'd to live purſuant to the Cuſtoms of their ſeveral Caſtes. They are permitted to hold their Aſſemblies, which frequently meet only to enquire concerning ſuch Perſons as may have turn'd *Chriſtians*, and to expel 'em from their Caſte, in caſe they don't apoſtatize from it.

The *Indians* are extremely ſober, they never committing any Exceſs, either in eating or drinking. They are born with a natural Averſion to all Liquors which intoxicate; are very reſerv'd with regard to Women, at leaſt outwardly; ſo that they never commit an indecent Action publickly. They have an inexpreſſible Veneration for their *Gooroos*, or Doctors; they falling proſtrate before them, and conſidering them as their Fathers. Theſe People are vaſtly charitable to the Poor. 'Tis an inviolable Law, that all Relations muſt aſſiſt one another, and ſhare the little they may poſſeſs with thoſe who are in Want. Theſe *Indians* diſcover a great Zeal with regard to their Pagods; ſo that an Artificer who gets but ten Fanons (about five *French* Sols each*) every Month, will ſometimes beſtow two upon his Idol. Farther, they are of a very mild Diſpoſition; whence nothing ſhocks them ſo much as a haſty Temper and Anger. Such being their Frame of Mind, 'tis certain many would turn *Chriſtians*, were they not afraid of being expell'd from their Caſtes; this being one of the Obſtacles which appears almoſt inſurmountable; and God only is able to remove it, by one of the Methods unknown to Man. A Perſon who is expell'd from his Caſte is loſt to all Refuge or Aſylum. His Relations muſt not hold the leaſt Correſpondence with, nor even give him ſo much as a little Fire; and if he

* That is, four Shillings and two Pence, *French*, every Month; which is not much more than half that Sum, *Engliſh* Money. What paiſul Gains are theſe!

has

has any Children, he never finds an Opportunity to marry them; and thus is forced either to ſtarve, or to enter into the Caſte of the *Parias*, which, among the *Indians*, is an Act of the blackeſt Infamy.

However, this is the Trial which our *Chriſtians* muſt undergo; and yet many of them ſubmit to it with an heroical Reſolution. You will naturally imagine, that, on theſe Occaſions, a Miſſionary never fails to divide his little Stock with them; a Circumſtance which often makes him deſirous of receiving more abundant Succours from the charitably-diſpoſed in *Europe*.

I ſhall now give you a Sketch of the Religion of theſe *Indians*. They doubtleſs are truly Idolaters, ſince they worſhip ſtrange Gods. Nevertheleſs, it appears plainly to me, from ſome of their Books, that they had antiently a pretty diſtinct Knowledge of the true God. This is plain, from the Words at the Beginning of their Book call'd *Panjangan* *, which Words I have tranſlated literally, and are as follow. "I worſhip that Being who is not ſubject to Change "or Diſquietude; that Being whoſe Nature is indi- "viſible; that Being whoſe Simplicity admits of

* According to Mr. *Abraham Roger*, a *Dutch* Divine, who reſided ten Years at *Paliacate*; and wrote a Book concerning the *Bramins*, printed at *Amſterdam*, for *John Schipper*, 1670, 4*to*. "The *Panjangan* is an Almanack, in which both the lucky "and unlucky Days are ſet down. The *Panjangan*, which they "look upon as infallible, is of two Kinds: The one was com- "poſed by *Brahaſpeti*, Doctor of the *Devetas*, or good An- "gels; in which he has ſpecified the lucky or unlucky Days, "and even ſuch as are but half lucky, or ſo during a few Hours "only. A new one is made annually on this Model, which "ſerves for a Guide to the Country People. The other *Pan-* "*jangan*, they ſay, was compoſed by *Succra*, Doctor of the "*Ratjajas*, or Devils. It is ſo very particular, as to take No- "tice of every Hour in the natural Day, which this People di- "vide into 60 Hours." No Author has writ with greater Accuracy on this Subject than Mr. *Roger*, tho' he himſelf did not peruſe the Books of the *Heathens*, but was inſtructed in them (as he himſelf acknowledges) by a *Bramin* call'd *Padmanaba*.

"no

" no Compoſition with reſpect to Qualities; that " Being who is the Origin and Cauſe of all Beings, " and ſurpaſſes 'em all in Excellency; that Being " who is the Support of the Univerſe, and the " Source of the triple Power †." But theſe noble Expreſſions are afterwards blended with a great many Chimæras, which it were needleſs to mention.

One may eaſily conjecture, from what is here obſerv'd, that the Poets of the Country have, by their Fictions, effaced inſenſibly the Ideas of the Deity in the Minds of theſe Nations. Moſt of their Books are poetical Works, of which the *Indians* are paſſionately fond; and, doubtleſs, 'tis to them that their Idolatry owes its Origin.

I likewiſe am perſuaded, that the Names of their falſe Gods, ſuch as *Chiven*, *Ramen*, *Vichnou* *, &c. were the Names of ſome antient Monarchs whom the *Indians*, particularly the *Bramins*, raiſed out of Flattery to the Rank of Gods, either by way of Apotheoſis, or by Poems written in their Honour. Theſe Works were afterwards taken as Rules for their Faith or Doctrine; and thus eraſed by Degrees the true Idea of the Deity. As the oldeſt Books, which contained a purer Doctrine, were writ in a very antient Language, they were inſenſibly neglected, and at laſt the Uſe of that Tongue was quite laid aſide. This is certain, with regard to their ſacred Book called the *Vedam* ‡, which is not

† I ſuppoſe this triple Power is that of creating, preſerving, and deſtroying all created Beings.

* This muſt be *Wiſtnou*.

‡ The *Vedam*, according to Mr. *Abraham Roger*, is the Book of the Law among the *Indians*, and is writ in the *Samſcortan* Language. It was divided into four Parts, the firſt treating of the firſt Cauſe, of the firſt Matter, of the Angels, the Soul, of Rewards and Puniſhments, of the Generation and Corruption of Creatures, of Sin, and how it may be remitted, *&c.* The ſecond Part of the *Vedam* relates to the Powers which preſide and govern all Things. The third contains a Syſtem of Morality, to

not now underſtood by their *Literati*; they only reading and learning ſome Paſſages of it by Heart; and theſe they repeat with a myſterious Tone of Voice, the better to impoſe upon the Vulgar.

What was related above, concerning the Origin of the Idolatry of the *Indians*, is confirm'd by an Inſtance of no very antient Date. About fifty Years ſince, the King of *Tricherapali* died. This Prince had been always exceſſively liberal to the *Bramins*, who are the greateſt Flatterers upon Earth. The *Bramins*, either out of Gratitude, or to excite other Princes to follow the Example of the Monarch in Queſtion, built a Temple to him, and erected Altars, on which Sacrifices are offered to this new Deity. Doubtleſs they, ſome Years hence, will expunge the Remembrance even of the God *Ramen*, or of ſome other falſe Deity of the Country, to make Room for the King of *Tricherapali*. The ſame may probably happen to this Prince, as formerly to *Ramen*, who is reckoned among their antient Monarchs; his Age, the Period in which he

to prompt Men to the Practice of Virtue, to ſhun Vice, and hate the Wicked. The fourth and laſt Part treated of their religious Ceremonies, Temples, Sacrifices, and Feaſts. This laſt Part has been loſt for many Years; and to this the *Bramins* aſcribe the Diminution of their Honours, and the Power they formerly enjoy'd. The *Vedam* is here as the Bible among the *Chriſtians*; and the Senſe of it is fix'd by the *Jaſtras* or Declarations.

According to Mr. *la Croze*, p. 427. of his *Hiſt. du Chriſtian. des Indes*, "The *Vedam* is a Collection of the antient ſacred "Books of the *Brachmans*. We probably ſhould there meet "with Antiquities, which the ſuperſtitiouſly proud *Bramins* con- "ceal from the Knowledge of the *Indians*, whom they conſider "as the *profanum vulgus*, who ought to be truſted only with "the Exterior of Religion, diſguiſed under Fictions no leſs ex- "travagant than thoſe of the antient *Greeks*." And p. 447. "The *Bramins* permit the reading of the *Vedam*, which is of "the ſame Authority in *India* as the Bible among us, to none "but themſelves."

lived,

lived, and the Tranſactions of his Reign, being mentioned in the *Indian* Books.*

Beſides *Vichnou* (*Wiſtnou*) and *Chiven*, who are conſidered as the two principal Gods, and divide our *Indians* into two different Sects; they admit an almoſt numberleſs Multitude of ſubaltern Deities, among whom *Brama* is the principal. According to their Theology, the ſuperior Gods created him, in Time, and beſtowed on him certain ſingular Prerogatives. They affirm that he created all Things, and preſerves them by an eſpecial Power with which he was inveſted by the Deity. He likewiſe has a kind of general Super-intendance over the ſeveral inferior Gods; but his Government will end at a fixed Period.

The *Indians* take Notice only of the eight principal Rhumbs, or Points of the Compaſs, into which they, as well as the *Europeans*, divide the Horizon. They declare, that *Brama* placed, at each of theſe Rhumbs or Diviſions, a Demi-god, to have an Eye to the general Welfare of the Univerſe. In one is the God of Rain, in another the God of Winds, in a third the God of Fire, and ſo of the reſt; all whom they call Guardians. *Divendiren*†, who

* Wou'd not this Picture ſerve for his Holineſs, and the Court of *Rome*, who are as great Flatterers as any Sett of People; they having frequently, for Lucre Sake, canoniz'd Monarchs and others, who, if Hiſtory may be credited, were the Scourges of Mankind?

† According to Mr. *Abraham Roger*, *Devandiren* is the King of the Gods, of whom the *Bramins* relate ſome very chimerical Particulars. They ſay, that *Devandiren*, being cloy'd with the Sweets of Heaven, came upon Earth, where going to a Solitude inhabited by a Penitent, *Gaudamen* by Name, who had an exceedingly beautiful Wife, the God grew diſtractedly fond of her, but endeavouring to make her violate her Huſband's Bed, ſhe refuſed; upon which, the God had Recourſe to Artifice. As the Penitent uſed to riſe at Cock-crowing, in order to go and waſh in the *Ganges*, *Devandiren* aſſum'd the Figure of a Cock; and crowing much earlier than the Houſe-cock, the Penitent roſe, went

who is as *Brama*'s Prime Minister, has the immediate Command over these inferior Deities. The Sun, Moon, and Plants†, are also Gods. In a Word, the *Indians* declare that there are three millions of these subaltern Deities, concerning whom they relate a thousand impertinent Fictions.

In Conversation, indeed, many of their *Literati* acknowledge that there can be only one God, who is a pure Spirit; but they add, that *Chiven*, *Wistnou*, and the rest, are the Ministers of this God; that 'tis by their Mediation we get Access to his Throne, and procure Blessings from him. Nevertheless, we don't perceive any Sign or Token (in Practice) which might induce us to think that they believe only in one God. They build Temples, and offer Sacrifices, to no other Deities, except *Chiven* and *Wistnou*; whence it may be concluded, that we are very much in the dark as to the Belief of these pretended *Literati*, who are really very ignorant.

The Metempsycosis, or Transmigration of Souls, is an Opinion which prevails universally over all *India*; and 'tis exceedingly difficult to eradicate the Belief of it from the Minds of the People; no Topic being more frequently mentioned in their Books. They indeed believe a Paradise, but they make its Felicity to consist in sensual Pleasures, tho' they employ such Expressions as Union with God,

went to the River, when finding 'twas but Midnight, he return'd back, and saw the God in Bed with his Wife. Exasperated, he cursed *Devandiren*; and wishing that certain infamous Marks might appear on the God's Body, this happen'd accordingly. But the God beseeching the Penitent to mitigate the Severity of his Curses, the Penitent was touch'd, and the God's Body was from that Time cover'd over with Eyes. *Gaudamen*'s Wife was chang'd into a Stone; but *Vixnu (Wistnou)* treading upon it, she was re-metamorphosed to the same beautiful Creature, and lived afterwards in Unity with her Husband....

† The Original is *Plantes*. (Plants) as I have translated it; I suppose 'tis an Error of the Press for *Planets*.

Viſion of God, and ſuch like, uſed in our Theology to denote the Happineſs of the Saints. They likewiſe believe a Hell, but cannot think it eternal. All ſuch of their Books as have come to my Hand ſuppoſe the Immortality of the Soul; but yet I wou'd not affirm that this is the Opinion of many Sects, or of many *Bramins*. In the whole, they form ſuch indiſtinct Ideas with regard to all theſe Particulars, that it is no eaſy Matter to diſcover what is their real Opinion*.

I was told the following Particulars concerning their Morality. There are five Sins which they conſider as very enormous: The killing a *Bramin*, Drunkenneſs, a Man's committing Adultery with the Wife of his *Gooroo*, or Doctor; a Theft of a conſiderable Value; and the keeping Company with thoſe who have committed any of theſe Sins. They likewiſe look upon five other Sins as very heinous: Uncleanneſs, Anger, Pride, Avarice, and Envy or Hatred. They don't condemn Polygamy, though leſs practiſed by them than the *Moors*; but they abhor a very odd and monſtrous Cuſtom which prevails in *Malleamen*†. The Women of this Country are allow'd to marry as many Huſbands as they pleaſe, and oblige each of 'em to furniſh the ſeveral Things they want; the one ſupplying 'em with Clothes, another with Rice, *&c.*

On the other Hand, another almoſt equally monſtrous Cuſtom prevails among the *Heathens*. 'Tis

* To this, I ſuppoſe, is partly owing the Variations we meet with in the Works of thoſe who have writ upon this Subject. Theſe Authors, tho' they agree in many Particulars, yet differ in others, which probably is owing to the various Accounts they receiv'd from the different *Bramins* with whom they converſed; not to mention that the *Jeſuits* may have alter'd and corrupted many Particulars *ex profeſſo*.

† Theſe, I ſuppoſe, are the Inhabitants of *Malleam*, in this Part of *India*, to the Eaſt of *Calicut*, on the other Side of the Mountains.

uſual

uſual for the Idol-Prieſts to make Choice, annually, of a Wife for their Gods. Wherever they find a Woman for their Purpoſe, whether ſingle or married, they carry her off by Stratagem, or bring her ſecretly into the Pagod, and there perform the nuptial Ceremony. 'Tis affirm'd, that they afterwards abuſe her*; notwithſtanding which, the common People revere her as the God's Wife.

'Tis alſo a Cuſtom in ſeveral Caſtes, particularly in thoſe of the greateſt Eminence, to marry their Children in their tender Age. The juvenile Huſband ties about his Bride's Neck a ſmall Trinket

* 'Tis ſaid, that ſomething like this was practiced by the *Greek* and *Roman* Prieſts. A learned Author has the following Particulars concerning the Women proſtituted in theſe Pagods, borrow'd from the Writings of the Miſſionaries, and confirm'd (according to him) by the Teſtimony of all our Travellers. Every Pagod (ſays our Author) has a greater or leſs Number of theſe Women, (who are conſecrated ſolemnly to their Gods, and look'd upon as very holy) in Proportion to their Fame and Revenues. Theſe Females, when very young, are dedicated with great Pomp and Solemnity to the Worſhip of the Idols, and educated very carefully at the Expence of the Pagod. Contrary to the Cuſtom of the Country, in which the Women do not concern themſelves with Learning, theſe are taught to read and write, beſides Dancing and Muſic, which are their chief Exerciſes. The *Indians* commonly make Choice of the moſt beautiful Girls they can meet with, in order that theſe, when of Age, may enrich the Temple by their Proſtitution. They dance and ſing before the Idol on ſolemn Days, when ſome Feſtivals are celebrated in his Honour. Their Dances, which are exceedingly laſcivious, anſwer by Geſtures, which are but too expreſſive, to the looſe Fictions related concerning their falſe Deities, which either they themſelves, or others who preſide over the Dance, ſing at the ſame Time. Theſe unhappy Creatures are not allow'd to quit the Idol to which they are conſecrated, and are abſolutely forbid Marriage. The Children which ſpring from their lewd Commerce, are devoted to the Worſhip of the Idol. The Daughters are brought up after the ſame Manner with their Mothers; and the Boys are taught to play on Inſtruments. Theſe Women are one of the greateſt Temptations in theſe barbarous Countries; and adminiſter a perpetual Opportunity of ſinning, to a Nation who are naturally luſtful. *La Croze, Hiſt. du Chriſtian. des Indes*, p. 483 & *ſeq.*

call'd

call'd *Tali*, which is as the Badge of Diſtinction between Wives and Maidens; and thus the Marriage is ſolemniz'd. If the Huſband happens to die before the Marriage cou'd be conſummated, the *Tali* is taken from the young Widow, and ſhe is not permitted to marry again. As nothing is more contemptible, in the Eye of theſe *Indians*, than this State of Widowhood; 'twas partly to free themſelves from this Scorn, that they us'd formerly to burn themſelves with their Huſband's Body; a barbarous Cuſtom which had been always practiſed till the *Moors* ſeiz'd upon their Country, and the *Europeans* viſited their Coaſts: But 'tis now almoſt aboliſh'd. This unjuſt Law does not extend to Men; neither they, nor their Caſte, being diſhonoured by a ſecond Marriage.

Another moral Precept which prevails ſtill more among the idolatrous *Indians* is, that in order for a Man to be happy, he muſt enrich the *Bramins*; and that there is ſcarce a more effectual Way of procuring Pardon for Sins, than to be liberal in Alms-giving. As moſt of their Books were writ by *Bramins*, this Precept is inculcated in almoſt every Page. Several *Heathens* of my Acquaintance almoſt ruin'd themſelves only that they might have this Glory of marrying *Bramins*; Perſons of a conſiderable Caſte expending great Sums on theſe Occaſions.

To this is chiefly owing the inveterate Hatred they bear to the Goſpel-Preachers: As the Liberality of the common People decreaſes, in Proportion as the *Chriſtian* Religion flouriſhes, the *Bramins* are for ever perſecuting us, either perſonally, when they are in Authority; or by the *Moors*, whom they animate againſt us*. I myſelf narrowly eſcap'd being cruelly

* Methinks this Behaviour of the *Bramins* is very natural. As the Converſions made by the *Jeſuits* leſſen their Income, who can

elly beat with the Chabouc, and drove from my Church, ſtanding near *Tarkolan*, the Relation of which is as follows.

A young *Bramin* aſking Alms of me; ſaying that he was an Orphan, and offering to live with me, in caſe I wou'd take him in; I granted his Requeſt, in Hopes of inſtructing him in our holy Religion, and making him one Day a Catechiſt. The *Bramins* hearing the Child was at my Houſe, and ſuſpecting my Deſign, got together, and reſolved to ruin me. Immediately they went to the Governor of the Province, and charg'd me with inveigling a young *Bramin*, and making him eat with me; declaring I had thereby committed the higheſt Inſult on them and their Caſte. Immediately the Governor order'd me to be ſeiz'd by his Guards, who, after treating me with the utmoſt Inhumanity, carried me before him. The *Bramins* then repeated their Accuſation againſt me, in a Language to which I was an utter Stranger, (that of the *Moors*) and I was inſtantly ſentenced to receive a great Number of Stripes with the Chabouc, and not allow'd to ſpeak one Word in my own Defence. They were juſt going to fall upon me, when a *Heathen* reflecting that I ſhou'd certainly die under the Strokes, was mov'd to Pity; when throwing himſelf at the Governor's Feet, he beſought him to pardon me. The *Moor* relented, and order'd ſome of his Attendants to demand a Sum of Money of me privately; but I having none, he diſmiſs'd me without any farther Ceremony.

But now the *Bramins*, to purify the Youth from the Uncleanneſs which they ſaid he had contracted

can wonder that the *Bramins* ſhould perſecute them? Our *Jeſuits*, in thus inveigling this young *Bramin*, play'd exactly the ſame Part as the Fathers of that Society did in *England*, in a late Reign, when they open'd a School in *London*. Many Complaints were then made of the Arts they uſed to ſeduce our Youth, in order to make Converts of them; a Practice ſtill, 'tis ſaid, carrying on in *England*, tho' not in ſo bareface'd a Manner.

by living with a *Prangui*, performed the following Ceremony, called by them Purification. They cut off the Cord or String * worn by the Youth; oblig'd him to faſt three Days; rubbed him ſeveral Times with Cow-Dung; and after waſhing him an hundred and nine Times, gave him a new String, and ſet him down at a Banquet with them.

This, reverend Father, is one of the moſt inconſiderable Inſtances of the Malice of the *Bramins*, and the Averſion they bear to us. They do all that lies in their Power to make us odious to the Natives. If no Rain falls, we are immediately reproach'd; if they happen to be afflicted with a public Calamity, they aſcribe it to our Doctrine, as being injurious to their Deities; ſuch are the Reports they ſpread with regard to us: And Words cou'd never expreſs the Aſcendant they have gained over the Minds of the common People, and how greatly they abuſe their Credulity.

For this Reaſon, they introduced Judicial Aſtrology, that ridiculous Art, according to which, the Happineſs or Infelicity of Mankind, the good or ill Succeſs of their Affairs, proceeds from the Conjunction of the Planets, the Motion of the Stars, and the Flight of Birds. Hereby they have made themſelves Arbiters, as it were, of the good and bad Days.

They are conſulted as Oracles, and ſell their Anſwers very dear. I have frequently met, in my Journies, many of theſe credulous *Indians*, who, were returning back, merely becauſe they had met ſome Bird of evil Omen. I have ſeen others, who, when they were to ſet out upon a Journey, went the Evening before, and lay out of the Town, that they might not depart from it on an unlucky Day.

* The Badge of Nobility.

However,

However, we ſhou'd be leſs griev'd at theſe Obſtacles to our preaching of the Goſpel, which we meet with from the *Bramins*, were there any Hopes of converting them: But this will be impoſſible, in the uſual Methods employ'd by Providence. No Sort of People in the World can poſſibly be prouder than the *Bramins*, ſtronger Opponents of Truth, or more puffed up with the Ideas of their Superſtitions and Nobility. Unhappily for us, they are ſpread univerſally, eſpecially in the Courts of Princes, where they fill the higheſt Employments, and have the Management of moſt Affairs of Importance *.

As all Knowledge is lodg'd with them, you poſſibly may be glad to be inform'd what Idea we ought to form of their Abilities, or rather Ignorance? We, indeed, have ſome Reaſon to conclude, that the Sciences flouriſhed antiently among them; there ſtill appearing many Footſteps of the Philoſophy of *Pythagoras* and *Democritus:* And I have converſed with ſome who ſpoke concerning Atoms, agreeably to the Doctrine of the laſt mention'd Philoſopher. Nevertheleſs, it may be juſtly affirm'd, that they are ſurprizingly ignorant. They explain the Principle of each Thing by ridiculous Fictions; and cannot give one phyſical Reaſon for the Effects ſeen in Nature. The moſt rational Circumſtance I met with, in a Tract relating to their Philoſophy, was a kind of Demonſtration to prove the Exiſtence of a God by Things viſible. But they, after inferring from thence the Exiſtence of a firſt Being, drew an extravagant Picture of this Being, by aſcribing to him ſuch a Form and Qualities as are altogether inconſiſtent with his Nature. By the Way, if there ſhould be any laudable Particulars in their Books, very few *Indians* peruſe, or are able to underſtand them.

* Do not theſe *Bramins* ſeem perfect *Jeſuits?*

They compute four Ages * from the Beginning of the World. The firſt, which they repreſent as the Golden Age, laſted ſeventeen hundred and twenty eight thouſand Years. 'Twas then the God *Brama* was created, and the Caſte of the *Bramins*, who deſcend from him, inſtituted. Mankind were then of a gigantic Stature; their Manners were very pure; they were never afflicted with Sickneſs, and lived to four hundred Years of Age.

In the ſecond Age, which laſted twelve hundred fourſcore and ſixteen thouſand Years, were born the *Rajas*, or *Kchatrys*, a noble Caſte, but inferior to that of the *Bramins*. Vice then began to get Footing in the World; Mankind lived till three hundred Years of Age, and their Stature was leſs than in the firſt Age.

To this ſucceeded a third Age, which laſted eight millions ſixty-four thouſand Years. Vice was now

* This very poſſibly may put the Reader in Mind of the four Ages of our *Heathen* claſſical Poets. In Mr. *Abraham Roger*'s Relation, mention is alſo made of the four Ages of the World, the ſuppoſed Duration of which does not differ very much from that of our *Jeſuit*. "The *Bramins* (ſays Mr. *Roger*) aſcribe "four Ages to the World. The firſt they call *Critaigom*, the "ſecond *Traitagom*, the third *Dwaparugom*, and the fourth *Ka*-"*ligom*. The three firſt are already paſt, and we are now in "the fourth, 4842 Years whereof are already elapſed. The "Duration of the firſt was one million ſeven hundred twenty "eight thouſand Years; the ſecond, one million two hundred "ninety two thouſand Years; the third, eight hundred ſixty-"four thouſand Years; which, added to thoſe already paſt of the "fourth Age, amount, in all, to three millions eight hundred eighty-"eight thouſand, eight hundred and forty-two Years, from the "Creation, according to this Calculation. The *Bramins* aſcribe "various Degrees of Virtue to the four Ages, and aſſert, that "all Things are continually degenerating. The Univerſe, ſay "they, is like an Egg, which includes the Heaven, the Earth, "and the Abyſs." Theſe Notions, as well as thoſe given by Mr. *Lord*, in his Diſſertation concerning the *Banians*, ſeem borrow'd from the Doctrine of the antient *Egyptians*, each diſguiſing them according to their ſeveral Fancies. See *Bernier's Voyages*, Vol. II. p. 159, *&c. ſeq.* who alſo ſpeaks concerning theſe four Ages.

increaſed to a great Degree, and Virtue began to forſake the World. Mankind, in this Period, lived but to the Age of two hundred Years.

Next followed the fourth and laſt Age, which is that we live in, wherein the Life of Man is but one fourth Part of its former Length. In this Age Vice has uſurped the Place of Virtue, which is almoſt baniſhed from among Mortals. The *Bramins* declare, that four millions, twenty-ſeven thouſand, one hundred and ninety-five Years of this Age are already elapſed. The moſt ridiculous Circumſtance is, that their Books fix the Duration of this Age, and point out the Time when the World is to end. Theſe are ſome of the Chimæras that conſtitute the Science of the *Bramins*, which they inculcate very ſeriouſly to the common People.

I don't know that they are at all ſkilled in any Part of the Mathematicks, except Arithmetic, in the practical Part of which only they are pretty well verſed. They learn to calculate almoſt from their Infancy, but without employing the Pen; they computing any Sum, merely by Memory, aſſiſted by the Fingers. But I fancy they have ſome mechanical Method which ſerves them as a Rule on theſe Occaſions *.

'Tis

* Mr. *la Croze*, *pag.* 489, *&c.* obſerves on this Occaſion, that ſome learned Men are of Opinion, that the Arithmetic uſed now in *Europe*, as well as the *Cypher*, and the reſt of the numerical Figures as far as ten, came from *India*. Without enquiring whether this may be ſuppoſed of ſome other *Indian* Nation, 'tis certain that the Arithmetic of the *Malabarians* differs greatly from ours, as well as the Figures uſed by theſe Nations, who are not acquainted with the *Cypher*. Their Operations are very numerous, very ingenious, and very difficult; but exceedingly ſure when once well learnt. They apply themſelves to theſe from their Infancy; and are ſo much uſed to calculate the moſt complicated Sums, that they will often compute, in an Inſtant, what the *Europeans* are long performing with the Pen. Their Operations indeed would be longer than ours, if the Imagination formed by long Practice, did not ſee in an Inſtant the End of the

'Tis probable that our *Indians* had the Uſe of Aſtronomy. The *Bramins* poſſeſs the Tables of the antient Aſtronomers for calculating Eclipſes, and know their Uſes. Their Predictions are pretty accurate, to Minutes excepted, which they ſeem not to know; they not being mentioned in ſuch of their Books as treat of the Eclipſes of the Sun and Moon; they themſelves when they ſpeak of theſe, not once mentioning Minutes, but only *Gari*, half *Gari*, quarter and half-quarter *Gari*. Now *Gari* is one of their Hours, but very ſhort in Compariſon of thoſe of the *Europeans*; it conſiſting only of twenty-nine Minutes, and about forty-three Seconds.

Tho' they know the Uſe of theſe Tables, and foretel Eclipſes, we yet muſt not ſuppoſe them to be very well ſkilled in the Science in queſtion *. Their whole

Queſtion propoſed. They divide Unities into a great Number of Fractions; a Study peculiar to them, and which requires much Time. Their moſt uſual Diviſion of Unity is into an hundred Parts, which are learnt only ſucceſſively, by beginning with two, three, four, *&c.* to an Hundred. The Reaſon of this is, becauſe the Fractions in queſtion differ according to the Nature of the Things numbered. Some of theſe are for Money, others for Weights, for Meaſures; in a Word, for all Things to which arithmetical Operations may be applied. The *Romans* doubtleſs had the ſame Practice; and this may ſerve to illuſtrate certain Paſſages in the Antients, as that where *Horace* tells us, in his Poeticks, *that the* Roman *Youth learnt, by long Calculations, to divide the* As *or Unity into an hundred Parts.*

Romani Pueri longis rationibus aſſem
Diſcunt in partes centum diducere.

Tho' I have ſeveral Examples (continues Mr. *la Croze*) of the Addition and Diviſion of theſe *Indians*, I yet did not dare to give any here. I don't doubt but this is the ſame with the antient Arithmetic of the *Greeks* and *Romans*; but in all probability the Practice of it will never be revived, as our arithmetical Operations are much ſhorter and eaſier.

* Mr. *Roger* obſerves, "That we don't find, among the modern *Bramins*, any Footſteps of the Philoſophy for which "their

whole Knowledge consists in a mechanical Way of computing, and a few arithmetical Operations; they

" their Ancestors were so famous; and as for Astronomy, they " are so grosly ignorant of this Science, that their ablest Men " scarce know how to calculate an Eclipse of the Sun or Moon, " and the Conjunction of the Planets; and are quite ignorant " of the Causes of it". Mr. *Bernier* informs us, *Vol.* II. *pag.* 154, 155, of his Voyages, " That the *Indians* have Table, " by which they foretel their Eclipses; and tho' they can't " calculate them as exactly as the *Europeans*, they yet don't err " very much on these Occasions. Nevertheless they argue with " regard to the Eclipse of the Moon, after the same Manner as " on that of the Sun; they declaring that, at these Times, the " *Rach*, that black Spectre, or malicious *Deuta*, seizes the poor " Moon, and infects it. They affirm, with equal good Sense, " that the Moon is four hundred thousand Kosses above the Sun, " that is, above fifty thousand Leagues: That the Moon is " self-luminous; and that there comes from it a certain vital " Water, which is collected chiefly in the Brain, and descends " from thence, as from a Spring into the several Members of " the Body, for their Use. They add, that the Sun, the Moon, " and all the Planets in general are *Deutas*; that the Night is " occasioned by the Sun's retiring behind the *Someire*, that ima- " ginary Mountain, placed by them in the Center of the Earth; " affirming it to be many thousand Leagues high, and shaped " like a Cone reversed; so that 'tis never Day with them, but " when the Sun comes from behind the Mountains in question".

According to Mr. *la Croze*, *pag.* 483, *& seq.* of his *Hist. du Christianisme des Indes*. Tho' these *Indians* apply themselves very much to the Study of Astronomy, and particularly to judicial Astrology, we yet may be persuaded, that their Knowledge, on this Subject, is vastly confined. 'Tis impossible that a People who suppose the Earth to be flat, and that the Sun performs his Course round a Mountain situated to the North of the World, should know much with regard to the Course of the Planets, and their Situation in the Heavens. They nevertheless foretel Eclipses. Those who may doubt the Truth of this, may be fully convinced of the Possibiity of it, by perusing the Topography of *Cosmo Egypt*: (In Father *Montfaucon*'s *Collect. Novæ Patrum Edit.* Tom. 2. pag. 264.) who tells us of a Man, in his Time, who, tho' he maintained the abovementioned System, was yet able to foretel Eclipses with such an Accuracy, as even surprized those who followed a more rational Hypothesis.

Their Year (adds Mr. *la Croze*) begins in *April*, and consists, like ours, of three hundred and sixty-five Days. How they manage, with regard to the odd Hours, *&c.* over and above that

they being quite ignorant of the Theory; and have no Knowledge of the Relations which these Things bear one to another. Some *Bramin* always studies the Use of these Tables, and afterwards teaches it to his Children; and thus the Tables have been transmitted, by a Kind of Tradition, from Father to Son; and the Use to which they should be applied has been preserved. The *Indians* consider an Eclipse as a Day of plenary Indulgence; they imagining that, by washing themselves on that Day in Sea-water, they are cleansed from all Sins.

As their System with regard to the Heavens and the Stars is false, they tell us the most chimerical Particulars concerning the Motion of the Sun, and the rest of the Planets. They are of Opinion, for Instance, that the Moon is above the Sun; and whenever an *European* goes about to prove the con-

Number of Days, I know not, nor have met with any Thing concerning it in the MSS. of the *Danish* Missionaries. They divide the Zodiac into twelve Signs, whose Names, in their Language, correspond with those we received from the *Greeks*, who borrowed them from the *Egyptians*. They also have the same Number of Planets as we; and employ them as we do, in denoting the Days of the Week; a Practice they likewise received from the *Egyptians*, among whom this septenary Division was very antient; whether these had borrowed it from the *Jews*, or that the latter took it from the *Egyptians*; a Circumstance we are to understand only with regard to the Number of Days, the *Hebrews* not calling the Days of the Week after the Names of the Planets. Tho' these Names vary in *India*, according to the different Languages, the Name *Buda*, which was famous among the Antients, as we shall soon shew, is universally considered as the Place of *Mercury*; and denotes *Wednesday* among the *Malabarians*, the Inhabitants of *Ceylon*, and the *Siameze*. The *Indians*, besides the Signs of the Zodiac, count twenty-seven Constellations, which they chiefly use (as well as the Planets) for foretelling Futurity; and for insinuating themselves, in Quality of Astrologers, into the Courts of the *Indian* Kings, who are very fond of these idle Predictions, as well as of Auguries, Palmistry, and various other Chimeras, which even the *Europeans*, notwithstanding the Light of the Gospel, have not yet quite laid aside.

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trary, by an Argument drawn from the eclipſing of that Planet, they are diſpleaſed, merely becauſe their Principles are oppoſed. They alſo imagine that the Sun, after having enlightned our Hemiſphere, goes and hides itſelf, during the Night, behind a Mountain. They admit nine Planets; ſuppoſing the aſcending and deſcending Knots to be real Planets, which they, for that Purpoſe, call *Ragoo*, and *Kedoo*. Farther, they cannot perſuade themſelves that the Earth is round, but aſcribe to it I know not what whimſical Figure.

'Tis true, however, that they know the twelve Signs of the Zodiac, and call them in their Language by the ſame Names with us; but it may be proper to take Notice of the manner in which they divide the Zodiac and its Signs. They divide that part of the Heavens which anſwers to the Zodiac into twenty-ſeven Conſtellations. Each of theſe Conſtellations conſiſts of a certain Number of Stars, called (like as with us) after the Name of an Animal, or ſome inanimate Creature. They compoſe theſe Conſtellations of parts of our Signs, and of ſome other Stars ſituated near them. Their firſt Conſtellation begins at the Ram, (including one or two of its Stars, with ſome others near them) and they call it *Achouini*, ſignifying, in their Language, *Horſe*; they imagining that this Conſtellation forms the Shape of that Animal. The ſecond begins, upwards, towards the Sign of the Bull, and is called *Barany*, they fancying it to be ſhaped like an *Elephant*, and ſo of the reſt.

Every Sign comprehends two of theſe Conſtellations, and the fourth of another; which forms exactly twenty-ſeven Conſtellations, in the whole Extent of the Zodiac, or twelve Signs. They ſubdivide each of the ſaid Conſtellations into four equal Parts, each of which is diſtinguiſhed by a Word of one Syllable; ſo that the whole Conſtellation is called

ed by a whimsical Word of four Syllables, of no Signification, and only expressing the four equal Parts.

They also divide each Sign into nine Quarters of a Constellation, which are so many of their Degrees, and equal to three Degrees twenty Minutes of ours.

In fine, according to these Principles, they divide the whole Zodiac into an hundred and eight of their Degrees; so that, to point out the Place where the Sun is, they first name the Sign, afterwards the Constellation; and, lastly, the Degree or Part of the Constellation to which the Sun corresponds. If it be the first Part, they use the first Syllable; if the second Part, the second Syllable, and so on.

This is the best Idea I can give you of the Knowledge of the *Bramins*, who are so highly revered by the *Indians*, and such bitter Enemies to the Gospel-preachers. But notwithstanding all their Efforts, the *Christian* Religion increases daily. There are now four Missionaries, who labour zealously at the Conversion of these Nations. I myself made the fifth, but was obliged to go and pass some Months in *Pondichery*, to recover my Health, which had been very much impaired by the unusual Course of Life we are obliged to lead in this Country. I resided three Years in *Tarkolan*, a pretty considerable Town. Words could never express the Vexations I met with, either from the *Indians*, who, spite of all my Precautions, could not be persuaded but that I was a *Prangui*; or from the *Moors*, whose Camp was only half a Day's Journey from my Church.

I am, &c.

DE LA LANE.

Father

Father FAURE, *to Father* DE LA BOSSEE.

At the Mouth of the Straits of Malacca, *in the Bay of* Bengal, *from on Board the* Lys-Brillac, January 17, 1711.

Reverend Father,

I Left *France*, with the Deſign of ſailing to *China*, according to the Order of my Superiors; and you are not inſenſible how ſtrongly deſirous I was to labour in that Miſſion. But I now am fixed, in ſome Meaſure, in the *Eaſt-Indies*; I being engaged to labour at the Converſion of a new People who inhabit a conſiderable Number of Iſlands in the Bay of *Bengal*, whither the Light of the Goſpel has not yet been carried. You will be ſurprized at this Change, and perhaps may not be diſpleaſed to know the Occaſion of this new Enterprize.

The 5th of *November*, 1708, I embarked with Father *Cazalets*, on Board the *Aurora*, one of his Majeſty's Frigates, commanded by Mr. *de la Rigaudiere*, a very worthy Gentleman, from whom we received numberleſs Favours. He had ſhewn the like Civility to ſeveral other Jeſuit-Miſſionaries whom he conveyed to *India*, for which we are greatly indebted to him.

Our Ship had been fitted out, to convey Orders from the Court of *Spain* to different parts of *America*. We firſt ſailed to *Carthagena*, and afterwards to *Vera Cruz*, whence we continued our Journey, by Land, to *Mexico*, where we joined in Company with ſeveral other Miſſionaries, who were going to the *Philippines*.

We ſailed the 30th of *March*, 1709, (being twenty-three Jeſuits) and the 11th of *June* diſcovered

vered the Iſlands *Marianes* *, conſecrated by the Blood of ſo many of our Martyrs, of whom the moſt illuſtrious was the venerable Father *Diego Luiz de Sanvitores*, Founder of this Miſſion. We continued no longer than was neceſſary for taking in ſome Refreſhments; but ſix of our Jeſuits ſtaid behind; their Aſſiſtance being very much wanted for the Eaſe of the firſt Miſſionaries, moſt of whom were bowed with Age; and incapable of diſcharging their miniſterial Duties.

After leaving the Iſlands *Marianes*, we were within three hundred Leagues of the *Philippines*: Being overtaken with Calms, towards the End of our Voyage, our Officers and Pilots reſolved to make for the Port of *Palapa*, where they intended to ſtay till the Beginning of Harveſt. For this Reaſon we were obliged to leave our Ship, and go on Board ſmall Veſſels, in order that we might have an Opportunity of ſailing very near the Shore, and purſuing our Voyage ſheltered from the Wind.

Theſe Veſſels are called, at the *Philippines*, *Caraccas*. The *Caracca* is a ſort of ſmall Galley with Oars and Sails, with two Wings on each ſide, made of thick Canes, to break the Waves, and bear up in the Ocean. A ſad and moſt perilous Way of ſailing this, where, for three Weeks, we were in greater Danger of loſing our Lives, than during the whole ſeven Months employed by us in croſſing the wide-extended North and South Seas. Of the three *Caraccas*, on which our whole Company of Miſſionaries were a Board, the largeſt was wreck'd; and ſeveral Jeſuits who were in her, muſt inevitably have periſhed, had not the *Indians* ſwam zealouſly to their Reſcue, and ſaved them.

Nor did the other two *Caraccas*, on Board of which I was, eſcape the Storm; ſo that, being no

* The *Ladrones*.

longer

longer able to reſiſt the Fury of the Blaſts, or the Violence of the Waves, our Pilots ſailed before the Wind, and made for a Port which we entered very fortunately.

We went by Land to *Carita*, a ſmall Town three Leagues from *Manila*; and had the Conſolation of paſſing thro' ſeveral Pariſhes of this new *Chriſtian* Settlement, which I think the moſt flouriſhing in all *India*. I often admired the Fervency of the Inhabitants, who were newly converted to the Faith; and the ready Obedience they pay to their Paſtors. The Youth of both Sexes come conſtantly to Church two or three Times every Day, to learn the Principles of our Religion, and ſing the Praiſes of God. The Heads of Families conduct themſelves, in their Houſes, purſuant to the Inſtructions of the Miſſionaries; whence it is that very few Conteſts are found among them; or, if any ſuch happen to break out, they are always decided without coming to a Law-ſuit, and generally to the Satisfaction of both Parties. The Body of theſe Iſlanders form eight hundred Pariſhes, whlch are governed by different Miſſionaries, whoſe Labours are amply rewarded, by the great Examples of Virtue which their Converts exhibit.

Nothing affected me more, in *Manila*, than the extraordi-nary Courage of Abbot *de Sidoti*, who arrived lately very happily in *Japan*, in order to preach the Goſpel there. The Circumſtances of this generous Action are of ſo edifying a Nature, that I cannot forbear acquainting you with them.

Some Years ſince, that worthy Eccleſiaſtic left *Rome*, the Place of his Birth, to go to *Manila*, where he hoped to have an eaſier Opportunity of getting into the Empire of *Japan*. He lived two Years in the *Philippine* Iſlands, all which Time he ſpent in the perpetual Exerciſe of the ſeveral Virtues that form the truly apoſtolical Character.

Under

Under the Protection of the Governor of *Manila*, he got a Ship built from the Alms he had collected, which enabled him to put his Design in Execution.

'Twas in *August*, 1709, that he left *Manila* with *Don Michael de Eloriaga*, a very experienced Captain, who had offered to carry him thither; and he arrived in Sight of *Japan* the 9th of *October*. They came as near the Shore as possible; when perceiving a Fishing-vessel, they thought proper to send a Person in their Long-boat, to get Intelligence. For this Purpose they pitched upon a *Japoneze*, a *Heathen*, who accompanied Abbot *Sidoti*, and had promis'd the Governor to get into *Japan*, with the Missionary, and keep him concealed in that Empire, if necessary. The *Japoneze* being come up with the Fishing-vessel, spoke some Time with the People on Board her; but was so much intimidated by their Answer, that he would not permit the *Spaniards* to come nearer the Fishermen, tho' these declared, by various Signs, that they need not be under any Apprehensions.

The *Japoneze* being returned on Board, Abbot *Sidoti* examined him, in Presence of the *Spanish* Officers; when the only Answer he made was, that it would be impossible for them to get into *Japan*, without running a manifest Hazard of being discovered. That the Instant they should go on Shore, they would be seized and carried before the Emperor; and that as this Prince was of so sanguinary a Temper, he would not fail to sentence them immediately to a most cruel Death.

'Twas judged, from the Confusion which appeared in his Countenance, and from some Words he let drop, that he had acquainted the *Japoneze* Fishermen with Abbot *Sidoti*'s Design; upon which the latter went aside, to beg Heaven to inspire him with a fit Resolution on that Occasion. He then repeated

part

part of the Breviary, with the greateſt Calmneſs, and afterwards paſt ſome Time in Meditation.

His Prayers being ended, about five in the Evening he came to the Captain, to inform him of his laſt Reſolution. "The happy Moment "(ſays he) which I panted for ſo many Years, "is at laſt come. We are now upon the Shores of "*Japan*, and 'tis high Time that I prepare to land "in this wiſh'd-for Country. You have been ſo "generous as to conduct me thro' a Sea un-"known to yourſelf; a Sea ſignaliz'd by Ship-"wrecks. Be ſo good therefore as to complete and "crown your Work. Leave me in the midſt of a "People, who, tho' they abhor the *Chriſtian* Name, "I yet hope to win them over to Chriſt. I don't "rely on my own Strength, but on the all-power-"ful Grace of our Saviour, and the Protection of "ſo many Martyrs, who, in the preceeding Cen-"tury, ſhed their Blood in Defence of his Name".

Tho' Captain *Eloriaga* was very willing to acquieſce with Abbot *Sidoti*'s Deſires, he nevertheleſs obſerved, that it would be more prudent to put off his landing for ſome Days: That as it was probable the Fiſhermen, with whom the *Japoneze* diſcourſed, knew his Deſign, they would not fail to watch, in order to ſeize him the Moment he ſhould ſet his Foot on Shore: Finally, that they would run no Hazard in ſeeking out ſome other Place, where they might land him with greater Safety.

But all theſe Arguments made no Impreſſion on Abbot *Sidoti*, who told the Captain, that having a favourable Wind, they ought to take Advantage of it, ſince, the longer they delayed, the greater Hazard they would run of being diſcovered; and that as his Reſolution was fixed, he beſought him not to throw any Obſtacle in the Way of God's Work. The Captain yielded to the Intreaties of the Miſſionary;

ſionary; and got every Thing ready, in order to ſet him aſhore in the Night.

During this Interval, Abbot *Sidoti* wrote ſeveral Letters. He ſaid over his Beads with the whole Ship's Company, in the manner obſerved on Board *Spaniſh* Ships. He then made a ſhort Exhortation to them, after which he publickly aſked Pardon for the ill Examples he might have ſet; and particularly of the Children, for not having inſtructed them with due Care in the Principles of the *Chriſtian* Religion. Laſtly, he kiſſed the Feet of the Officers, the Soldiers, and Slaves on Board.

'Twas near Midnight, when he went into the Long-boat with the Captain and ſeven other *Spaniards* who deſired to accompany him. He continued in Prayer during the whole Paſſage; and at laſt got to Land, tho' with ſome Difficulty, the Shore being very ſteep in that Place.

The Inſtant he was come out of the Long-boat, he fell proſtrate to kiſs the Earth, and thank'd Heaven for its Goodneſs, in enabling him to ſurmount the many Difficulties which oppoſed his Entrance into *Japan*. The Perſons in his Company deſired to go a little Way up the Country with him. *Don Carlos de Bonio* (one of theſe) who was entruſted with Abbot *Sidoti*'s little Trunk, had the Curioſity to examine the Contents of it. Upon opening it, the only Things he found were the Church-plate, a little Box for the holy Oils, a Breviary, a Book of the Imitation of Jeſus Chriſt, two *Japoneze* Grammars, with ſome other Books of Devotion; a Crucifix of Father *Michael Maſtrilly* the Jeſuit; a Picture of the bleſſed Virgin, with various Prints of Saints.

But now, after walking together ſome Time, they were obliged to ſeparate. 'Twas with great Difficulty Captain *Eloriaga* prevailed with Abbot *Sidoti* to accept, by way of Alms, of a few Pieces of

of Gold, in order to procure the Favour of the *Japoneze*, if neceſſary. Whilſt he was advancing up the Country, the *Spaniards* were returning towards the Shore, and getting into their Boat. They did not reach their Ship till about eight in the Morning; and at laſt, after running ſome Danger, occaſioned by the Points of Rocks and many Banks of Sand, they arrived in *Manila*, the 18th of *October*.

Captain *Eloriaga* ſet ſail laſt Month, with Father *Sicardi*, and another Jeſuit-Miſſionary, to diſcover the Iſlands *Los Palaos*, or new *Philippines*. Father *Serrano*, with ſeveral other Jeſuits, are preparing to follow theſe two Miſſionaries, to labour, in concert with them, at the Converſion of a numerous People who inhabit thoſe lately diſcovered Iſlands.

I flattered myſelf upon my Arrival at *Manila*, that I ſhould ſoon get to *China*, a Country I had ſo long and ſo earneſtly wiſhed to viſit; and from which we were diſtant but about two hundred and fifty Leagues. However, ſome Obſtacles ariſing, I was determined to go by the Way of the *Eaſt-Indies*; and take the Opportunity of a Ship which was ſetting out for the Coaſt of *Cormandel*. I parted from Father *Cazelets*, who, on the other Hand, agreed with Father *Nyel*, to go on board the firſt Ship that ſhould ſail from *Manila* to *China*.

In taking this Reſolution, I engaged myſelf to ſail upwards of ſixteen hundred Leagues more; but was comforted with the Hopes, that the Voyage would not laſt quite a Year. It indeed was ended much ſooner, and in a different Manner from what I expected; for a little after my Arrival in *India*, I formed a new Engagement with the Superiors of that Country, for putting in execution a Deſign projected long before, I mean the going to preach Chriſt to the *Heathen* Inhabitants of *Nicobar* *.

Theſe

* The largeſt of the *Nicobar* Iſlands is about forty Miles long, and fourteen or fifteen broad. The Iſlands are not divided into

These Islands are situated at the Entrance of the great Bay of *Bengal*, opposite to one of the Mouths of the Streights of *Malacca*; and extend from the seventh Degree to about the tenth of North Latitude. The chief of these Islands is named *Nicobar*, from which all the rest are called, tho' each of them has also a particular Name. As the Vessels of *India* usually cast Anchor there, and its Inhabitants seem of a more tractable Disposition than those of the other Islands, we thought proper to settle our first Establishment in *Nicobar*.

Here follows what I was told concerning these Islands, by some who are acquainted with them. The Island of *Nicobar* is but thirty Leagues from the City of *Achein*. Its Soil, like that of the other Islands, produces various sorts of Fruits; but neither Corn, Rice, or any other kind of Grain. The Inhabitants subsist on Fruits, Fish; and a very insipid sort of Root called Yams *. They yet have

Kingdoms or Provinces; nor is it yet known whether they contain any Towns. Such of their Houses, as are seen on the Shore, are built on Posts, and consist but of one Room. The Natives are tawny, tall, and well shaped. The Men go almost naked, having only a Piece of Linnen, which scarce hides what should be concealed; but the Women wear a Cloth, that serves as a kind of Petticoat. The Country is over-run with Wood. Every Family keeps a Fishing-boat or two. They often cheat such *Europeans* as traffic with them, by bringing counterfeit Ambergrease. The Soil is a rich, black Mould, and would be productive of any Grain. [But this is contradicted by the Jesuit in the Text.] The Natives are looked upon as inoffensive; they marry without a Priest, and don't allow Polygamy. They eat and drink, without the least Scruple, with all Foreigners who come among them; have a Language peculiar to themselves; but understand a few Expressions in the *Malayan* and *Portugueze* Tongues, whereby they are enabled to trade with such Ships as cast Anchor on their Coasts. Several Writers have falsly charged the *Nicobarians*, and the Inhabitants of the adjacent Islands, with being Canibals or Man-eaters.

* Called *Ignames* (I believe) in *French*. These are Plants, a Sort of Potatoe. Their Substance is of a white, juicy, and mealy Taste. When baked, they are eat instead of Bread. They also are found in *Guinea*, on the Gold Coast, and in several Parts of *America*.

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a pretty conſiderable Number of Hens and Hogs, but never eat them; they bartering theſe, whenever any Ship happens to paſs by, for Iron, Tobacco, and Linnen Cloth. They ſell their Fruits after the ſame manner, and alſo their Parrots, which are highly valued in *India*, none ſpeaking ſo articulately. We alſo meet with Amber and Tin; and in theſe all their Wealth conſiſts.

The only Particulars I could learn of the Religion of the *Nicobarians* is, they worſhip the Moon, and ſtand in great Awe of Devils, of whom they have formed I know not what groſs Idea. They are not divided into various Caſtes or Tribes, as the Inhabitants of *Malabar* and *Cormandel*. The *Mohammedans* have not been able to get into theſe Iſlands, tho' they ſpread themſelves ſo eaſily over the reſt of *India*, to the great Prejudice of the *Chriſtian* Faith. We do not meet here with one public Monument, dedicated to religious Worſhip. There are only certain Grottos dug in the Rocks, which thoſe Iſlanders have in great Veneration; but they dare not enter them, for fear of being cruelly treated by the Devil.

I ſhall be ſilent as to the Manners, Polity, and Government of the *Nicobariaus*; no Perſon having yet an Opportunity of advancing far enough into their Country, to get ſufficient Information on thoſe Heads. If I am but ſo happy as to win them over to the Truths I am going to inculcate, I won't fail giving you an exact Account of every Thing relating to this People.

Upon my Arrival in *Pondichery*, the Miſſionaries were ſeriouſly concerting Meaſures for converting theſe *Heathens*; but being unwilling to deprive the Miſſion of *Carnata* and *Madura*, of the neceſſary Goſpel-labourers, they waited for freſh Succours from *Europe*. Hearing this, I offered myſelf to my Superiors; and being urgent with them, they at laſt

yielded to my Intreaties. Thus Father *Bonnet* and I had the Happineſs to be the firſt who were appointed to ſet their Hands to ſo excellent a Work; and this the Inſtant we ſhould meet with an Opportunity of embarking for thoſe Iſlands.

We were waiting impatiently for the Arrival of ſome Ships which might ſail towards the Streights of *Malacca*, when, on a ſudden, four appeared and caſt Anchor; two of them being ordered to cruize in thoſe Streights. This little Squadron was commanded by Mr. *Raoul*. We informed him of our Deſign, which he approved; and was ſo kind as to gratify our Requeſt, I mean to take us on board ſome of his Ships. I myſelf entered, as Chaplain, on board the *Lys-Brillac*, commanded by Captain *Demaine*; Mr. *Raoul* taking Father *Bonnet* into the *Maurepas* with him.

After two Months ſpent in various Cruizes, which it will be needleſs to relate, we ſailed towards *Malacca*, in order to double a Cape called *Rachado*. We ſhall ſoon come in Sight of the *Nicobar* Iſlands, where I hope, by God's Grace, to devote myſelf entirely to the Converſion of its poor Inhabitants, whom I am appointed to inſtruct. Heaven, who has always been exceedingly merciful, commands me to put the utmoſt Confidence in its all-powerful Protection; and to this is owing the Intrepidity with which I reflect on the Dangers I muſt neceſſarily be expoſed to, in the midſt of a barbarous People.

I am, &c.

PETER FAURE.

P.S. We have heard the following Particulars, ſince the two Miſſionaries were put aſhore on the Iſlands of *Nicobar*. The two Ships, at their Return from the

the Streights of *Malacca*, passed within seven Degrees of the Line, in sight of one of the Islands, which Mr. *Demaine* coasted. Immediately he ordered out the Long-boat, to land the Fathers on the Island in question; abundance of Tears being shed at parting. The whole Ship's Company were greatly affected to see the Joy with which the two Missionaries delivered themselves into the Hands of a cruel People, who inhabit Islands so little frequented, and entirely unprovided with the Necessaries of Life *. The Ship lay by; the whole Crew gazing upon the Long-boat, which coasted a very considerable Time about the Island, without being able to find a Landing-place; so that the very Officer himself that commanded her, had Thoughts of returning to the Ship. The Fathers enjoined him not to despond; upon which, coasting the Island some Time longer, they at last came to a convenient Spot; and accordingly landed the Missionaries, with a little Trunk, containing their Church-plate, and a Bag or Sack of Rice, of which Mons. *Demaine* made them a Present. The Moment they arrived upon the Island, they fell upon their Knees, and offered up their Prayers; when kissing respectfully the Earth, they took Possession of it in Christ's Name. Then hiding their Church-plate, and their Bag of Rice, they travelled into the Woods, in Search of the Inhabitants. We shall be uncertain as to their Fate, till the Arrival of the first Ships from those Parts; the above Particulars being known only to Mr. *Demaine*, who added, that before the Missionaries were landed, he saw one of the *Barbarians* with Arrows in his Hand, and who, after gazing fiercely upon them some Time, struck into the Woods †.

We

* Methinks this is saying too much, it appearing, from the Letter above, that these Islands are fruitful enough.

† If the two Missionaries, who went on Shore on this Island,

were in earneſt, what Enthuſiaſts muſt they have been, to expoſe themſelves voluntarily to the various Dangers they might naturally expect to meet with in theſe Iſlands! This puts me in mind of ſome Reflections of the celebrated *Turkiſh* Spy, in an imaginary Letter writ by him to *Iſouf* his Kinſman, a Merchant at *Aſtracan*, who, diſguſted at the ill Treatment he had met with from Mankind, and the many Loſſes he had ſuſtained, was reſolved to quit all Buſineſs, fly from the World, and turn Fakir or Hermit. The Author in queſtion employs, among other Arguments, to diſſuade his Couſin from his Deſign, the following.

" There are many Inconveniences to which a Man is expoſed " in ſuch a ſolitary State as that thou ſeemeſt to pant after: " Nor wilt thou be leſs liable to Inconveniencies and Hardſhips, " ſhouldſt thou ramble, like a Fakir, up and down the World. " ....I tell thee, *Iſouf*, I have been often tempted to forſake " the Sultan's Service, with all other worldly Engagements, " and throw myſelf into a Convent, or ſpend the Remainder of " my Days in ſome obſcure and ſolitary Corner of a Deſart: " Yet I at laſt found that this was nothing but Deluſion, and " the ſubtle Sophiſtry of that malicious Dæmon, who envies " Man's Happineſs. 'Tis he that whiſpers into our Souls Ar- " guments of Diſcontent and Murmuring; watching his Oppor- " tunity, when any Thing gives us exquiſite Pain or Grief, to " drive us to Deſpair.

" Thus have I ſometimes laboured under an intolerable An- " guiſh of Mind, beſides the fretting Maladies of Fleſh and " Blood, with outward Croſſes in my Fortune. Then have I " wiſhed myſelf in ſome dark Cavern of the Earth; or on the " ſolitary Top of *Teneriff*, where I ſhould converſe with none " but Spirits and Dæmons, dwelling above the Clouds; or elſe " I coveted the melancholy Retirements of the *Libyan* Deſart, " which affords no other Society than that of Lions, Tygers, " Dragons, and other Beaſts of Prey.

" When theſe Wiſhes have appeared too extravagant and " wild, I then contracted my Thoughts, and pitched upon " ſome other Manner of Life, equally promiſing Comfort, but " leſs menacing and dangerous. I devoted myſelf wholly, for " a while, to Prayer and Faſting, thinking to hold out thus " for ever. Theſe Exerciſes are attended by ſo very ſenſible a " Pleaſure, that a Man, at certain Minutes, is all Rapture, " Extaſy, and I know not what. He is apt to fancy himſelf " in ſome new World. A ſacred Pride inveſts his Soul. He " ſeems all Majeſty within; ſeems an inſeparable Companion " of the Immortals, and the darling Friend of God....

" But human Nature cannot abide long in the ſame Situation, " and thoſe who ſeem to be always even-tempered, without " ebb or flow, are only Impoſtors. There is an Art for con- " cealing the Paſſions, but none for annihilating them. We

" change

" change from one Affection, Appetite, and Desire, to another. " Our Inclinations circulate with our Blood; they are transformed each Minute, Hour and Day; they vary like the " Wind and Weather. Never think therefore of being eternally pleased, or for ever distasted with any Thing here below. Prayer is good in its Turn; I mean the vocal Aspirations: So are Abstinence, and other religious Austerities; but " should all Men be perpetually at these Exercises, the Creator " would, in a little Time, have but few Adorers on Earth. " The Ground must be left untilled; the Fields would soon produce Crops of Weeds and Briars, instead of Corn; and every Garden would be turned into a Wilderness. There then " would be no Need of Millers, Bakers, *&c.* whose Livelihood depends on the Husbandman: And thus Mankind, for " want of proper Sustenance, would quickly perish....

" *Isouf*, it would be some Encouragement for thee and me " to devote ourselves to a Life of Solitude, if we might ever " hope to obtain supreme Perfection in it: But as we have hitherto lived in the World, and stained ourselves with the common Vices of Mortals, we can never expect to rise to such a " Pitch. Our old Habits are rooted in us; and tho' we should " have Time and Strength to plant new ones in their Stead, " 'twould yet be long, very long, before these could grow up " to Maturity: For believe me (Cousin) no one becomes either " a Saint or Devil all at once". *Turkish Spy*, *Vol.* VII. *Book* III. *Letter* VI. What noble Truths are told here, with all the Glow and Spirit of an Eastern Writer, tho' the real Author is now generally allowed to have been an *Italian!* His mentioning Dæmons, is in Character with his supposed Countrymen, the *Turks* or *Arabians*, who say, that the busied Man is ever troubled with one Devil, but that the idle man is tormented with a Thousand.

Father MARTIN, *to Father* DE VILLETTE.

Marava, *in the Miſſion of* Madura,
8 Nov. 1709.

Reverend Father,

THIS now going of ten Years that I have been endeavouring to plant the *Chriſtian* Religion in *Madura*. The Harveſt has been exceedingly abundant this Year, and my Sufferings greater; and, indeed, the Soil is very fruitful in ſuch. *Marava* is a great Kingdom, tributary to that of *Madura*. However, the Monarch who governs it is only nominally ſo; his Troops being ſufficient to make Head againſt thoſe of the King of *Madura*, ſhou'd the latter pretend to claim the Tribute by Force of Arms. The King of *Marava* reigns with abſolute Sway, and ſeveral Princes are ſubject to him, all whom he diſpoſſeſſes of their Dominions at Pleaſure.

The King of *Marava* is the only Prince among all thoſe reigning in the wide-extended Miſſion of *Madura*, who has ſhed the Blood of the Miſſionaries. Famine and Diſeaſes have made dreadful Havock in this Country, a Circumſtance which very much increaſed my Toils; the Number of the Sick and Dying being ſo great, that I had ſcarce a Moment's Reſt.

Nothing is more common than Robberies and Murders, eſpecially in the Diſtrict I now write from. A few Days ſince, coming in the Evening into a little Town, I was ſurpriz'd to ſee myſelf followed by two new Converts, carrying an Idolater who had received twelve Thruſts with a Lance, upon his being catch'd, unawares, plucking two or three Ears of Millet. He was covered with Blood; ſeemed

ſeemed quite inſenſible; and I cou'd not find he had any Pulſe left. However, ſome Medicines which I adminiſtered, brought the poor Wretch to himſelf, when, telling him of *Chriſt Jeſus*, and inculcating the Efficacy of Baptiſm, he earneſtly deſired to be admitted to that Sacrament. Accordingly, I prepared him for it, as well as the Condition he was in wou'd permit; and then baptized him with all poſſible Haſte, for Fear he ſhou'd die in my Arms. As a Man happened to be here who called himſelf a Phyſician, I gave him a few *Fanons*, to bind up the Patient's Wounds, and take proper Care of him.

I ſet out, next Day, for another Place, where my Preſence was more neceſſary. Immediately after my Arrival, my Hut, and the little Church, were ſurrounded by fifteen Thieves. As thoſe Buildings were incloſed by a very ſtrong Quickſet Hedge; and the Thieves had been threatned by two new Converts, who were there accidentally, the former withdrew; ſo that I had Time to aſſemble the *Chriſtians* in the Neighbourhood. I then viſited the Sick; and celebrated, with the reſt, the Feaſt of *All-Saints*.

I cou'd ſtay with them but two Days, being wanted in a Country at a conſiderable Diſtance from that in Queſtion, a great Number of whoſe Inhabitants were ſick. But how much was I ſurprized, to ſee coming towards me, at my leaving the Hut, the poor Man abovementioned, I having ſuppoſed him dead. All his Wounds were cloſed, tho' he had received ſo many Thruſts with the Lance, one of which only gave him Pain. The ſole Motive of his coming with ſo much Eagerneſs, was, to get himſelf inſtructed in our holy Religion. Being not able to do this myſelf, I recommended him to a Catechiſt; bidding him bring the Man to me the Inſtant of my Return, in order that I might

compleat the Ceremony of Baptiſm, which the very dangerous Condition he was then in had not given me an Opportunity of going through.

I therefore ſet out, with the Deſign of advancing ſtill farther into the Country of the Robbers; for ſo the Quarter is called which I am now viſiting. I was obliged to go through a wide-extended Foreſt, where I was expoſed to the greateſt Dangers; I being ſhewn many Places, in the Space of two Leagues, where ſeveral Murders had been lately committed. Beſides the peculiar Confidence which a Miſſionary ought to repoſe in God, I always uſe a Precaution which has been of ſingular Service to me; and this is, to get myſelf eſcorted from one Village or Settlement to another by ſome of theſe Robbers. 'Tis an inviolable Maxim among theſe Wretches, never to attack any Perſons conducted by their Countrymen. It happened once upon a Time, that ſome of theſe Thieves falling upon certain Travellers who were accompanied by a Guide; the latter immediately cut off both his Ears, and threatned to diſpatch himſelf, in caſe they proceeded further. The Robbers were obliged, purſuant to the Cuſtom of their Country, to cut off their Ears alſo; after which, they conjured the Guide to ſtop there, and ſpare their Lives, in order that they might not be forced to murther one of their Company *.

This is an odd Practice, which doubtleſs will ſurprize you; but 'tis certain theſe *Indians* obſerve the Law of Retaliation very ſtrictly. If there happens to be a Quarrel, and one of the Parties pulls his own Eye out, or is guilty of Suicide; the other Party muſt inflict the like Puniſhment upon himſelf, or on ſome of his Relations. The Women carry this barbarous Cuſtom ſtill farther: When

* This ſeems to be ſomething like a Stretch; however, I thought proper to tranſlate it, and ſome other Incidents, which every Reader may credit as he pleaſes.

any

any Affront is put upon 'em, or reproachful Word uſed, they will go and break their Heads againſt the Door of the offending Perſon; who is obliged to inflict exactly the ſame Puniſhment upon herſelf.* If one Woman poiſons herſelf, by drinking the Juice of a venomous Herb or Plant, the other Female, who was the Cauſe of it, is obliged to do the ſame; and ſhou'd ſhe fail in it, the reſt wou'd ſet Fire to her Houſe; run away with her Cattle; and be perpetually tormenting her till ſuch Time as ſhe had made full Satisfaction.

This Cruelty extends to their own Children. Not long ſince, at a little Diſtance from the Church whence I write, two of theſe *Barbarians* happening to quarrel, one of 'em ran to his own Houſe, ſnatched up one of his Children, about four Years old; and coming in Sight of his Enemy, beat out the Child's Brains between two Stones. The other, without diſcovering any Emotion, took up a Daughter of his, who was but nine Years old, and plunged his Dagger in her Breaſt; *Your Child*, ſays he afterwards, *was but four Years old, and my Daughter was nine; give me therefore a Victim equal to mine. That I will*, replied the other; when ſpying, at his Side, his eldeſt Son, whom he was going to diſpoſe of in Marriage, he gave him four or five Stabs with a Dagger; and, not contented with having ſpilt the Blood of his two Sons, he alſo killed his Wife, that his Enemy might be forced to murther his alſo. This tragical Scene ended with the Murder of a little Girl, and a Child ſucking at the Breaſt; ſo that, in one Day, ſeven Perſons were ſacrificed to the Vengeance of two Men who thirſted after hu-

* This is quite a Droll Scene, and wou'd make a very whimſical Picture. Yet I don't know whether ſome of our Duels are not equally ſilly, and as fit a Subject for Burleſque as the pretended Vengeance of theſe Women.

man Blood, and were more cruel than the fierceſt Beaſts.*

There is now in my Church a young Man, who flew for Sanctuary to the *Chriſtians*, after being wounded with a Lance, which his Father had darted, with the Deſign of killing him; in Hopes thereby of obliging his Enemy to murther his Son in the ſame Manner. The *Barbarian* in Queſtion had before killed two of his Children, on other Occaſions, in the like View. You poſſibly may look

* As there ſcarce was any Blood (I believe) ſpilt on this Occaſion, except on our *Jeſuit*'s Paper, this ſuppoſed Tragedy becomes a mere Farce to all but credulous Readers; and as we have not a Multitude of ſuch in our Country, I tranſlated theſe Incidents merely to divert thoſe of a contrary Turn. The Relation of the Maſſacre which our *Jeſuit* gives here, may make one wiſh, with the celebrated Author of *Gulliver*'s Travels, that "a Law were "enacted; that every Traveller, before he were permitted to "publiſh his Voyages, ſhould be obliged to make Oath before "the Lord High Chancellor, that all he intended to print was "abſolutely true, to the beſt of his Knowledge; for then the "World wou'd no longer be deceived as it uſually is, while "ſome Writers, to make their Works paſs the better upon the "Publick, impoſe the groſſeſt Falſities on the unwary Reader." *Gulliver*'s *Travels*, Vol. III, p. 384. *Dublin*, 1735. 8*vo*. Father *Martin* is here a ſecond *Drawcanſir*, who, after killing all the Infantry and great Hobby-horſes that had been fighting, makes the following Speech:

"*Others may boaſt a ſingle Man to kill,*
"*But I the Blood of Thouſands daily ſpill.*
"*Let petty Kings the Names of Parties know,*
"*Where-e'er I come, I ſlay both Friend and Foe.*
"*The ſwifteſt Horſeman my ſwift Rage controuls,*
"*And from their Bodies drives their trembling Souls.*
"*If they had Wings, and to the Gods wou'd fly,*
"*I wou'd purſue, and beat 'em thro' the Sky:*
"*And make proud* Jove, *with all his Thunder, ſee,*
"*This ſingle Arm more dreadful is, than he.*

REHEARSAL, Act V.

After all, it muſt be own'd, that ſome Nations have Cuſtoms which appear almoſt incredible to us; among others, that affirm'd by all Travellers, of the *Indian* Widows burning themſelves alive with their dead Husbands.

upon

upon these horrid Examples as almost fictitious; but be persuaded that I, so far from amplifying, cou'd instance a great many others equally tragical. It must yet be confessed, that a Custom so shocking to Humanity prevails only in the Caste of the Robbers; and that even many of these avoid Squabbles, merely to prevent their coming to such violent Extremities. I have known some of 'em, who, having a Quarrel with another that was going to commit Murder, ran away with their Children, to prevent their being butchered; and that they themselves might not be reduced to the sad Necessity of slaughtering their own.

These Robbers are absolute Masters of this whole Country, and pay no kind of Tribute or Tax to the Prince. They come out of their Forests every Night, being about five or six hundred in Number, and then go and plunder the Habitations or Villages subject to him. His Endeavours to check them have hitherto proved ineffectual. About five or six Years since, he marched out all his Troops to oppose 'em, and advanced as far as their Forests; when, making a great Havock of these Rebels, he built a Fortress, in which he left a strong Garison, to curb them. However, they soon shook off his Yoke: For assembling together, about a Year after the Expedition in Question, they took the Fortress by Surprize, raz'd it, put all the Garrison to the Sword, and possessed themselves of the whole Country.

From that Time they have been the Terror of the whole District. I just now heard, that, about four Days ago, a Party of these People having plundered a considerable Village; and the Inhabitants making Head against them, the most fervent of all my new Converts was killed here in a very cruel Manner. Not above a Month since one of his Relations, a very pious Man, met with the like

like Fate in an adjacent Town. 'Tis ſaid, that theſe Wretches have laid waſte upwards of five hundred conſiderable Settlements this Year.

Though 'tis ſcarce poſſible for the *Chriſtian* Faith to ſpread very much in a Country where ſuch deteſtable Cuſtoms prevail; I yet have converted a conſiderable Number of the Natives, particularly in *Velleoor*, ſignifying, in the *Indian* Language, *the white Settlement*. A Circumſtance which gives me the higheſt Conſolation, is, that during the little Time I have been here, not one of my new Converts has been concerned in any of theſe horrid Crimes, tho' practiſed daily. Within theſe few Years, War, Famine, and Sickneſs, have made dreadful Havock in every Part of this Country.

I forgot to anſwer a Queſtion of your's, *viz.* whether there are any *Atheiſts* * among theſe *Indians*.

* This ſeems to confirm the Objections which ſome learned Men have made to the Proof brought of the Exiſtence of God, from the ſuppoſed unanimous Conſent of all Nations. But poſſibly Father *Martin* had not been well inform'd on this Occaſion; at leaſt I wou'd willingly ſuppoſe he was not. Some Nations have paſſed for profeſſed *Atheiſts*, the contrary of which has been afterwards aſſerted by Travellers of the greateſt Veracity, among whom I reckon Mr. *Ziegenbalg*, one of the *Daniſh* Miſſionaries, who had the following Conference with the Captain of the *Hottentots*, as tranſlated by Mr. *la Croze* from Mr. *Ziegenbalg*'s MSS. "Do you believe (ſays the *Daniſh* Miſſionary) in God? Who "wou'd not believe in a God? replied the *Hottentot*. A Man "who ſhou'd be thus ignorant, need only, in order to undeceive "himſelf, but look above and round him. But, (added Mr. "*Ziegenbalg*) Do you ſerve God? (*Anſwer.*) God has much "better Servants than we. (*Queſtion.*) How! Do you pay no "Honours to God, and take no Care of your Soul? (*Anſ.*) The "only Thing we know is to fly Evil, and do Good. (*Queſt.*) "Are there no Sinners among you? (*A.*) There certainly are, "and even great Sinners. (*Q.*) Whence does Sin come? (*A.*) "It comes from the Devil. (*Q.*) Whither do Sinners go? (*A.*) "To Hell. (*Q.*) What is Hell? (*A.*) 'Tis a very hot Place. "(*Q.*) Whither do good People go? (*A.*) To Heaven. (*Q.*) "What is Heaven? (*A.*) 'Tis a fine, agreeable Place. (*Q.*) "Whither do you think you ſhall go after Death? (*A.*) The "God

dians. All I know of the Matter is, that there indeed is a Sect, called *Naxtagher*, the Individuals of which seem not to acknowledge any Deity; but this Sect consists of very few Members. All the *Indians* (to speak in general) worship some Deity;

" God of Mercy knows this; we ourselves know nothing about " it. (*Q.*) Wou'd not you willingly get yourselves instructed in " the Principles of the *Christian* Religion, since you live among " *Christians?* (*A.*) Yes, provided the Company † thinks pro- " per. (*Q.*) Wou'd you, in that Case, let me be your Preacher? " (*A.*) Very willingly. If you turn *Christians*, (continu'd Mr. " *Ziegenbalg*) it will be necessary that you cloathe yourselves a " little more decently, learn Trades, and live in little Houses, " which we might enter to declare God's Word to you, and lead " you into the Paths of Virtue. The *Hottentot* replied: The " *Europeans* are Madmen; they build great Houses, tho' their Bo- " dies take up but a narrow Space: They have so great a Num- " ber of Wants, in order for cloathing and nourishing them- " selves, that not contented with Things sufficient for themselves " in *Europe*, they come to this and other Countries, in order to " dispossess the Inhabitants of their Clothes and Food. With " regard to ourselves, we want neither Money nor Wares. As " we neither eat nor dress after your Manner, there is nothing " can oblige us to work and disturb ourselves as you do." *La Croze, Hist. du Christian. des Indes*, p. 561. How excellent is the Philosophy contain'd in the latter Part of this *Hottentot*'s Discourse! Equal, sure, to any met with in the Writings of the most celebrated Moralists of Antiquity, and a fine Lesson to the Vain and Ambitious. The *Hottentots* are, of all *Barbarians*, the most hideous and loathsome, no People being so dirty. Freethinkers (adds Mr. *la Croze*) may object, " That the *Hot-* " *tentot* in Question had borrow'd his Notions from the *Dutch*, " and other *European Christians* settled at the Cape; but Mr. " *Kolb*, who lived many Years in the Neighbourhood of the " *Hottentots*, and who, after learning their Language, enquir'd " very diligently into their Manners, has enter'd very minutely " into the Practices of their Religion; Practices, indeed, that " are surprizingly absurd and infamous; but, at the same Time, " quite opposite to *Atheism*, of which they have been accused, " on the Testimony of some Travellers, who, as they take " only a transient View of Things, usually form such a preci- " pitate Judgment as ought to be of no Weight."

† *The* Dutch (*I suppose*) *at the Cape.*

but

but alas! how ignorant are they of the true God! Blinded by their Paſſions ſtill more than by the evil Spirit, they form monſtrous Ideas of the ſupreme Being; and you wou'd ſcarce believe me, ſhou'd I name the vile and infamous Creatures to which they pay divine Honours. 'Tis my Opinion, that no Idolatry among the Antients was ever more groſs, or more horrid, than that of theſe *Indians*. Don't aſk what are their chief Errors; no one cou'd hear them mentioned without bluſhing; and it certainly will be no Loſs to you to be ignorant of them.

I am, &c.

PETER MARTIN.

N. B. *The Letter from Father* SANT JAGO, *a* Jeſuit-*Miſſionary in the Kingdom of* Maiſſoor, *to the reverend Father* EMANUEL SARAY, *Provincial of the Province of* Goa, *dated at* Capinagati, 8 Auguſt, 1711; *containing a Relation of Father* Dacunha's *building a Church in the Kingdom of* Cagonti; *the Perſecution of that Father by the* Heathen *Prieſts*; *and his cruel Death*; *is omitted.*

Father D'ENTRECOLLES, *to the reverend Procurator General of the Miſſions of* India *and* China.

*Jao-Cheu**, 17 *July*, 1707.

Reverend Father,

I TAKE the Opportunity of ſome leiſure Moments I am now favoured with, to inform you, (by one of our Ships, which is going to ſail for

* In *French*, *Jao-Tcheou*.

Europe)

Europe) of one of the moſt ſingular Events that perhaps ever happened in *China*.

The Emperor, who was not yet recovered from the Affliction he had felt for the Loſs of the young Prince, Son to his dearly beloved *Chineze*, has juſt cloſed his Progreſs into *Tartary*, by an Action, the Conſequences of which have affected him prodigiouſly. Means had been found to make him doubt the Fidelity of the Heir-apparent; and the Suſpicions which had been whiſpered to him on this Occaſion, ſeemed ſo well grounded, that he cauſed the unhappy Prince to be immediately put under an Arreſt.

'Twas a ſad Spectacle to ſee this Perſonage, who, a little before, had made almoſt as great a Figure as the Emperor himſelf, impriſoned. His Children, his principal Officers, in a Word, all who had any Concern with him, ſhared in his Diſgrace. An Aſtrologer, who often foretold the Prince that he wou'd never be Emperor, in caſe he was not raiſed to the Throne in a certain Year, was ſentenced to be cut into a thouſand Pieces; which ſignifies, among the *Chineze*, the being executed.

But as nothing is more uncommon, in this Empire, than for an Heir-apparent to be depoſed, the Emperor thought it incumbent on him to inform his Subjects of the Motives which had prompted him to go to ſuch Extremities. Accordingly, the News-Papers were ſoon filled with Manifeſtos and Invectives againſt the Prince's Conduct. His Life, from his tender Years, was then enquired into; and the whole ſpoke an exaſperated Father, who, after ſaying a great deal, left much more to be underſtood.

The Emperor's eldeſt Son, whom we call the firſt *Regulo*, was the only one, among all his Children, to whom he ſhewed particular Favour. Great Encomiums were beſtowed upon him in one of the

Manifeſtos; and he flattered himſelf that he ſhou'd ſoon riſe upon the Ruins of his Brother.

But Things ſuddenly took a quite different Turn from what he expected. Some new Informations which the Emperor receiv'd, ſhew'd the Innocence of the diſgraced Prince, and the Artifices employ'd to ruin him. To ſucceed in them, he was ſenſible that the *Regulo* had Recourſe to Magic, and various deceitful Arts; and that, prompted by certain *Lamas*, or *Tartarian* Prieſts, very well ſkill'd in Incantations, he had cauſed a Statue * to be buried in *Tartary*; accompanying this Ceremony with many magical Practices. The Emperor had theſe *Lamas* inſtantly ſeized, and the Statue dug up. The *Regulo* was impriſoned in his Palace, and ſentenced to ſuch a Puniſhment as ſufficiently denoted the Emperor's Indignation.

You'll naturally ſuppoſe, that theſe domeſtic Broils gave the Emperor no little Uneaſineſs: He was ſeized with a deep Melancholy, accompanied with a violent Palpitation of the Heart, ſo that his Life was thought in Danger. In this Extremity he reſolved to ſee the Heir-apparent. Accordingly, the latter was taken out of Priſon, and carried before the Emperor, but in the Habit of a Criminal. And now the Cries of the ill-fated Prince melted the Monarch's Heart to ſuch a Degree, that he burſt into Tears; and often aſked the Courtiers round him, whether it was not in his Power to free a Son whoſe Innocence was manifeſted.

Moſt of the Noblemen anſwered coldly that he, being their Sovereign, might act as he pleas'd.

* Poſſibly this Statue repreſented the Heir-apparent; or perhaps the Emperor himſelf. This Incantation ſeems of the ſame ſtupid Kind with that pretended to have been employ'd by Necromancers, formerly, in theſe Parts of the World; when they uſed to make an Image, repreſenting the Perſon againſt whom their Malice was levell'd, conſume at a Fire; and other ridiculous Practices.

Some

Some of 'em, imagining the Emperor wou'd die ſoon, hinted, that it was high Time for his Majeſty to ſettle the Tranquility of the Empire, by appointing his Succeſſor; and thereupon propos'd his eighth Son, for whom they expreſs'd a very high Regard. They did this, in order to exclude the Heir-apparent, which doubtleſs was owing to the Fears they were under, *viz.* that as they, by their Advice, had contributed to his being depos'd, the Prince in Queſtion wou'd not fail to reſent the Wrongs they had done him, if once he ſhou'd be ſettled upon the Throne.

However, this Oppoſition coſt them dear; for the Emperor, exaſperated at the little Regard which his Miniſters had ſhewn to his Will, remov'd moſt of them from their Employments; and baniſh'd ſuch of his Favourites as had moſt ſtrongly oppos'd his Reconciliation with the Prince.

The Diſgrace of theſe Noblemen, ſo far from diſguſting the People, as was juſtly apprehended, (had the Blow been foreſeen before it was ſtruck) ſurpriz'd the whole Empire, and the Monarch's Reſolution was unanimouſly applauded. The Prince was reſtor'd to his Dignity with the uſual Formalities; Joy was diffus'd univerſally, and the dramatic Piece, now performing, is borrowed from an Incident in antient Hiſtory, very much reſembling That I am writing upon.

The Emperor, on the other Hand, has granted his imperial Indulgence, that is, has remitted all the Arrears of the Taxes owing him, theſe being a grievous Burthen to his Subjects. This Indulgence extends likewiſe to the mitigating the Puniſhment of Criminals; ſo that ſuch of 'em as are leaſt guilty, are reſtor'd to their Liberty, and not puniſh'd in any Manner.

A little after the Heir-apparent had been reſtor'd to all his Honours, Sentence was paſſed upon the

Regulo, condemning him to perpetual Impriſonment. The *Lamas*, with ſeven of his Officers who had aſſiſted him in his fallacious Arts, were put to Death. Thus this Prince fell into the Precipice which he had prepared for a Brother, who was his Superior in Rank, (tho' younger) becauſe he was Son to a lawful Empreſs.

Such, reverend Father, is the preſent State of this Court. The Emperor never diſcover'd more eminently than on the preſent Occaſion, the prodigious Aſcendant which Nature, Experience, Policy, and a long and proſperous Reign have given him over the Minds of his Subjects. Nevertheleſs it muſt be confeſſed, that thoſe whom the Scriptures ſometimes call Gods, are forced to own, even in the moſt extenſive Exerciſe of their Power, that they are Men, and equally mortal with their Fellow-creatures. I am perſuaded, that as the Emperor poſſeſſes ſo much good Senſe, he muſt have made this Reflection in the Extremes of his Grief; and as I know that Mankind are more apt, when frowned upon by Adverſity, to turn their Eyes inward, than when in a proſperous State; I have exhorted all the Miſſionaries to offer up the holy Sacrifice of the Maſs; and to repeat their Prayers for the Converſion of this mighty Monarch.

I ſhall now inform you of a Reflexion made by the Emperor, which, aided by the celeſtial Grace, may bring him nearer to the Kingdom of Heaven. Having ſummoned to his Palace the Perſons who were intruſted with his Son's Education, he cenſured 'em ſeverely, for permitting his Children to concern themſelves with Magic, and ſuch ſuperſtitious Practices as created Diviſions in his Family. Heaven grant that he may conſider this Matter ſtill more attentively, and cut to the very Root of the Diſorder, by baniſhing all falſe Sects out of his Empire,

Empire, and eſtabliſhing that Religion which is the only true one.

In the mean Time the Emperor's Sickneſs, which increaſed daily, had brought him ſo very low, that the *Chineze* Phyſicians thought it wou'd be impoſſible for him to recover. In this Extremity, they had Recourſe to the *Europeans*. They were told, that Brother *Rhodes* was well ſkilled in Pharmacy, and therefore imagined he might give the Monarch ſome Eaſe. The Brother in Queſtion hath great Skill and Experience; and I ſhall obſerve, (by the Way) that as he is pretty far advanced in Years, we wiſh ſome Perſon was ſent from *Europe*, to ſupply his Place, whenever Heaven ſhall think fit to remove him. His Services have contributed very much to the Advancement of our Religion.

Heaven, who has its Views, and who, in the preſent ſad State of our Affairs, perhaps, procured us this Opportunity of ingratiating ourſelves ſtill farther into the Emperor's Eſteem, ſolely for the Advantage of the *Chriſtian* Religion, was pleaſed to beſtow a Bleſſing on Brother *Rhodes*'s Medicines. The Confection of *Alkermes*, preſcribed by him, put a Stop to the grievous Palpitations of the Emperor's Heart. He then recommended the Uſe of Sack, which the Miſſionaries, who receive a Quantity of this Wine every Year from *Manila* for the Maſs, furniſhed him with; ſo that the Monarch ſoon recovered his Strength, and is now in perfect Health. To convince his Subjects of his being ſo, he ſhewed himſelf a ſecond Time in the Streets, without commanding the common People to retire, as is the Cuſtom in *China*; a Cuſtom that inſpires 'em with an almoſt religious Reverence for their Monarch.

'Twas on this Occaſion that the Emperor reſolv'd to diſcover, by an authentic Inſtrument, the Idea

which he himſelf entertained of the Miſſionaries. The Elogium he therein beſtows on their Behaviour, and their Attachment to his Perſon, is as follows: "*Europeans*, (ſays he:) you whom I employ in the "Interior of my Palace, have always ſerved me "with ſo much Zeal and Affection, that there has "yet been no Cauſe for Reproach. Many of the "*Chineze* * ſuſpect you; but I myſelf, who have "cauſed all your Actions to be carefully watched, "and never found one of 'em amiſs, am ſo fully "convinced of your Uprightneſs and Sincerity, "that I publickly declare you ought to be believ'd "and truſted." He afterwards ſpecifies the Manner in which the *Europeans* had recovered his Health.

May we not hope, from theſe Words employed by the Emperor in a public Inſtrument, that he will one Day be converted? Poſſibly my Hopes may be vain; but methinks it is natural for a Monarch, who is ſo greatly prejudiced in our Favour, to liſten to us. Theſe Words of the Emperor, that "we "ought to be believed and truſted," has already brought over many of his Subjects to our holy Religion.

Before this imperial Inſtrument was made public, Father *Parennin* had informed me, that private Orders were diſpatched to the Viceroys of *Canton* and *Kiamſi*, to receive the Wine, and other Things which the *Europeans* might bring for the Emperor's Uſe, and to ſend 'em immediately to Court, provided that all Commodities conſign'd thither were ſealed with an *European* Signet. This Circumſtance was expreſly required; a freſh Teſtimony of the Confidence with which the Emperor is pleaſed to honour us.

* Perhaps many of my Readers will ſuſpect this Elogium to be a mere Forgery; at leaſt, may think that it is very much amplified.

Be

Be not surprized, reverend Father, at my thinking all these little Advantages considerable. As we sailed over such a Variety of Seas, in no other View but to preach *Christ Jesus* to a mighty Nation, to whom he is unknown, and as this is the sole Object of all our Labours; we, for that very Reason, give Attention to even the minutest Particulars which may any ways promote so great a Design.

I am, &c.

D'ENTRECOLLES.

Explication of certain Chineze *Characters.*

The three Inscriptions given in *Chineze* Characters ‡, hereunder, were in the Emperor of *China*'s own Hand-writing. 'Twas the 24*th* of *April*, 1711, in the 50*th* Year of his Reign, and the 7*th* Day of the third Moon, that he presented these Inscriptions to the *Jesuits* of *Peking*, for their new Church built near * *Cun ching muen* Gate. That Monarch had been pleased to contribute towards the building of this Church as early as the Year 1705; he giving ten thousand Ounces of Silver for that Purpose.

The Characters of the Inscription, set on the Front, are each two *Chineze* Cubits † and a Half in Height.

The Characters of the Inscriptions of every Column are near a *Chineze* Cubit long.

Inscription on the Front.

TO THE TRUE PRINCIPLE OF ALL THINGS.

‡ I omitted the Plate containing these *Chineze* Characters, not thinking them necessary.

* In *French*, *Tcun ching muen*.

† The Proportion between the *Chineze* Cubit, and the Foot of the *Châtelet* of *Paris*, is pretty near as 29 to 30.

Inſcription on the firſt Column.

HE IS INFINITELY GOOD, AND INFINITELY JUST; HE ENLIGHTENS, HE SUPPORTS, HE RULES ALL THINGS, WITH SUPREME AUTHORITY, AND SOVEREIGN JUSTICE.

Inſcription on the ſecond Column.

HE NEVER HAD A BEGINNING, AND WILL NEVER END. ALL THINGS WERE CREATED BY HIM FROM THE BEGINNING: THEY ARE GOVERN'D BY HIM, AND HE IS THE TRUE LORD OF THEM.

Father JARTOUX, *to the Procurator General of the Miſſions of* India *and* China.

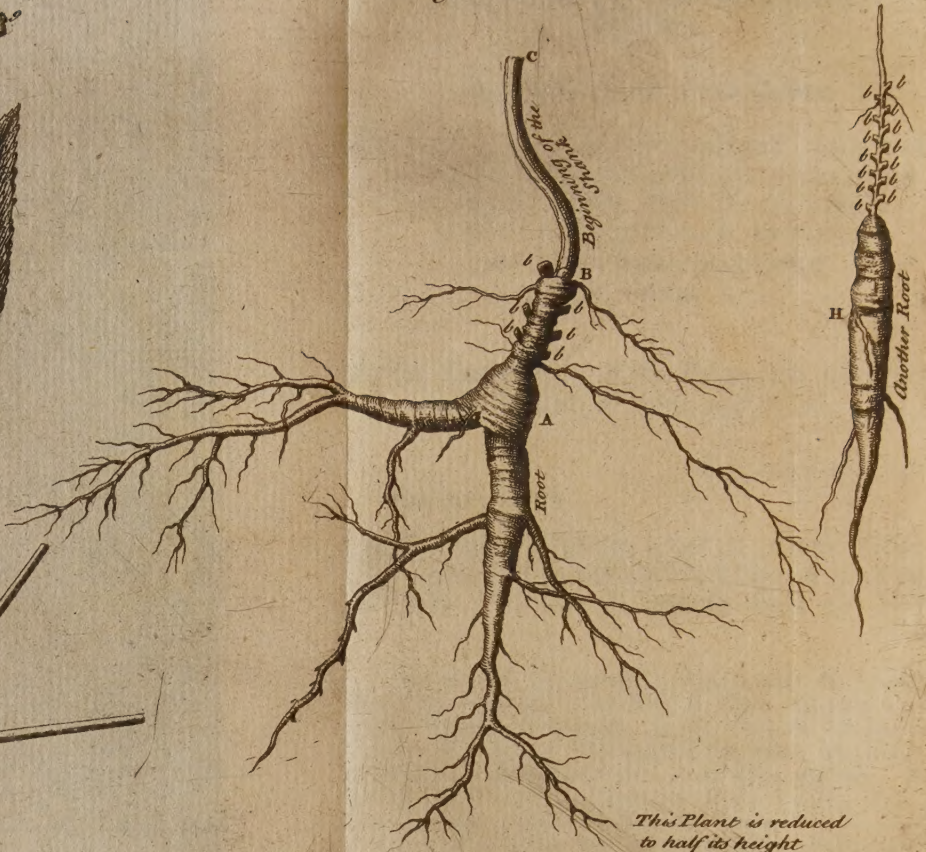
Peking, 12 of *April*, 1711.

Reverend Father,

THE Map of *Tartary*, which we are now drawing by the Emperor's Order, procured us an Opportunity of ſeeing the famous Plant *Gin-ſeng* *, ſo

* We are told, that among the Preſents which the Embaſſadors of *Siam* preſented to the King of *France*, there was a conſiderable Quantity of *Gin-ſeng*. At that Time the *Gin-ſeng* was little known in *Europe*. 'Tis mention'd by Father *Martinius*, in his *Atlas*; and by Father *Kircher*, in his *China illuſtrata*. According to the former, the *Japoneze* call the *Gin-ſeng*, *Niſi*, in their Language. Father *Tachard* alſo ſpeaks of it in his firſt Voyage. He declares that *Gin* implies Man, and *ſeng* ſignifies either to kill, or cure, according as it is pronounced. That 'tis ſo call'd, becauſe this Root is ſometimes ſhap'd like a Man; and cauſes good or bad Effects, accordingly as it is adminiſter'd. In the Embaſſy of the *Dutch* to *China*, where mention is made of the

The Plant call'd Gin-seng.



ſo highly valued in *China*, and ſo little known in *Europe*. About the End of *July*, 1709, we arrived at a Village diſtant but four ſhort Leagues from the Kingdom of *Corea*, and inhabited by *Tartars* called *Calca-tatze*. One of thoſe *Tartars* went and fetched, from the neighbouring Mountains, four Plants of *Gin-ſeng*, and brought 'em to us, unbroken, in a Baſket. I took one of 'em, at Random, and drew the Figure of it, in its whole Dimenſions, as well as I cou'd; a Copy whereof I now ſend you, which will be explained at the Cloſe of this Letter.

The moſt ſkilful Phyſicians in *China* have writ whole Volumes concerning the Properties of this Plant. 'Tis introduced into moſt of the Medicines adminiſtered by them to Perſons of Diſtinction, it being of too high a Price for the common People. The *Chineze* declare it to be a ſovereign Remedy, where Perſons are brought very low by exceſſive Fatigue either of Mind or Body. They add, that it diſſolves Flegm; cures the Pleuriſy, and any Weakneſs upon the Lungs; ſtops Vomitings; ſtrengthens the Orifice of the Stomach and creates an Appetite: It likewiſe diſpels the Spleen and Vapours; relieves in Shortneſs of Breath, by ſtrengthning the Stomach; gives Vigour to the animal Spirits, and produces *Lympha* in the Blood. Laſtly, it is of Uſe againſt Vertigos and Dizzineſs of Sight, and prolongs the Life of old Men.

the *Gin-ſeng*, 'tis alſo obſerv'd, that the *Japoneze* call it *Niſi*; that it was nam'd *Gin-ſeng*, from its being ſhap'd like a Man who ſtraddles out his Legs, term'd by the *Chineze*, *Gin*, &c. Laſtly, Father *le Comte*, in his Memoirs of *China*, writes it *Gin-ſem*. *Gin*, ſays he, ſignifies Man; and *ſem*, a Plant, or Simple; as tho' we ſhould ſay, the human Simple, or the Simple which reſembles Man. Travellers who interpret theſe Words differently ſhould be excuſed, as they were not acquainted with the Force and Power of the *Chineze* Characters, which alone denote the true Signification of Words.

We

We may naturally ſuppoſe, that the *Chineze* and *Tartars* wou'd not eſteem this Root ſo prodigiouſly, if it did not conſtantly produce the happieſt Effects. Even Perſons in good Health often take it to invigorate their Strength. I am perſuaded that this Plant, in the Hands of *Europeans* well ſkilled in Pharmacy, wou'd be an excellent Medicine, if they had but enough of it to make the proper Experiments; to examine its Nature chymically; and to adminiſter the due Quantities, agreeably to the Species of the Diſorder or Diſeaſe it might help to remove.

An undoubted Circumſtance is, the *Gin-ſeng* thins the Blood, and gives Heat and Motion to it; it aſſiſts, and ſenſibly ſtrengthens Digeſtion. After having drawn the Figure of the Plant which I ſhall afterwards deſcribe, I felt my own Pulſe. I then took Half a Root, raw, and unprepared; and an Hour after, I found my Pulſe much quicker and livelier; my Appetite ſeemed keener; and I had an unuſual Eaſe and Aptitude for Buſineſs.

However, I did not lay much Streſs on this Experiment; imagining, that the Alteration might be owing to the Repoſe we had taken that Day. But, four Days after, finding myſelf ſo greatly fatigued, and my Spirits exhauſted to ſuch a Degree, by our Journey, that I could ſcarce ſit on Horſeback; a *Mandarin* in our Company obſerved it, and gave me one of theſe Roots. I inſtantly took Half of it, and, an Hour after, my Feebleneſs was quite gone.

I have ſince taken it ſeveral Times, in the ſame Manner, and always with equal Succeſs. I likewiſe obſerv'd, that the Leaf juſt gather'd, and particularly the Fibres chew'd, produc'd very near the ſame Effect.

We

We often uſed the Leaves of the *Gin-ſeng* inſtead of Tea, as is the *Tartarian* Cuſtom; and I found them agree ſo well with me, that I prefer this Leaf to the beſt Tea. Its Colour is as agreeable; and Perſons who have taken it twice or thrice, are pleaſed with its Taſte and Smell.

As to the Root, it muſt be boiled a little longer than we do Tea, that the Spirit may have Time to be drawn from it. This is the Practice of the *Chineze*, in adminiſtring it to the Sick; on which Occaſion they don't give above a Fifth of an Ounce of the Root dried. With regard to Perſons in Health, who uſe it only by Way of Prevention, or to get rid of ſome ſlight Indiſpoſition; 'tis my Opinion they ſhould not make leſs than ten Doſes of one Ounce; and I would not adviſe them to take it daily. The Manner of preparing it is thus: Cut the Roots into ſmall Slices, and put them into a well-glazed Earthen Pot, into which a * Gallon of Water has been poured. The Pot muſt be covered very cloſe. Then let the whole ſimmer over the Fire, and when the Water is boiled away to the Quantity of a Drinking-cup †, throw in a little Sugar, and drink it off immediately. Afterwards pour the abovementioned Quantity upon the groſs Subſtance remaining at Bottom; then boil it after the ſame manner, in order to draw off all the Juice, and the Remainder of the ſpirituous Parts of the Root. Take one of theſe Doſes in the Morning, and the other in the Evening.

With regard to the Places where this Root grows, I will obſerve in general (till ſuch Time as they are ſpecified in the new Map of *Tartary*, a Copy of which we ſhall ſend into *France*) that they are ſituated between the thirty-ninth and forty-ſeventh Degrees of North Latitude; and between the tenth and twentieth of Eaſtern Longitude, com-

* The *French* is, *Demiſſetier*.

† The *French* is, *Gobelet*.

puting

puting from the Meridian of *Peking*. There is a long Range of Mountains, which ſeem inacceſſible, on Account of the thick Foreſts wherewith they are covered and ſurrounded. On the Declivity of the Mountains in queſtion, and in theſe tufted Foreſts; on the Banks of Floods, or round the Rocks at the Foot of Trees, we find the Plant *Gin-ſeng*, growing among Herbs of every Kind. 'Tis not met with in Plains, Vallies, Marſhes, at the Bottom of Floods, nor in Places which lie very open. If the Foreſt happens to take Fire, and is conſumed, the Plant in queſtion does not grow again till three or four Years after, a Proof that it is an Enemy to Heat; and indeed the *Gin-ſeng* hides itſelf from the Sun as much as poſſible. From theſe Conſiderations I am apt to conclude, that if that Plant grows in any other part of the World, it muſt be chiefly in *Canada* *, as the Foreſts and Mountains, according to the Account given of them by Perſons who have travelled there, very much reſemble thoſe in queſtion.

The Places where the *Gin-ſeng* grows, are totally ſeparated from the Province of *Quan-tong*, called *Leaotong* † in our antient Maps, by a Barrier of

* Father *Jartoux*'s Conjectures were very juſt; for Father *Lafitau*, a Jeſuit-Miſſionary of *Canada*, found, not many Years ſince, this valuable Plant in the Woods. He ſent ſeveral entire ones, conſiſting of the Root, Shank, Leaf, Flowers and Fruit into *France*. They were preſented to the late Regent (the Duke of *Orleans*) and the Admiral. They are ſo like the Deſcription given of the *Gin-ſeng* by Father *Jartoux*, and the Figure he drew of it (engraved here) that the Inſtant the Savages ſaw it, they declared it to be the ſame Plant. The *Iroquois* call it *Garent-ogen*; and, a ſurprizing Circumſtance is, this Word has pretty near the ſame Signification with the *Chineze* Term *Gin-ſeng*; *Garent-ogen* being compoſed of *Orenta*, ſignifying the Thighs and Legs; and of *Ogen*, which, being compounded, ſignifies the Middle between two ſeparate Things; and the Savages affirmed to Father *Lafitau*, that this Simple was ſo called, from the Reſemblance it bears to the human Figure.

† 'Tis called *Leaotung* in *Moll*'s Map.

Wooden

Wooden Stakes, encompaſſing all that Province, and round which Soldiers are patrolling perpetually, to keep the *Chineze* from going out, and gathering this Root. Nevertheleſs, tho' the utmoſt Vigilance is uſed on this Occaſion, yet a Thirſt of Gain prompts the *Chineze*, (ſometimes to the Number of two or three thouſand) to enter theſe Deſarts ſecretly, tho' they run the Hazard of being enſlaved, and conſequently of loſing the Fruit of their Labour, in caſe they happen to be diſcovered, either coming out of that Province, or going into it. The Emperor deſiring that the *Tartars* ſhould reap the Profit, preferably to the *Chineze*, had ordered (in 1709) ten thouſand of the former to go and gather all the *Gin-ſeng* they could find, upon Condition that each of them ſhould give his Majeſty two Ounces of the beſt; and that the Weight, in fine Silver, ſhould be paid for the reſt. It was thereby computed, that the Emperor would get, the Year in queſtion, about twenty thouſand *Chineze* Pounds Weight of it, for all which he would not pay much above a fourth part of the Value. We happened to meet with ſome of the *Tartars* abovementioned, in the midſt of theſe frightful Deſarts. Their *Mandarins*, who were at a little Diſtance from the Way we were going, came one after another, and offered us Oxen for our Subſiſtence, purſuant to the Command they had received from the Emperor for that Purpoſe.

The following Order is obſerved by this Army of Botaniſts. After dividing the Ground according to their Standards, each Troop, conſiſting of an hundred Men, ſpread themſelves on a Line, to a limited Diſtance; obſerving to keep an Interval between every ten Men. They then ſearch very carefully for the Plant in queſtion, advancing ſlowly forward on the ſame point of the Compaſs; and, in this manner, run over, in a fixed Number of Days,

Days, the Space of Ground allotted them. When the Time appointed is elapſed, the *Mandarins* having pitched their Tents in Places where there is Food for their Horſes, ſend to every Troop, an Order how they are to act; at which Time each Corps is muſter'd, to ſee whether the Number be compleat. If any are miſſing, as frequently happens, either by their ſtraggling, or their being devoured by wild Beaſts, the reſt ſearch for them a Day or two, and then proceed in their Work as before.

Theſe Botaniſts ſuffer a Multitude of Inconveniencies in this Expedition. They carry neither Tents, nor Beds; every Man being loaded ſufficiently with his Proviſion of Millet roaſted or baked in the Oven, which ſerves him during the whole Progreſs. They therefore are forced to ſleep under ſome Tree; covering themſelves with Boughs, or any Barks they happen to meet with. The *Mandarins* ſend them, from time to time, ſome Pieces of Beef, or wild Fowl, *&c.* which theſe poor Creatures, after juſt ſhowing it the Fire, devour. Thus theſe ten thouſand Men ſpent ſix Months of the Year; but notwithſtanding their great Fatigues, they yet ſeem extremely vigorous, and good Soldiers. The *Tartarians* who eſcorted us were treated in much the ſame manner; they being allowed only the Fragments of an Ox, (one being killed every Day) upon which fifty Perſons had firſt fed.

To give you ſome Idea of this Plant *, ſo highly eſteemed by the *Tartars* and *Chineze*, I ſhall here

* A very particular Account is given of the Nature and Qualities of this Plant, and the ſeveral Diſtempers it cures, in Father *du Halde*'s large Account of *China*. *'Tis there obſerved, that this Root bears a Reſemblance to the human Figure, and is of a ſpirituous Nature; and another Author* (*quoted in Father* du Halde's *Deſcription*) *ſays, that this Root has the Hands, Feet, Face and Eyes of a Man, and abounds very much in Spirits.*

The

here explain the Figure of that which I now send you, drawn by me with all poſſible Accuracy.

A re-

The Ging-ſeng *of* Chang-tang *is very valuable; and to diſcover the true Species of it, the following Experiment is made. Two Perſons walking together, the one having* Ging-ſeng *in his Mouth, and the other none; at the End of a Mile and a half, the former will not find himſelf at all out of Breath, but the other will be tired and breathleſs. This is looked upon as an infallible Proof of the Goodneſs of the Plant, which is ſold for near its Weight in Gold. The People conſider the* Gin-ſeng *as the Ruin of the Country where it grows, becauſe, whatever they gather of it belongs to the Emperor, for which Reaſon they no longer cultivate it.* Our Author next deſcribes the Manner of preſerving the *Gin-ſeng*; its Taſte and Qualities. Under this Head he obſerves, *that the* Liloo, *a Sort of Herb, bears a great Enmity to* Gin-ſeng; *and that if the Tenth of an Ounce of the former, be mixed with an Ounce of the latter, 'twill take away all its Virtue.* He then proceeds to the Virtues, Properties and Effects of this Root; and having deſcribed them, he goes on to the Recipes, of which he ſays there are 9 antient, and 68 modern ones. He then deſcribes the Electuary made of *Gin-ſeng*, and gives ſome Inſtances of the wonderful Cures wrought by it. Next comes the ſurprizing Decoction for the Stomach. He afterwards deſcribes its Virtues, in procuring an Appetite, and diſſolving Phlegm; in ſtrengthning weak Stomachs, and remedying the Diſorders of the Heart. 'Tis ſaid to be of great Benefit to cold Stomachs; to ſuch as throw up their Food unconcocted; againſt Reachings, Looſeneſs, and Vomiting, Decay of Strength, Shortneſs of Breath, the Aſthma in Child-bed Women; for Weakneſſes in Women after Delivery, or ſuch as have loſt much Blood on that Occaſion; for Women when the Child is turned the wrong Way. 'Tis of great Service againſt Melancholy and Sinking of the Spirits; Palpitation of the Heart attended with Sweating; againſt Fevers cauſed by a Decay of the Spirits; for healing the Lungs, hurt by Shortneſs of Breath; 'tis good in a Conſumption, attended with ſpitting of Blood; in a Bloody Flux; the Dropſy; malignant Fevers; for Blindneſs, occaſioned by drinking to Exceſs of Wine ——The *Gin-ſeng*, according to the *Chineze* Botaniſts, ſeems to be the much ſought-for *Panacea*. Father *du Halde* (from whom all the Particulars above are extracted) obſerves, that he poſſibly may have miſtook in the Names of ſome of the Diſeaſes, it being extremely difficult to underſtand the Names of them in the *Chineze*. The *Gin-ſeng* now pays a high Duty to the Emperor, and the defrauding him of any Part of it is made Death. This Plant comes to *Peking*, from ſeveral Places, as *Leaotong*, *Corea*, *Northern Tartary*, and *Japan*;

A represents the Root in its natural Size. After I had washed it, 'twas white, and a little rough, as the Roots of other Plants are commonly found.

B, C, C, D, represent the Stem, or Shank of the Plant, in its natural Length and Thickness. 'Tis quite smooth, and pretty round. Its Colour is red, of a pretty deep Kind, except towards the Beginning B, where it is whiter, because of the Vicinity of the Earth.

The Point D is a sort of Knot, formed by four Branches that issue from it, as from a kind of Center; and which afterwards shoot equally one from the other, in the same Plain. The under part of the Branch is of a green Colour softened by white; but the upper part resembles pretty much the Shank, *viz.* is of a deep Red, almost like the Mulberry. The two Colours unite afterwards, on the Sides, with their natural Gradation. On every Branch are five Leaves, of the Shape and Size with the annexed Figure. I must observe, that these Branches shoot equally one from the other, and from the Horizon, to fill up, with their Leaves, a round Space, almost parallel with the Plan of the Spot of Ground.

Tho' I drew only half of one of these Leaves F accurately, any Person may, from the Plan of this Part, easily conceive and compleat all the rest. I don't remember to have ever seen Leaves of this Size, so thin as these. Their Fibres are vastly distinct; and on the upper Side of them, is a little whitish Down. The Film between the Fibres rises a little towards the middle, above the Plan of these Fibres. The

Japan; but that of the last mentioned is thought not to be much esteemed. The *Gin-seng* is sometimes sold, in *Peking*, for eight Times its Weight in Silver, and often for more. I shall observe, by the Way, that there are a great many *Chineze* Herbals. The last which was compiled is entitled *Pen sao*, *can moo*, and from thence the Recipes whose Titles are given above were extracted.

upper ſide of the Leaf is a dark Green; and the under ſide of a lightiſh Green, which ſhines a little. All the Leaves are indented, and the Jags are pretty ſharp.

From the Center D of the Branches of this Plant, roſe a ſecond Shank D, E, very ſtrait and ſmooth, whitiſh from the Bottom upwards; at the Extremity whereof was a lovely Aſſemblage of Fruits, quite round, and of a beautiful Red. This Aſſemblage conſiſted of twenty-four Fruits, of which I have drawn only two in their natural Size, marked with the two Figures 9, 9. The red Film which incloſes the Fruit in queſtion, is very thin and ſmooth; and covers a ſoftiſh, white Subſtance. As theſe Fruits were double, (ſome being ſingle) there were two rough Stones or Kernels in each, of the Size and Shape of our ordinary Lentils, but ſeparated one from the other, tho' on the ſame Plan *. Every Fruit hung by a Filament which was ſmooth, even on every ſide, delicate enough, and of the ſame Colour with our little red Cherries. Theſe ſeveral Filaments ſhot from one Center; and projecting every Way, like the Radius's of a Sphere, formed the round Aſſemblage of Fruits ſuſtained by them. This Fruit is not good to eat; the Stone is like the common ones, hard, and holds the Seed. It always lies on the ſame Plan with the Filament that ſuſtains the Fruit; for which Reaſon the Fruit is not round, but flattiſh on the two Sides. If it be double, there is a kind of Cavity, or ſinking in the middle, in the Union of the two Parts which compoſe it. There alſo is a ſmall Tuft, diametrically oppoſite to the Filament whereon it hangs. When the Fruit is dry, there remains nothing but the Film or Skin, quite ſhrivelled, which ſticks to

* The Edges of this Stone are not rough, like thoſe of our Lentils, but almoſt of equal Thickneſs in every Part.

the Stones. The Film then is of a dark Red, and almoſt Black.

This Plant falls and ſprings anew every Year. Its Years are known by the Number of Shanks or Shoots already produced, ſome Traces whereof always remain, as is ſeen in the Plate, by the ſmall Letters b, b, b; whereby it appears, that the Root A was in its ſeventh Year, and the Root H in its fifteenth.

Not having ſeen the Flower, I conſequently am not able to deſcribe it. Some told me, that it is White, and very ſmall; but others declared, that it never bore Flowers, and that no Perſon ever ſaw any upon it. I ſhould rather imagine it to be ſo ſmall, and ſo little remarkable, that no Notice was ever taken of it; and a Circumſtance which confirms me in this Opinion is, that thoſe who ſearch for the *Gin-ſeng*, mind nothing but the Root, and diſregard and reject every other Part, as uſeleſs.

There are ſome Plants which, beſides the Aſſemblage of Fruits above deſcribed, bear likewiſe one or two Fruits directly like the firſt, at the Diſtance of an Inch, or an Inch and a half, below the Aſſemblage. 'Tis ſaid, that we then ought to obſerve the Point of the Compaſs to which theſe Fruits direct; the Botaniſts ſeldom failing to meet with this Plant, on the ſame Point of the Compaſs, ſome Paces off, or in its Neighbourhood. The Colour of the Fruit, when there is any upon it, diſtinguiſhes this Plant from all the reſt, and points it out immediately: But ſometimes it has none at all, tho' its Root be very old. Such was that repreſented in the Plate by the Letter H, which bore no Fruit, tho' in its fifteenth Year.

As all Attempts made to ſow this Plant have been found ineffectual, this probably gave Riſe to a Fiction current among the *Tartars*, who tell us, that a certain Bird eats the Stone the Inſtant it is

ſet

ſet in the Ground ; but that, not being able to digeſt the Stone, the Bird purifies it in its Stomach; and that it afterwards ſhoots forth in the Place where the Bird leaves it, with its Dung. I rather fancy that this Stone lies a long Time in the Earth before it throws out any Root. I take this Conjecture to be the more probable, as we meet with ſome of theſe Roots which are not longer, but ſmaller than the little Finger, tho' they had ſhot forth, ſucceſſively, above ten Shanks in ſo many different Years.

Tho' the Plant deſcribed by me had four Branches *, we meet with ſome which have but two ; others that have only three ; ſome that have five, or even ſeven, and theſe are the moſt beautiful. Nevertheleſs, every Branch has always five Leaves, like thoſe drawn by me, unleſs their Number has been diminiſhed by ſome Accident. The Plants are of a Height proportionable to their Thickneſs and the Number of their Branches. Such as have no Fruits are commonly ſmall, and very ſhort.

The beſt Roots are ſuch as are thickeſt, moſt uniform, and have the feweſt Filaments ; for which Reaſon that diſtinguiſhed by the Letter H is the beſt of the two. I don't know why the *Chineze* call it *Gin-ſeng*, i. e. *Reſemblance of a Man* †; I not having ſeen

* The Inhabitants of *Corea* ſuppoſe the *Gin-ſeng* to ſpeak as follows. " The Branches which grow out of my Stalk are three " in Number, and my Leaves are by Fives : I turn away from " the South, and look towards the North. He who would find " me muſt look for the *Kia-chu*". The *Kia chu* and the *Gin ſeng* " court each other. The *Kia* bears ſome Reſemblance to the " Sycomore".

† Father *le Comte*, in his new Memoirs of *China*, obſerves that, *beſides the Name* Gin-ſeng, *the* Chineſe Literati *call this Plant by ſeveral others, in their Books ; and that theſe Names denote the high Value they ſet upon it ; they calling it, the ſpirituous Simple, the pure Spirit of the Earth, the Fat of the Sea, the Medicine which beſtows Immortality*, &c. Father *le Comte* ſays afterwards ; *I don't doubt but it was called* Gin-ſeng, *or Reſemblance*

ſeen any one reſembling ever ſo little the human Figure; and thoſe whoſe Buſineſs it is to ſearch for it, aſſured me, that they never met with any more (among the Plants in queſtion) of ſuch as reſemble the human Shape, than among the other Roots, which chance ſometimes throws into fantaſtical Forms. The *Tartars* call it more juſtly *Orhota*, i. e. the *firſt of Plants*.

By the Way, this Plant does not grow in *China*, as Father *Martini* aſſerts, upon the Authority of ſome *Chineze* Books, which relate that it grows on the Mountains of *Yong pinfoo*, in the Province of *Peking*. But ſuch a Miſtake might eaſily be made, as it comes to this Place when brought out of *Tartary* into *China*.

Such as go in Search of this Plant take nothing but the Root; and bury, in one Place, as many of theſe as they find during ten Days or a Fortnight. They waſh the Root very carefully; and cleanſe it, by rubbing off, with a Bruſh, every Thing extraneous. They afterwards dip it for a Moment into almoſt boiling Water; and dry it with the Smoke of a kind of yellow Millet, which tinges the Plant a little with its Colour. The Millet, being put into a Veſſel, with a little Water, is boiled over a ſlow Fire; and the Roots being laid on little Pieces of Wood, put croſswiſe over the Veſſel, dry by Degrees under a Piece of Linnen, or under another Veſſel which covers them. They alſo may be dried in the Sun, or even by the Fire; but tho' they then preſerve their Virtue, they don't keep their Colour, which the *Chineze* delight in very much. When theſe Roots are dry, they muſt be laid up in a very dry Place, otherwiſe they would

blance of a Man, becauſe ſeveral of theſe Plants ſeem to have a Body and two Thighs, like a Man: But Father *Jartoux*, we find, is of a different Opinion.

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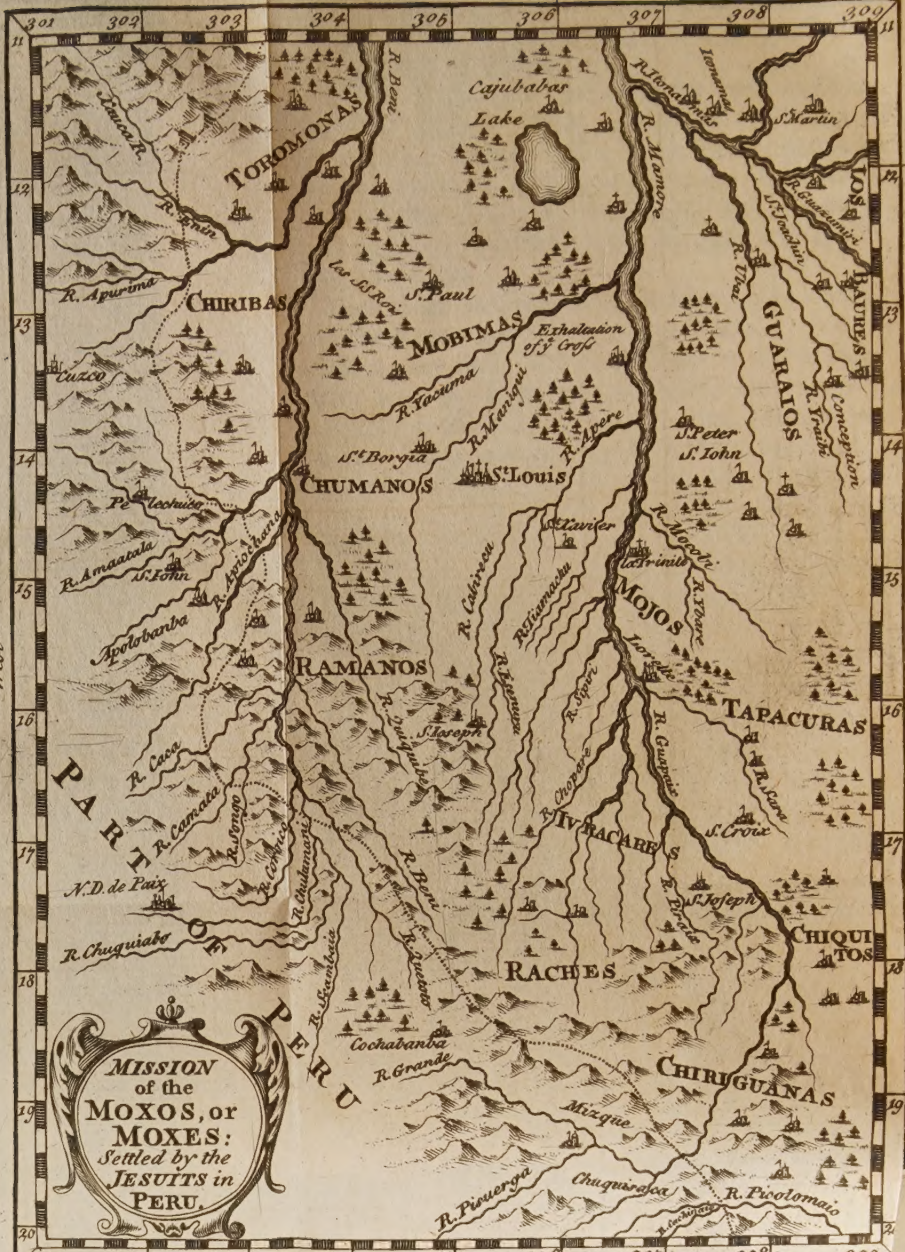
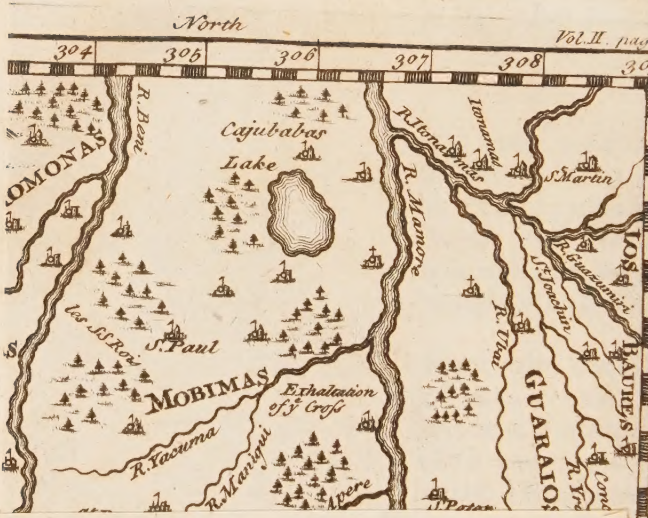


MISSION of the MOXOS, or MOXES: Settled by the JESUITS in PERU.

E. Bowen Sculp.



stance of a Man, because several of these Plants seem to have a Body and two Thighs, like a Man: But Father *Jartoux*, we find, is of a different Opinion.

be

be in danger of rotting, or of falling a Prey to the Worms.

I wiſh, reverend Father, that the Deſcription I here ſend you of the Plant *Gin-ſeng*, ſo highly eſteemed in this Empire, may give you Pleaſure, and thoſe Perſons to whom you ſhall communicate it. We are juſt going to ſet out for *Tartary*, to compleat the Map of that Country; the Northweſt and Weſt Parts of it not being yet ſurveyed. I'll ſend you, as ſoon as poſſible, the Map of the Province of *Peking*, called, by Father *Martini*, *Pekeli*, and by the *Chineze*, *Sheli* *, or *Lipafoo*.

I am, &c.

JARTOUX.

Some Account of the Country inhabited by the Moxos †.

BY the Miſſion of the *Moxos* is underſtood an Aſſemblage of Heathen *American* Nations, ſo called, becauſe the *Moxos* were firſt indulged the Light of the Goſpel. Theſe Nations inhabit a Country of a vaſt Extent, which is diſcovered in Proportion as, leaving *Santa Cruz*, or *Sancte Croix de la Sierra* ‡, we travel along a vaſt Chain of ſteep Mountains, running from North to South. 'Tis ſituated under the Torrid Zone, and extends from the 10th to the 15th Degree of South Latitude.

* In *French*, *Tcheli*.

† This Account is thus entitled, in my Author. *Extract of a* Spaniſh *Relation, containing the Life and Death of Father* Cyprian Baraze, *of the Society of* Jeſus, *Founder of the Miſſion of the* Moxos *in* Peru. *Printed at* Lima, *by Order of the Lord* Urban de Matha, *Biſhop of the City* della Paz.... Many of the Particulars relating only to the Father, I have omitted, as uſual.

‡ *Santa Cruz*, of the Mountains.

Its Limits are entirely unknown; and all that has been related hitherto concerning it, was built wholly on Conjectures, on which very little Stress ought to be laid.

This vast Extent of Country seems to be a pretty even Plain; but 'tis commonly overflowed for want of Drains to carry off the Waters. These Waters proceed from the abundant Rains, from the Floods which rush from the Mountains, and from the overflowing of Rivers. During above four Months in the Year, these Nations can have no Communication with one another: For being obliged to retire to the high Grounds, to secure themselves from the Inundations, their Hutts are at a great Distance from one another *.

Besides

* This must be a dismal Place, but we seem to have almost as uncomfortable ones in *Lincolnshire* and *Somersetshire*. In the last mentioned County, I am told is a Moor twenty Miles long, which answers, in some Measure, to the Description given in this Paragraph to the Country of the *Moxos*. The reverend Mr. *William Diaper*, Curate of the Parish of *East-Brent*, in the South Marsh of *Somersetshire*, and a Native of that County, was so much disgusted at the Place, as well as at the Inhabitants, that he wrote a severe Satyr against both. His Poem, entitled BRENT, and printed at *Salisbury*, was not admired for the Turn of the Verse, but for the Strength of the Images, of which I shall here give my Readers a Specimen.

" Sure this is Nature's Jail, for Rogues design'd!
" Whoever lives in *Brent* must live confin'd.
" Moated around, the Water is our Fence;
" None come to us, and none can go from hence.
" But should some milder Day invite Abroad,
" To wade thro' Mire, or wallow in the Mud,
" Some envious Dyke thwarts instantly the Road.
" Then some small Osier-Twig is all our Hopes,
" We pass not Bridges, but we dance on Ropes.

" Here ev'ry Eye with brackish Rheum o'erflows,
" And a fresh Drop still hangs at every Nose.

" All

Beſides this Inconveniency, they ſuffer greatly from the violent Heat of the Climate. This however is ſoftned, from time to time, partly by the heavy Rains which deſcend, and by the overflowing of Rivers; and partly by the North Wind, which blows, in this Country, almoſt all the Year round; but then at other Times, the South Winds, which come from the Mountains covered with Snow, rage with ſuch Impetuoſity, and fill the Air with ſo intenſe a Cold, that the Inhabitants, who are poorly fed, and go almoſt naked, have not Strength to bear up againſt ſo ſudden a Change of the Seaſons; eſpecially when this Wind is attended with the Inundations abovementioned; and theſe are commonly ſucceeded by a Plague and Famine, which make dreadful Havock.

" All Dogs here take the Water; and we find
" No Creature but of an amphibious Kind.
" Rabbits with Ducks, and Geeſe here ſail with Hens,
" And all for Food muſt paddle in the Fens.
" When once Proviſion fails, the hungry Mouſe,
" Will fear no Pool, to reach a neighbouring Houſe.
" The good old Hen clucks boldly thro' the Stream;
" And Chickens, newly hatch'd, eſſay to ſwim.
" All have a Fenny Taſte, Cow, Sheep, and Swine,
" And ſavour ſtrongly of the circling Rine. *
" Bread is our choiceſt Food with Barley Cake,
" Hard as old Cheeſe, and as a Trencher Black.
" Our choiceſt Drink (to us the greateſt Curſe,)
" Is but bad Water, made by Brewing worſe.
" But better 'tis, to taſte the Stream unmixt,
" Than when to more unwholeſome Ale bewitch'd.

" Here, as ith' Ark, in one low, common Stye,
" Men, with their Fellow-brutes, immingled lie.

I was told that the Author died of an Ague and Fever catch'd in this miſerable Country.

* *Rine ſignifies a Ditch, about nine Foot wide, the common Boundary of Lands in this Moor, there being no Hedges in it. Theſe Rines are generally full of Water.*

The raging Heat, joined to the almoſt continual Moiſture of the Earth, produce a vaſt Number of Serpents, Vipers, Ants, Moſkitoes, flying Bugs, and a numberleſs Multitude of other Inſects which perpetually torment Man. From this Moiſture proceeds the Barrenneſs of the Soil, which is ſo very poor, that it cannot bear either Corn, Vines, or any of the *European* Fruit-trees. For this Reaſon all Woolly Cattle cannot live in it; but 'tis otherwiſe with regard to Bulls and Cows; Experience having ſhewn, after the Country was once ſtocked with them, and that they live and multiply there as in *Peru*.

The *Moxos* ſubſiſt chiefly on Fiſh, and ſome Roots, of which this Country produces great Quantities. At certain Seaſons the Cold is ſo vaſtly intenſe, that it kills part of the Fiſh in the Rivers; ſo that the Banks are ſometimes infected with them. 'Tis then that the *Indians* run to thoſe Places, to make their Proviſion of them; and whatever Arguments may be uſed to diſſuade them from eating this half-rotten Fiſh, they only anſwer, that Fire will recover them.

They nevertheleſs are forced to retire to the Mountains, a conſiderable Part of the Year, and there ſubſiſt by Hunting. Theſe Mountains are full of Bears, Leopards, Tygers, Goats, wild Hogs; and a great Number of other Beaſts unknown in *Europe*. Here are likewiſe different Sorts of Apes, the Fleſh of which, when broiled, is thought by the *Indians* delicious Food.

The Particulars related by them of the *Ocorome* are ſingular enough. The *Ocorome* is of the Size of a large Dog. His Hair is red, his Snout pointed, and his Teeth exceedingly ſharp. If he happens to meet with an *Indian*, unarm'd, he attacks, and fells him to the Ground; but without doing him the leaſt Hurt, in caſe the *Indian* does but take Care

to feign himſelf dead. The *Ocorome* then ſhakes the *Indian*, examines every Part of his Body carefully; after which being firmly perſuaded that he is really breathleſs, (as he ſeems to be,) he covers him with Leaves and Straw, and then flies to the thickeſt Wood upon the Mountain. The *Indian* finding he has eſcaped the Danger, riſes that Inſtant, and climbs up ſome Tree, whence he ſoon ſpies the *Ocorome* advancing forwards, accompanied by a Tyger, whom, one would conclude, he had invited to ſhare the Prey with him; when not finding it, he howls dreadfully; gazing upon his Companion in ſuch a Manner, as ſeems expreſſive of the Sorrow he feels for having impoſed upon him.

The *Moxos* are not ſubject to Laws, and have no Kind of Polity; ſo that no Perſon either commands or obeys; for which Reaſon, whenever there happens any Diſpute or Conteſt, the Parties who think themſelves aggrieved execute Juſtice with their own Hands *. As the Barrenneſs of their Soil obliges them

* I believe Travellers, and eſpecially the Jeſuits, often repreſent theſe un-enlightened Nations as much more ignorant than they are in reality; not to mention that ſome Writers don't draw them to ſuch Diſadvantage from any venal Views, but merely out of Prejudice; and becauſe their Manners and Cuſtoms differ widely from their own. The celebrated *Montaigne*, *pag.* 169, of his *Eſſays*, *Paris*, 1604, 8*vo.* ſpeaks of ſome wild *Weſt-Indians*, who ſeemed to have more Senſe than the poliſhed *Europeans* they were come among. "Three of "theſe not knowing how greatly their Happineſs and Repoſe "would be leſſened, by their Acquaintance with the Corrup- "tions which prevail on this Side the Globe; and that this "Correſpondence would prove their Ruin, which I ſuppoſe is "already advanced: (wretched they, in permitting themſelves to "be allured by the Love of Novelty; and to leave their "propitious Climate, for the ſake of viſiting ours.) Three of "theſe *Indians*, I ſay, came to *Roan*, at the Time that *Charles* "IX. was there. The King diſcourſed a long Time with "them. They were ſhewn our Manner of living, our Pomp, "and

them to diſperſe over various Countries, their Converſion is hereby rendered exceedingly difficult; which is one of the greateſt Obſtacles the Miſſionaries have to ſtruggle with. They build very low Hutts, in ſuch Spots as they chuſe for their Abode; and every Hutt is inhabited by Perſons of the ſame Family. They lie upon the Ground on Matts; or on a Hammock, hung to Stakes, or between two Trees; and thus ſleep, expoſed to the Inclemency of the Weather, the Attacks of wild Beaſts, and the ſtinging of the Muſkitoes. Nevertheleſs, they endeavour to guard againſt theſe Inconveniencies, by

" and the ſeveral Beauties of that great City. Some Time " after, a Gentleman asked what it was that ſtruck them moſt " among the various Objects they had ſeen. They anſwered " three Things, the laſt of which, to my great Regret, I have " forgot, but the other two I remember. Firſt, they thought " it very ſtrange, that ſo many tall Men wearing Beards; armed, and ſtanding round the King, (theſe in all probability " were his Swiſs-Guards) ſhould ſubmit voluntarily to a Child; " and that they did not rather chuſe one of thoſe tall Men to " govern them. Secondly, that they had obſerved there were, " among us, Men who ſeemed rioting in Superfluities of every " Kind, whilſt their other half (a Phraſe uſed in their Language) " ſtood begging at their Doors, quite pale and mortified thro' " Hunger and Miſery: Now they wondered extremely how " this neceſſitous Half could ſubmit to ſo great an Injuſtice, and " did not take the other Half by the Throat, or ſet Fire to " their Houſes. I myſelf ſpoke a long Time to them, but I happened to have ſo ſtupid an Interpreter, that he did not do me " the Service I expected. Upon my asking the *Indian* what " were the Advantages he gained from the Superiority over his " Countrymen (he being a Captain, and called King by our " Sailors :) He replied, that of marching in the Front, when " they were engaged in War. I then enquired what Number " of Men might follow him; when he pointed to a certain " Place, ſignifying as many as could be contained in it, and this " might be about four or five Thouſand Men. Laſtly, deſiring to " know whether his Authority ended with the War: He anſwered, that his only Privilege then remaining was this: " Whenever he went to viſit the Hamlets dependant on him, " his Subjects opened a Way for him thro' their ſeveral Foreſts, " in order that he might travel with the greater Eaſe.....So far " is ſenſible enough; but then they don't wear Breeches!

lighting

lighting a Fire round their Hammocks; the Flame warming them, the Smoke driving away the Muſkitoes, and the Light keeping the wild Beaſts at a Diſtance; but their Sleep is very much diſturbed, by their being obliged to watch the Fires, in order to light them anew whenever they go out.

They have no ſet Times with regard to Eating; every Hour being thought a Seaſon for it, in all Places where they meet with Victuals. As their Food is groſs and inſipid, they ſeldom eat to Exceſs; but then they make up for it by drinking. They have found the Secret to make a very ſtrong Liquor, with certain rotted Roots ſteep'd in Water. This Liquor fuddles them in a ſhort Time, and makes them furious. 'Tis chiefly drunk on their Feſtivals, ſolemniz'd in Honour of their Gods. They meet, to the Sound of certain Inſtruments, whoſe Noiſe is very diſagreeable, under a Kind of Arbours formed of Boughs entwined one in the other; and there they dance all Day long, in a confuſed, irregular Manner; and drink deeply of the intoxicating Liquor in queſtion. Theſe Feſtivals commonly end tragically; they cloſing with the Death of many of theſe mad Wretches, and with other Actions unworthy a rational Creature.

Tho' they are ſubject to almoſt perpetual Infirmities, they yet never take any Thing in a medicinal Way. They even are ignorant of the Virtues of certain phyſical Herbs, which Inſtinct only teaches Brutes, for the Preſervation of their Species. But a moſt deplorable Circumſtance is, they are exceedingly ſkilful in the Knowledge of venomous Herbs, which they make uſe of, on every Occaſion, to revenge themſelves of their Enemies. They poiſon their Arrows, when engaged in War; and this Poiſon is ſo exceedingly ſtrong, that the ſlighteſt Wounds prove mortal.

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The only Remedy they have Recourſe to in Sickneſs is, to ſend for certain Inchanters, whom they think are inveſted with a healing Power. Theſe Quacks go to the Sick, ſay ſome ſuperſtitious Prayer over them, promiſe to faſt for their Cure, and to ſmoke a certain Number of Times daily; otherwiſe they ſuck the diſeaſed Part, (which is a moſt ſignal Favour) and then go away; but not till they have obtained a Promiſe, of being liberally rewarded for every Service of this Kind.

However, this Country is not unfruitful in Remedies for all the Diſeaſes of the Inhabitants, they poſſeſſing a great Number, and thoſe excellent. Such Miſſionaries as have endeavoured to diſcover the Simples which grow there, compoſe, with the Bark of certain Trees, and ſome other Herbs, an admirable Antidote againſt the Bite of Serpents. We met, upon the Mountains, with vaſt Quantities of Ebony and *Guaiacum*; as likewiſe with wild Cinnamon, and another Bark whoſe Name is unknown. This Bark is excellent for the Stomach, and gives immediate Eaſe in Pains of every Kind.

In this Country are likewiſe found ſeveral other Trees, whence Gums and aromatic Spices diſtil, which are of Service in diſſolving the Humours, and in warming and ſoftning; not to mention a great many Simples, known in *Europe* but not regarded by theſe People; ſuch as the famous Tree which produces the *Jeſuits Bark*; and a Bark, or Rind, called *Caſcarilla*, which cures Fevers of every Kind. Tho' the *Moxos* poſſeſs all theſe uſeful Simples, *&c.* they yet never make Uſe of 'em.

Nothing is a greater Indication of Stupidity, than their employing certain Things which they imagine ſerve as ſo many Ornaments, tho' they really make 'em uglier than they are naturally. Some blacken Part of their Faces, and daub over the reſt with a kind

kind of red Colour*. Others bore a Hole in their Lips and Noſtrils, and hang to them various Trinkets, which make a ridiculous Figure. Some only cover their Breaſts with a Plate of Metal. Others wind round themſelves a Girdle of Threads, on which are ſtrung ſeveral Glaſs-beads, intermix'd with the Teeth, and Pieces of the Hides of the wild Beaſts killed by them in Hunting. Some hang about themſelves the Teeth of the Men they have murder'd; and the more they wear of theſe Badges of their Cruelty, the more they are revered by their Countrymen. The leaſt ugly among them are thoſe who cover their Heads, their Arms, and Knees, with the different Feathers of Birds, which they diſpoſe in an agreeable Manner.

The only Employments of the Men are Hunting and Fiſhing, or the making Bows and Arrows; and thoſe of their Women is, to prepare the Liquor drunk by their Huſbands, and to look after the Children. One very barbarous Cuſtom is, their burying young Children, in caſe the Mother happens to die; and if a Woman is delivered of Twins, ſhe buries one of 'em, and gives this Reaſon for it, that two Children cannot be well brought up together.

All theſe various Nations are almoſt perpetually engaged in War. Their Manner of fighting is quite tumultuous; they having no Leader, and not obſerving any Diſcipline. A ſingle Hour or two end the whole Campaign. The vanquiſhed Party are known by their flying away. Theſe become

* The Women of Quality, the Actreſſes, and Curtezans, in *Paris*, plaiſter their Cheeks with red, in a moſt inelegant, and even frightful Manner, which ('tis ſaid) they do in order to give the greater Luſtre to their Eyes. This is a very ſhocking Sight to Foreigners: And I was told that Count *Montijo* (the late *Spaniſh* Embaſſador in *London*) being ask'd, when in *Paris*, how he lik'd theſe rubric Cheeks; he replied, *that he was no Connoiſſeur in Painting.*

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the Slaves of ſuch as take 'em in Battle, who ſell 'em for a Trifle to the Nations with whom they trade.

The *Moxos* obſerve but little or no Ceremony at their Burials. The Relations of the deceaſed dig a Grave; after which, they accompany the Body ſilently, or with Groans. Having laid it in the Ground, they divide among themſelves whatever the Deceaſed left behind him, which is always of very little Value; and from that Inſtant he is blotted for ever from their Remembrance.

There is no greater Ceremony in their Marriages, the whole conſiſting in this: The Parties muſt firſt obtain the Conſent of their reſpective Parents; and the Bridegroom muſt make ſome Preſents to the Bride's Father, or her neareſt Relation. The Conſent of the contracting Parties is conſidered as nothing. Another Cuſtom eſtabliſhed among them is, the Huſband is obliged to follow his Wife whitherſoever ſhe thinks proper to go and reſide.

Tho' they admit Polygamy, they ſeldom have but one Wife, their indigent Circumſtances not permitting 'em to maintain more. They yet conſider Incontinence in a Wife as an enormous Crime; and any one of 'em who errs this Way, is looked upon as a Proſtitute, and an infamous Creature, and frequently loſes her Life.

All theſe Nations are utterly ignorant of the true God. Some of 'em worſhip the Sun, Moon, and Stars; others pay Adoration to Rivers; ſome worſhip an inviſible Tyger, and others again always carry about 'em a great Number of ſmall Idols, in a ridiculous Form; but none of 'em have any Doctrine which is the Object of their Belief. They ſpend their Lives void of all Hopes with regard to any future Good; and if they perform ſome Act of Religion, 'tis not from a Motive of Affection, but merely from Fear, by which only they are actuated. They imagine there is, in all Things, a Spirit, who

is ſometimes angry with them, and ſends the various Evils with which they are afflicted; and for this Reaſon, their principal Care is to appeaſe, or not to offend, this ſecret Virtue, which according to them is irreſiſtible. They don't ſeem to have any outward, or ſolemn Form of Worſhip; and, among this great Variety of Nations, we have diſcovered but one or two who employ a kind of Sacrifice.

Nevertheleſs, the *Moxos* have two Sorts of Miniſters, or Prieſts, in religious Matters. Some of theſe are real Inchanters *, whoſe ſole Employment is to cure the Sick; and others are as ſo many Prieſts whoſe Function is to appeaſe the Gods. The former are not raiſed to this Honour, till after having faſted rigorouſly a whole Year, during which they abſtain from Fleſh and Fiſh. It is likewiſe neceſſary for them to have been wounded, and eſcaped from a Tyger. 'Tis then they are rever'd as Perſons of ſingular Virtue; it being judged that they are reſpected and favoured by the inviſible Tyger, ſince he protected 'em from the Attacks of the viſible Tyger, with whom they fought.

After having long diſcharged this Function, they then are raiſed to the higheſt Honours of the Prieſthood; but to render themſelves worthy of it, they muſt faſt as rigorouſly another Year; and this Abſtinence muſt ſhew itſelf by their pale, meagre Faces. Then certain Herbs, of a very ſharp and

* This is all a Jeſt. I ſhall only obſerve, that theſe *Indian* Prieſts are frequently call'd Conjurers; and ſome Travellers declare, that the Prieſt and the Conjurer are different Employments; but it is certain that both, on ſome Occaſions, perform the ſame religious Rites; both pretend to Prophecy; to have an abſolute Command over the Elements, &c. and both are Phyſicians: So that 'tis probable the ſame Perſon is both the Prieſt, and the pretended Conjurer. As to the ſupernatural Power with which they are ſaid to be inveſted, it muſt be rank'd among the idle Stories related among us concerning Wizards, &c.

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corroding Nature, being ſqueezed, they pour the Juice into their Eyes, which puts 'em to exquiſite Pain: And thus they become a kind of High-prieſts. They pretend, that this ſharpens their Sight; whence they call their Prieſts *Tiharogui*, ſignifying in their Language *more clear-ſighted.*

At certain Seaſons of the Year, and particularly about the New Moon, theſe Miniſters of *Satan* aſſemble the People on ſome Hill, at a little Diſtance from the Village. All the People, at Day-break, walk ſilently towards the Hill in Queſtion; but the Moment they are arriv'd at it, they break ſuddenly into the moſt frightful Cries, hoping thereby to mollify the Hearts of their Deities. They ſpend this whole Day in faſting, and in making confuſed Cries; and do not end 'em till Night is coming on, when they perform the following Ceremonies.

The Prieſts begin by cutting their Hair, which, among theſe Nations, is a Token of great Joy; and by covering their Bodies with different Feathers, yellow and red. They afterwards cauſe large Vaſes to be brought, in which they pour the intoxicating Liquor, prepared for the Solemnity. This they receive, by way of Firſt-fruits offered to their Deities; when quaffing immoderately, they give it to all the People, who, after their Example, drink to Exceſs. The whole Night is ſpent in carouzing and dancing. One of 'em begins the Song, when all forming a large Circle, they begin to jump about in a Sort of Cadence, and throw their Heads indolently from Side to Side; making at the ſame Time indecent Motions with their Bodies, and this is all their dancing. The more extravagant and ridiculous a Perſon is on this Occaſion, the more religious he is thought. To conclude, theſe Rejoicings commonly end, as was before obſerved, by Wounds, or with the Murder of many.

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They have ſome Knowledge of the Immortality of the Soul; but this Light is ſo greatly obſcured by their profound Ignorance, that they don't even gueſs that there are any Puniſhments to fear, or Rewards to hope for, when this Life is ended; for which Reaſon, they ſeem to have very little Concern, as to what may befal them after Death.

All theſe Nations are diſtinguiſhed by their various Languages, which are thirty-nine in Number, and have no Affinity one with the other.

'Twas with the Deſign of winning them over to *Chriſt*, that the firſt *Jeſuit* Miſſionaries built a Church at *Santa Cruz de la Sierra*; in order that being thus ſettled in the Confines of theſe *Heathen* Countries, they might take the firſt Opportunity to enter them. Their Endeavours were fruitleſs for near an hundred Years; the Glory of this Undertaking being reſerved for Father *Cyprian Baraze*, which I ſhall here relate.

Brother *del Gaſtillo*, who lived at *Santa Cruz de la Sierra*, having joined ſome *Spaniards* who held a Correſpondence with the *Indians*, advanced a conſiderable Way into their Country. The Sweetneſs of his Temper, and his engaging Carriage, won him the Affection of the chief Perſons of theſe Nations, who promiſed him an Abode among them. Overjoy'd, he ſet out for *Lima*, to inform his Brethren of the Hopes he entertained of winning over theſe *Barbarians* to *Chriſt*.

Father *Baraze* had long beſought his Superiors to allot him the moſt painful Miſſions; and at laſt the new Miſſion of the *Moxos* fell to his Share.

Immediately, this fervent Miſſionary ſet out, with Brother *Gaſtillo*, for *Santa Cruz de la Sierra*. The Moment of their Arrival there, they embarked, on the River *Guapay*, in a ſmall Canoo, made by the *Heathens* of the Country, who ſerved them as Guides. They did not arrive among the *Moxos*

till after ſailing, with great Trouble and Fatigue, for twelve Days; during which they were frequently in Danger of loſing their Lives. The Sweetneſs and Modeſty of this apoſtolical Father, and ſome inconſiderable Preſents he made the *Indians*, of Fiſh-Hooks, Needles, Glaſs Beads, and ſuch like, made 'em bear, inſenſibly, with his Preſence.

During the firſt four Years that he reſided among them, he ſuffer'd greatly, either from the Inclemency of the Air which he breath'd in this new Climate; from the frequent Inundations, attended with almoſt perpetual Rains; or from the Intenſeneſs of the Cold; to which we may add, the Difficulties he found in learning the Language: For, beſides his having no Maſter or Interpreter, the People were ſo profoundly ignorant, that they cou'd not even name or ſignify any Thing to him, which he endeavour'd to explain to them by Signs. Not to mention the Diſtance of the ſeveral Settlements or Villages he was obliged to viſit on Foot, ſometimes thro' Fens lying almoſt under Water; and, at other Times, thro' Lands ſcorched with Heat; and ever in Danger of being ſacrificed to the Fury of *Barbarians*, who, at his coming up to 'em, ſtood armed with Bows and Arrows; and were reſtrained only by that Air of Tenderneſs which appeared in his whole Countenance. Theſe Inconveniencies, joined to a Quartan Ague he had been afflicted with ever ſince his coming into this Country, had brought him ſo very low, that he had no Hopes of ever recovering, except by Change of Air. For this Reaſon, he reſolved to return to *Santa Cruz de la Sierra*, where he ſoon was reſtored to his former Strength.

Tho' he was abſent, in Perſon, from his dear *Indians*, they yet were ever preſent to his Mind. He was perpetually reflecting on what Methods he might employ to civilize 'em, it being neceſſary that he ſhou'd

ſhou'd firſt make 'em Men *, before they cou'd be *Chriſtians*.

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* *Montaigne* would not have approved of theſe Refinements, but have concluded that the *Europeans* would only make 'em unhappy, as (I am afraid) is too often the Caſe. The frank Author abovemention'd, after relating the Manners of ſome wild *Weſt-Indians*, proceeds (p. 160.) thus. "Methinks there is nothing barbarous and ſavage in all this, except that every Man calls "that barbarous which does not ſuit his own Cuſtoms; and indeed we have no other Standard of Reaſon and Truth, but "the Example and Idea of the Opinions and Uſages which "prevail in our own Country. Therein is always perfect Religion, perfect Polity, and a perfect and moſt accompliſh'd "Uſe of all Things. The *Indians* in Queſtion are wild and "ſavage, in the ſame Manner as we call thoſe Fruits ſavage "which Nature herſelf produces in her uſual Way; whereas ſuch "as we have chang'd by Art, and turn'd out of the common "Order, ought rather to be call'd ſo. In the former, the vigorous, "the true, the moſt uſeful and moſt natural Virtues and Properties "are found lively and vigorous; and we have only made 'em "degenerate by accommodating them to the Guſt of our vitiated Palates; notwithſtanding which, we yet think the "Taſte of many of theſe ſpontaneous Fruits preferable to our "own. It is not juſt that Art ſhou'd be allow'd the Superiority "and Point of Honour over our mighty and powerful Mother, "Nature. We have ſo often chang'd the Beauty and Richneſs "of her Works, by our Inventions, that we have quite choak'd "her. Nevertheleſs, wherever her Purity ſhines forth, this "quite eclipſes all our vain and frivolous Endeavours.

"*Et veniunt hederæ ſponte ſua melius:*
"*Surgit & in ſolis formoſior arbutus antris,*
"*Et volucres nulla dulcius arte canunt.*

The Senſe is;
More beautiful th'uncultur'd Ivy grows:
In the lone Cave the Wilding lovelier ſhoots;
And ſweeter ſing the Birds, untaught by Art.

"Our utmoſt Efforts cannot attain ſo far as to repreſent the "Neſt of the ſmalleſt Bird; its Contexture, its Beauty and "Uſe; nor even the mean Spider's Web. All Things, ſays *Plato*, "are produc'd by Nature, Fortune, or Art. The greateſt and "moſt beautiful by one of the two former; the leaſt and moſt imperfect by the laſt. The Nations in Queſtion, therefore, ſeem "barbarous to me only, becauſe their Minds are but faintly faſhion'd,

In this View he, presently after his Recovery, sent for some Weaver's Tools, and learn'd to make linen Cloth, in order afterwards to teach this Art to some *Indians*, who might weave Cotton Garments, to cover such as shou'd be admitted to Baptism, these *Heathens* going almost naked.

However, the Tranquility and Repose he enjoyed in *Santa Cruz de la Sierra*, was not of long Duration. The Governor of the City, judging this a proper Season for converting the *Chiriguanes*, engaged the Superiors to send Father *Cyprian* among 'em. These *Indians* live scattered up and down that Country, and are divided into various Hamlets, like the *Moxos*. Their Customs are the same, except that we meet with some Form of Government among them; whence the Missionary concluded, that they

" shion'd, and still preserve a great deal of their native Simplicity. The Laws of Nature still command over 'em; and " they are but little vitiated by ours; but their Laws are so " pure, that I am sometimes sorry they were not known sooner, " at a Time when Men liv'd who would have form'd a better " Judgment of them than we are able to do. I am vex'd that " *Lycurgus* and *Plato* were not acquainted with them; for me- " thinks all that Experience has shewn us in these Nations, sur- " passes not only the several poetical Descriptions of the Golden " Age, and all the Inventions of the Poets with regard to the " Felicity of Man; but likewise the Conception and even De- " sire of Philosophy. Those Writers cou'd not feign so pure a " Simplicity as that which Experience shews us; nor could ima- " gine, that Societies might be supported with so little Art. " 'Tis a Nation (says *Plato*) in which there is no Traf- " fic of any Kind, no Knowledge of Letters, or of Num- " bers; no Magistrates or political Superiority; no Use of Ser- " vices, of Riches or Poverty; no Contracts, no Inheritances; " no Partitions, no Employments, but such as are of an indolent " Kind; no Respect of Kindred but what extends to all; no " Clothes, no Agriculture, no Metal, nor any Use of Wine " or Corn: Even the Words implying Lying, Treachery, Dis- " simulation, Avarice, Envy, Detraction, and Pardon, are " unknown. How widely wou'd he find the Commonwealth " imag'd by him distant from this Perfection which Nature alone " gives?"

Hos natura modos primùm dedit?

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wou'd be more tractable than the *Moxos*. These Hopes leſſened the Reluctance he had to ſpend his Time in acquiring their Language; ſo that, in a few Months, he learnt enough to make himſelf underſtood, and to begin his Inſtructions; but the unworthy Manner in which they received the bleſſed Word he preached to them, obliged him to abandon this corrupt People. His Superiors indulged him the Permiſſion he deſired, of returning to the *Moxos*, who, compared to the *Chiriguanes*, ſeemed much nearer the Kingdom of Heaven.

And, indeed, he found 'em more governable than before, ſo that he won entirely, by inſenſible Degrees, their Confidence. They at laſt had a juſt Idea of the Errors in which they had hitherto liv'd; whereupon, ſix hundred of 'em aſſembled to live under the Direction of the Miſſionary, who, after eight Years and a Half's Toil, had the Conſolation to ſee a Settlement of fervent *Chriſtians*, to which he gave the Name of the Miſſion of our Lady of *Loretto*, eſtabliſhed wholly by his Care.

Father *Cyprian* ſpent five Years in cultivating and increaſing this new *Chriſtian* Settlement. It now conſiſted of above two thouſand Converts, when he received a freſh Supply of Miſſionaries, who came very ſeaſonably to aid the holy Man, in the Deſign he had formed, of carrying the Light of the Goſpel thro' the whole Extent of theſe idolatrous Regions. He immediately left to his Brethren the Care of his Church, in order to go in queſt of other Nations, to whom he might preach *Chriſt*'s Kingdom.

He firſt fixed his Abode in a diſtant Country, whoſe Inhabitants ſeemed loſt to all Senſations of Humanity or Religion. Theſe are ſpread over the whole Country, and divided into a numberleſs Multitude of Huts, at a great Diſtance one from the other. The little Correſpondence in which theſe

Families, thus diſperſed, live, has given Riſe to an Averſion, ſo very ſtrong, that it proves an inſurmountable Obſtacle, with regard to their Reconciliation.

However, Father *Cyprian*'s Love and Charity were ſo ingenious, that they enabled him to triumph over all theſe Difficulties. Reſiding with one of theſe *Indians*, he thence viſited all the adjacent Huts. He ingratiated himſelf, inſenſibly, into their Favour, by his gentle and engaging Carriage; and at laſt won their Eſteem for the Precepts of the Goſpel, much leſs by the Force of Arguments, of which they are totally incapable, than by a certain Air of Kindneſs wherewith he enforced all his Diſcourſes. He wou'd ſeat himſelf on the Ground to converſe with them; wou'd imitate their leaſt Motions, and their moſt ridiculous Geſtures, by which they expreſs their various Affections. He would ſleep in the midſt of 'em, expoſed to all the Inclemencies of the Weather; and without regarding the Stings of the Moskitoes. Tho' theſe *Heathens* eat in ſo diſtaſteful a Manner, he yet always took his Meals with 'em. Finally, he made himſelf a *Barbarian* with theſe *Barbarians*, the eaſier to lead 'em into the Paths of Salvation.

The Care the Miſſionary took to apply himſelf a little to Phyſic and Surgery, was another Expedient employed by him to win the Eſteem and Affection of theſe Nations. When any of 'em fell ſick, 'twas he prepar'd their Medicines, waſh'd and dreſs'd their Wounds, and clean'd their Huts; which ſeveral Things he performed with ſuch an Air of Chearfulneſs and Affection, as charmed them. Eſteem and Gratitude ſoon engaged 'em to comply with all his Deſires; and they quitted, without Regret, their firſt Habitations, wholly for the Sake of following him. Thus having, in leſs than

than a Year, got together above two thouſand of 'em, they formed a large Town, and 'twas called the *Bleſſed Trinity*.

Father *Cyprian* ſpent his whole Time in inſtructing them in the *Chriſtian* Faith. As he poſſeſſed the Talent of making himſelf clear and intelligible to the meaneſt Capacities, the Perſpicuity with which he unfolded the moſt abſtruſe Articles and Myſteries of our Religion, ſoon enabled 'em to be regenerated by the Waters of Baptiſm. Upon their turning *Chriſtians*, they ſeemed to be other Men; they now had oppoſite Manners, practiced different Cuſtoms, and ſubmitted voluntarily to the moſt ſevere Precepts of Religion.

Theſe Nations having thus yielded to *Chriſt*'s Yoke, the Miſſionary judged it proper to eſtabliſh a Form of Government among 'em; there being, otherwiſe, great Reaſon to fear, that the independant State they were born in, would plunge 'em into the Irregularities they were Slaves to before their Converſion. For this Purpoſe, he ſelected ſuch among them as were the moſt remarkable for their Wiſdom and Valour; and theſe he appointed Captains, Heads of Families, Conſuls *, and other Miniſters of Juſtice, to govern the reſt of the People. Theſe Men, who before had refuſed Subjection of every Kind, now obeyed new Powers willingly; and ſubmitted, without Reluctance, to the ſevereſt Puniſhments inflicted on them for their Faults.

Father *Cyprian* did not ſtop here. As the Arts might contribute greatly to the Deſign he entertained of civilizing this People, he found the Secret

* The Relation this Father has given us of the Ignorance and Untractableneſs of theſe *Moxos*; and his talking afterwards of eſtabliſhing Conſuls among them, ſounds whimſically, when we conſider how polite the People were who were firſt govern'd by Magiſtrates ſo call'd.

to inſtruct 'em in ſuch as are moſt neceſſary; ſo that there were ſoon, among them, Ploughmen, Carpenters, Weavers, and others, whom it were needleſs to mention.

But the Circumſtance to which this holy Man attended moſt, was, how to procure the neceſſary Food for this People, whoſe Number increaſed daily. He juſtly fear'd, that as the Barrenneſs of the Country wou'd force his new Converts to abſent themſelves, at Times, from the Colony, to go and ſeek for Proviſions on the adjacent Mountains, they wou'd inſenſibly forget the religious Principles he had ſo carefully inſtilled into them. Farther, he conſidered that ſome of the Miſſionaries who might afterwards come and labour in this wide-extended Vineyard, would not be endued with Strength equal to their Zeal; and that many of them wou'd ſink under the Burden of their Toils, in caſe they fed upon nothing but inſipid Roots. In this View, he endeavoured to ſtock the Country with Oxen and Cows, which are the only Cattle that can live and multiply there. The Father was obliged to go at a great Diſtance, and thro' bad Ways, to fetch 'em; but theſe Difficulties were no Obſtacle to him. Confiding in the Almighty, he ſet out for *Santa Cruz de la Sierra*. He got together two hundred of thoſe Beaſts, when deſiring ſome *Indians* to aſſiſt him in driving 'em, he climbed Mountains, and croſſed Rivers; always driving before him this numerous Herd of Cattle, who endeavoured every Moment to return to the Place whence they were brought. He was ſoon abandoned by moſt of the *Indians* his Followers, whoſe Strength and Courage failed 'em; but the Father, without being diſheartned, ſtill drove the Herd before him; and was ſometimes in the Mud up to the Knees, and inceſſantly expoſed, either to the being murdered by *Barbarians*, or devoured by wild Beaſts. In fine, after a painful

Journey

Journey of fifty-four Days, he arrived at his dear Miſſion, with Part of the Herd brought by him from *Santa Cruz de la Sierra*. Heaven was pleaſed to bleſs his charitable Deſign. This ſmall Herd multiply'd ſo faſt in a few Years, that there are now ſeveral of thoſe Beaſts in this Country; and many more than are neceſſary for the Subſiſtance of the *Chriſtian* Settlements.

After having thus provided for the Wants of his dear Converts, there remained no other Work except that of raiſing a Temple to *Chriſt*; it being a great Trouble to him, to ſee the holy Myſteries ſolemnized in a mean Hut, which had nothing of a Church except the Name. But to execute this Deſign, he himſelf was forced to put his Hand to the Work, and teach his *Indians* the Way of raiſing ſuch an Edifice. Accordingly, he ſent for ſeveral, ſome of whom he ordered to fell the Timber, and others he taught to burn the Earth, and make Bricks, whilſt others made Mortar. At laſt, after employing ſome Months at this Building, he had the Conſolation to ſee it finiſhed.

Some Years after, the Church not being ſpacious enough to hold the Multitude of Converts, he built another much larger, and in a better Taſte. A ſurprizing Circumſtance is, this new Fabrick was raiſed, like the former, without any of the Tools and Inſtruments neceſſary for the building ſuch Edifices; and having no other Architect except himſelf, to preſide over the whole. The *Heathens* flock'd from all Parts to behold this Wonder. They were ſtruck with Admiration at the Sight; and judg'd, from the Majeſty of the Temple, of the Greatneſs of the Deity worſhipped in it. Father *Cyprian* performed the Dedication of it with great Solemnity.

Theſe two conſiderable Colonies being ſettled, Father *Cyprian* now devoted his whole Attention

to

to other Nations. He knew, by the Informations given him, that, in advancing farther eaſtward, a Nation liv'd who were conſiderable on Account of their Numbers. For this Reaſon he ſet out in order to diſcover it; when travelling ſix Days without meeting with any human Footſteps, he arriv'd, the ſeventh, at a Nation call'd the *Coſeremonians*. In order to convert 'em, he employ'd the ſame Methods he had already found ſo ſucceſsful, for ſettling Habitations among the *Moxos*; and won 'em over, very happily, in ſo ſhort a Time, that the Miſſionaries who ſucceeded theſe, eaſily prevail'd upon thoſe *Indians* to leave their Dwelling, and remove to a Place thirty Leagues from the Place in Queſtion, and there eſtabliſh a conſiderable Settlement call'd *St. Xavier*.

'Twas not long before the holy Man, who ſtill advanc'd further up the Country, diſcover'd another Nation. After travelling ſome Days, he found himſelf amidſt a People call'd the *Cirionians*. The Inſtant theſe *Barbarians* perceiv'd the Father, they took up their Arrows, and prepar'd to ſhoot both at him and at the Converts in his Company; but Father *Cyprian* advanc'd up to 'em with ſo kind an Aſpect, that their Arrows dropt from their Hands. He made ſome Stay with them; and, by viſiting their various Settlements, diſcover'd another Nation, call'd the *Guarayans*. Theſe People have made themſelves formidable to all the other Nations, by their native Fierceneſs, and the barbarous Cuſtom they have of eating Man's Fleſh *. Theſe *Heathens*

* The Opinion, with regard to *Canibals*, Men who feed upon their own Species, is of late exploded (very juſtly, I am perſuaded) by all Travellers of good Senſe. Among other Writers who have endeavour'd to ſet this Matter in a true Light, is Mr. *Atkins*, who ſays, in the Preface to his Voyages, p. xxii, *&c.* "My Denial of *Canibals*, againſt the Authority of grave Au-" thors, has proceeded from a Perſuaſion that the Charge carries " the higheſt Reproach againſt human Nature, as well as the " Creator.

thens purſue Men in much the ſame Manner as we hunt wild Beaſts. They take 'em alive, whenever they

" Creator. My Aim, therefore, has been to ſhew, in the beſt " Manner I cou'd, that the Accuſation has, on all Occaſions, " probably proceeded from Fear in ſome, to magnify the Mi- " racle of eſcaping from an inhoſpitable and ſtrange Country; " and, in others, from a Deſign to juſtify Diſpoſſeſſion; and to " arm Colonies with Union and Courage againſt the ſuppoſed " Enemies of Mankind. Conqueſt and Cruelty, by this Means, " are carried on with Pleaſure by the common People; who " are perſuaded they are only ſubduing brutal Nature, and ex- " changing, for their mutual Good, ſpiritual for temporal Inhe- " ritances. This Reproach of Men devouring others, may have " been fix'd, by deſigning Perſons, to alleviate ſome baſe or vil- " lainous Actions of their own, that cou'd not be excuſed any " otherwiſe. And on this Occaſion I would ask the diſcerning " Part of our Traders, acquainted with *Guinea*, whether they " do not believe that what we are told concerning the Inhabi- " tants of Cape *St. Mary*'s, Cape *Mont*, *Montzerado*, *Drewin*, " and *Callabar*, downright Falſities, and theſe very impolitic; " the multiplying of Places, like Plots, in a great Meaſure de- " ſtroying the Uſe of them.... At the *Caribbees*, again, it is " full as prepoſterous; for on thoſe ſmall Iſlands, had their " Women bred like Rabbits, they muſt have been deſolated long " before the Arrival of the *Europeans*; unleſs we can ſuppoſe " that they eat human Fleſh only on their Feaſt-days; or that " they commenc'd Monſters juſt upon our Diſcovery of them.... " Theſe Conſiderations, with the *Europeans* neglecting to charge " the *Eaſt-Indians* thus, who have more Power than the ſimple " *Americans* or Negroes to reſent ſuch an Indignity and Re- " proach, makes me disbelieve the whole of what I have hi- " therto heard on this Subject; and ſo conclude, that the true " *Anthropophagi* are only the various Inſects infeſting us in dif- " ferent Countries. The pediculoſe Kind do not live in hot " Countries; inſtead of which, they are aſſaulted with a ra- " venous Fly call'd Muskito; Legions that live wild in the " Woods, who take every Opportunity of ſeizing human Fleſh, " like ſo many Lions." Mr. *Atkins* afterwards takes Occaſion, p. 122, *&c.* of his Voyage, to explode this Opinion, with regard to *Canibals*, on Captain *Snelgrave*'s declaring that the *Dahomes* (a People of *Africa*) are Man-eaters; and that he himſelf ſaw ſeveral Perſons butcher'd alive, by way of Sacrifice. Mr. *Atkins* obſerves, (after quoting a pleaſant Paſſage from *Gulliver*'s Travels) that he looks upon the ſlaughtering of Men as not over-marvellous; but that he quite doubts the Truth of what the Captain relates, *viz.* " that the Prieſt had divided the Car-

" caſes

they have an Opportunity for ſo doing; and murder 'em one after another whenever they are hungry. They

" caſes thus ſacrific'd, (being upwards of 400) among the Peo-
" ple in the Night; and that they had boil'd and fed on them
" as holy Food; the Heads being for the King, the Blood for
" the Fetiſher, or Prieſt; and the Bodies for the common People."
Our Author, among other good Reaſons which he gives to invalidate the Opinion with reſpect to Man-eaters, has the following:
" This Man-eating (the Story mention'd in Captain *Snelgrave*)
" might therefore be probably an Impoſition on the Credulity of
" the Whites; and as ſome of the Blacks are perſuaded, that
" they are bought by us to fatten and eat, theſe two Suppoſi-
" tions, in my Opinion, are equally ill-grounded. But theirs,
" if any, is better; for the next Cruelty to buying of human
" Fleſh, one wou'd conclude to be that of eating it; this Opi-
" nion might be the more natural in the Negroes, as they can-
" not conceive how their Labour can be ſo much wanted, as
" they themſelves require ſo little for their own Support." Mr. *Atkins* proceeds thus: " Some Places on the Coaſt, which were
" reported to be inhabited by Men-eaters, are much doubted,
" if not contradicted, by the lateſt Accounts. At *Loango* the
" People are found endu'd with better Manners, and mix'd with
" *Portugueze*. At Cape *St. Mary*'s, the ſtarboard Entrance of
" the River *Gambia*, the Inhabitants, tho' generally reported to
" be Men-eaters, were found, by our Boat's Crew, as civiliz'd
" as any People in the whole Coaſt, tho' the Smallneſs of the
" Number of our People might have made 'em an eaſy Prey.
" To this we may add, that all *Negro-land*, by the Obſerva-
" tions I cou'd make, are very abſtemious of Fleſh, in Compa-
" riſon to us; they have very few tame Creatures (Kids, Sheep,
" Kine, *&c.*) among them; their Country is moſtly Woods,
" clear'd away a little at their Cooms, to ſow as much *Indian*
" Corn and Rice as they imagine will ſerve them; and theſe,
" with Bananas, Plantanes, Palm-nuts, Pine-apples; and now
" and then a little ſtinking Fiſh, or a Fowl, is their chief Diet."
Another Reaſon urg'd by our Author is this: " As Slave-
" cargoes are a Compound of different Nations, it is more than
" probable, that they are a Mixture of the Inhabitants of theſe
" ſuppoſed Men eating Countries; and therefore, on their riſing
" and murthering a Ship's Company, they wou'd, before now,
" have ſhewn us a Precedent, eſpecially ſuch as believ'd the
" Whites intended to eat them. Farther, Men, in this horrid
" Practice, would, with the diſtinguiſhing Characteriſtic of Reaſon
" about them, be more brutal than any Part of the Creation; no
" Creatures of the greateſt Ferocity preying on their own Spe-
" cies. Laſtly; If ſuch a Cuſtom was taken up by theſe ſup-
" poſed *Canibals*, to intimidate their Neighbours, and faci-
" litate

They have no fix'd Places of Abode, and give this Reaſon for it, that they are perpetually terrified with the ſad Cries of the Souls whoſe Bodies they devoured. Thus wandring up and down, they ſpread Terror whitherſoever they come.

Father *Cyprian* met with a few of theſe *Barbarians* in his Way, when the Converts perceiving, by their Language, that they belonged to a Nation who were at Enmity with all others, prepared to kill 'em; and wou'd certainly have perpetrated their Deſign, had they not been check'd by the Miſſionary, who repreſented that altho' theſe Men really deſerv'd to attone, by their Death, for the many Cruelties they exerciſed continually; yet that Revenge did not ſuit

" litate Conqueſts, the Practice wou'd be more public; not in " the Night but in the Day-time, and that openly; Cuſtom, " in any People, familiarizing all Barbarities; and the more ſo, " when any Intereſt is propoſed by it." Mr. *Atkins* obſerves, that whereas it is aſſerted in Captain *Snelgrave*'s Relation, that *one Mr.* More *ſaw human Fleſh ſold at* Dahome's-*market*; poſſibly (ſays Mr. *Atkins**) this might be the Fleſh of Monkies, whoſe Hands and Faces bear an awkward Reſemblance to that of the *Moors*. He had before ſaid, p. 123, 124; " I am prejudiced " indeed againſt the Opinion of *Canibals*; and very much " doubt whether there be any ſuch Men upon the Earth, unleſs " provok'd by Famine, as has unfortunately happen'd in Voy- " ages. Or poſſibly, among Savages, ſingle Inſtances may " have been given, as their Way to expreſs an inveterate Malice " againſt a particular Enemy, and *in terrorem*, or to ce- " ment ſome very wicked Men, by a Bond of Secrecy: But " that there ſhou'd be a common Practice of it; that there " ſhou'd be Nations of Man-eaters, looks to me at preſent " impoſſible." As Mr. *Bayle* has given, in his Dictionary, an Article of the LÆSTRYGONES, (a People of *Italy*) who were ſaid to be *Canibals*, I am ſurpriz'd that excellent Writer did not endeavour to diſcountenance ſuch a Belief: On the contrary he ſays, in the Text, " It is certain the *Læſtrygones* have paſſed for Man-eaters," in Proof of which he quotes *Pliny*.....As ſuch a Multitude of Voyages and Travels are ſtuffed with Accounts of Canibals; and the exploding of Error on all Occaſions is of ſo much Benefit to Mankind, many of my Readers will not, I am perſuaded, think this Note impertinent.

* *This Gentleman has been pleaſed to favour me with ſeveral curious Particulars, in MSS, which I hope to introduce in the ſucceeding Volumes.*

either the gentle Precepts of the *Chriſtian* Religion, or the Deſign he had of pacifying and reconciling all the *Heathen* Nations; that thoſe Savages would become leſs inhuman, in Proportion as they ſhould be enlightned by the Goſpel; and that it were much better to win 'em by gentle Methods, and by Benefits, than to exaſperate 'em by Puniſhments. Afterwards, turning to the *Barbarians*, he gave 'em the higheſt Teſtimonies of his Affection; whilſt they, on the other Hand, conducted him to their Habitations, where he met with the utmoſt Civilities. He there got acquainted with ſeveral other Nations in that Neighbourhood; and, among the reſt, with thoſe of the *Tapacures* and *Baures* *.

The Miſſionary took the Opportunity of this kind Reception he met with from theſe Savages, to inſpire 'em with Horror for their Crimes. They ſeem'd touch'd with his Arguments, and aſſur'd him they wou'd comply with all his Inſtructions: But no ſooner was he got out of their Sight, than they forgot all their Promiſes, and return'd to their former Courſe of Life.

In another Journey which this Father took into their Country, he ſaw ſeven young *Indians* whom they were going to murder, and afterwards eat their Fleſh. The holy Man conjur'd 'em, with Tears, to refrain from ſo barbarous an Action; and they, on the other Hand, promiſed in the ſtrongeſt Terms not to put 'em to Death: But he was greatly ſurpriz'd, at his Return, to ſee the Ground ſtrew'd with the Bones of four of thoſe unhappy Victims, whom they had already devour'd †.

* Sounded *Boors*, in *Engliſh*.

† As this Relation was writ by a *Spaniſh Jeſuit*, we have more Reaſon to ſuſpect certain Particulars in it, than if the Author had been a *Frenchman*. 'Tis well known that the *French* are infinitely more enlightned than the *Spaniards*.

Struck with the deepeſt Grief at this ſad Spectacle, he took the three who ſurviv'd and led 'em to his Church of the bleſſed Trinity, where being firſt inſtructed in our Religion they then were baptized. Some Time after theſe new Converts viſited the cruel People in Queſtion, when, employing the ſeveral Methods with which their Zeal inſpir'd 'em, for the Converſion of this Nation; they prevail'd with 'em, by inſenſible Degrees, to come and ſettle among the *Moxos*.

As the *Chriſtian* Religion ſpread ſtill more, by the Diſcovery of ſo many different Nations who embrac'd it; 'twas thought neceſſary to ſend for a more conſiderable Number of Goſpel-labourers. The great Diſtance of *Lima*, and the reſt of the *Spaniſh* Towns, was a vaſt Obſtacle to this Deſign. The Miſſionaries had often diſcourſed together, concerning the Means of facilitating the ſo much wanted Communication between theſe idolatrous Countries and the Cities of *Peru*, but deſpair'd of ever ſucceeding in it; when the Father reſolved to engage in an Enterprize the Succeſs of which ſeem'd impoſſible.

He had been told, that thoſe who croſs the long Range of Mountains to the right of *Peru*, found a narrow Road, which ſhortned the Journey greatly; and that a Company of *Spaniards*, commanded by Don *Quiroga*, had began to open a Road that Way, a few Years before. This was ſufficient to prompt him to go upon the Diſcovery of this unknown Road. Accordingly he ſet out for this painful Expedition with a few Converts; taking with him ſome Proviſions to ſubſiſt upon in theſe wide-extended Deſarts; and the Inſtruments neceſſary for opening a Way thro' theſe Mountains.

He was expoſed to great Dangers, and labour'd under a Variety of Sufferings, during the three Years that he endeavoured, but in vain, to find out the wiſh'd-for Road. He now wou'd wander thro'

Places

Places frequented only by wild Beasts; and which were rendred inaccessible, by tufted Forests and craggy Rocks. Another Time he wou'd be travelling on the Summit of high Mountains, benum'd with the extreme Rigour of the Cold; pierc'd thro' with violent Rains; unable almost to stand upon his Legs, occasioned by the Ground being so very miry and slippery; and seeing, at a vast Distance below, Vallies covered with Trees, under which Torrents were heard to flow with an impetuous Noise. Frequently, being quite spent with Fatigue, and having consumed all his Provisions, he wou'd be ready to die thro' Hunger and Misery.

But notwithstanding the many Dangers he had passed thro', he yet made a last Attempt the Year following; and 'twas then Heaven was pleased to crown his Patience, by indulging his Wishes. After going thro' many new Fatigues, all which he supported with the utmost Courage and Resignation, he crossed, at Random, (at a Time when he imagined he was quite lost) a shady Forest, and then came to the Top of a Mountain, whence he at last discovered *Peru*. Immediately he fell prostrate on the Earth, to thank the Almighty; and having ended his Prayer, he sent Advice of his Discovery to the College which lay nearest this Place. You may judge of the Applause this News was receiv'd with, since 'twas only a Fortnight's Journey to the Country of the *Moxos*, by the new Way thro' which Father *Cyprian* had travelled.

I must not omit the rare Example he gave, on this Occasion, of Self-denial and Mortification. He was not far from one of the Houses belonging to our Society; 'twas natural for him to remove to a more benign Climate, there to recover, if possible, his Strength, which the prodigious Fatigues he had gone thro' had enervated. Inclination likewise prompted him to go and visit his old Friends, after an

an Abſence of twenty-four Years; eſpecially as his Superiors had not given him any Orders to the contrary: But he judged 'twou'd be more agreeable to God, to ſacrifice his Deſires to him; for which Reaſon he immediately returned to his Miſſion, by the new Road he had made with ſo much Toil; and thus deprived himſelf of the Praiſes ſo juſtly due to his ſucceſsful Enterprize.

Being arrived among his dear Converts, ſo far from accepting the little Refreſhments they had prepar'd for him, and which, after his vaſt Toils, he wanted ſo much; he bent his whole Thoughts to the Diſcovery of the Nation call'd *Tapacures*, whom the *Guarayens* had ſpoke to him about. Theſe People had formerly liv'd among the *Moxos*, and form'd one Nation with them; but the Diſſenſions which broke out, gave Riſe to perpetual Wars; and this at laſt had forced the *Tapacures* to ſeparate, and go and inhabit another Country, about forty Leagues Diſtance, towards a long Chain of Mountains running from Eaſt northward. Their Manners reſemble very much thoſe of the *Heathen Moxos*, (from whom they are deſcended) except that they are not ſo brave; and being vaſtly nimble, they make no great Reſiſtance againſt ſuch as attack 'em; but have Recourſe to their Heels, and by that Means commonly eſcape.

Father *Cyprian* went among theſe *Heathens*, and found them ſo tractable, that, after ſome Conferences, they promiſed to receive ſuch Miſſionaries as might be ſent, and go and inhabit any Places which ſhou'd be allotted them. He had even the Conſolation to baptize ſeveral of theſe *Indians*, who were breathing their laſt. In fine, 'twas by their Means that he got ſome Knowledge of the Country of the

Amazons *. They all told him, that eaſtward was a Nation of warlike Women; that theſe, at certain Seaſons of the Year, admitted Men among 'em; that they kill'd all the Males who ſprung from this Intercourſe; but brought up the Females with the utmoſt Care; and inur'd 'em early to the Fatigues of War.

But the moſt important Diſcovery, and which gave Father *Cyprian* the higheſt Pleaſure, was that of the *Baures*. Theſe People are more civiliz'd than the *Moxos*. They have a great Number of Villages, in which are Streets, and a ſort of Squares, where the Soldiers exerciſe †. Every Village is ſur-

* Theſe were ſaid to be antiently a Nation of *Scythian* Women, *&c.* inhabiting near the Banks of the River *Tanais*, who conquer'd Part of *Aſia*; liv'd apart from the Society of Men, and proſtituted themſelves to Strangers. Though ſeveral famous Authors, among the Antients, declare the Reality of this ſuppoſed Nation of *Amazons*, yet *Strabo*, *Palæphatus*, &c. deny there ever being any ſuch. *John de los Sanctos*, a *Portugueze Dominican* Friar, affirms, in his Hiſtory of eaſtern *Ethiopia*, that there is a Kingdom in *Africa*, compoſed wholly of Women, who kill all the Male Children they bring forth, by the Correſpondence they have with the Males of the neighbouring Nations. *Æneas Silvius* alſo relates, that there ſubſiſted in *Bohemia*, during ſeven Years, a Commonwealth of Women like that of the ſuppoſed *Amazons*, and that it was founded by the Valour of one *Valaſca*, a Woman. No doubt but all theſe Accounts are ſo many Fictions; which nevertheleſs the firſt *Spaniſh* Adventurers copied, in their Relations, tho' ſo improbable. Poſſibly the Circumſtance which occaſion'd the old *Spaniſh* Writers to ſuppoſe ſuch a Nation of Females, was, becauſe many *Indian* Women might have mix'd among thoſe Men who came to gaze upon ſuch *Spaniards* as firſt invaded the Country about the great River of the *Amazons*, in *America*.

The Accounts we are told concerning the *Amazons*, are, no doubt, equally authentic with thoſe related concerning Giants, Monſters, and *Canibals*. I am ſurpriz'd that Mr. *Bayle*, being ſo great a Lover of Truth, and having Occaſion to ſpeak of the *Amazons*, in the Note (*E*) of the Article ACHILLEA, did not employ ſome Lines to explode the Belief of ſuch a Nation.

† This exerciſing of the Soldiers, ſavours, not a little, of Falſity; unleſs the Father meant the Places in which their Warriors aſſembled.

rounded

rounded with a ſtrong Palliſade, which ſecures it from the Weapons of War employed in that Country: They ſet up a kind of Traps in the Highways, which ſtop their Enemies on a ſudden. They uſe, in Battle, a kind of Shield, made of Canes interwoven one with the other, which are Proof againſt Arrows, and cover'd with Cotton and Feathers of various Colours.

They chuſe ſuch Perſons as are moſt renowned for their Valour and Experience, for Captains; and theſe they obey. Their Women always dreſs decently. They receive their Gueſts very kindly; one of their Ceremonies being to ſpread a large Piece of Cotton upon the Ground, and ſeat the Perſon whom they intend to honour, upon it. Their Soil ſeems alſo more fruitful than that of the other Countries. There are a great many Hills in this Country; whence it may be conjectur'd, that Corn, Wine, and all the *European* Trees, wou'd flouriſh there, if the Ground was cultivated.

Father *Cyprian* advanc'd a conſiderable Way up the Country, and viſited a great many Villages, all whoſe Inhabitants ſeemed to be of a tractable Diſpoſition, and to approve of the new Law he preached. This Succeſs gave him great Joy, but it was ſoon damp'd. Two Converts, his Companions, heard a great Noiſe of Drums, in the Night-time, in a Village he had not yet viſited. Now ſeized with a Panic, they beſought the Miſſionary to fly with all poſſible Speed, before it was too late; aſſuring him, they were ſo well acquainted with the Cuſtoms of the Country, and the Levity and Inconſtancy of the People, that they were certain this Sound of Drums, and the tumultuous Motion of the *Indians*, who were arm'd, might prove fatal to them.

Father *Cyprian* was now ſenſible, that he had abandoned himſelf to the Mercy of a People who were Enemies to the holy Law he preached; and not doubting but they deſigned to murder him, he offered up his Life in Sacrifice to the Lord, to ſave theſe *Barbarians*. Scarce was he gone a few Paces, in Compliance with the Weakneſs of his Converts, but he met with a Troop of *Baures*, armed with Hatchets, Bows and Arrows. They threatned him before they came up; called him a thouſand Names; and ſhot a vaſt Number of Arrows, which, on Account of the great Diſtance, did not anſwer their wicked Deſign. But they ſoon advanced forward with greater Speed, and wounded the Father in the Arm and Thigh. The new Converts being terrified, fled out of the Reach of the Arrows; when the *Baures* coming up to the holy Man, fell upon him with Fury; during which he invoked the ſacred Names of *Jeſus* and *Mary*, and offered up his Blood for the Converſion of thoſe who ſhed it with ſo much Barbarity. In fine, one of theſe *Barbarians* forcing away the Croſs he held in his Hand, ſtruck him a violent Blow on the Head with an Ax, which killed him.

Thus died Father *Cyprian Baraze*, the 16*th* of *September* 1702; in the ſixty-firſt Year of his Age; of which he had ſpent twenty-ſeven Years, two Months, and a Half, in converting the *Moxos*.

Father

Father STEPHEN LE GAC, *to Father* CHARLES POREE *.

Chinnaballabaram, 10 *January*, 1709.

Reverend Father,

YOU are not ignorant that our Fathers have been ſettled ſome Years in the Kingdom of *Carnata*, and that we founded a Miſſion there, after the Model of that which the *Portugueze* Jeſuits ſettled in *Madura*. Our firſt Succeſs is much the ſame with theirs: We have as many Difficulties to ſtruggle with, and perhaps greater; we having ſuſtained one of the ſevereſt Attacks that this Infant Miſſion has yet met with. The *Daſſeris*, who profeſs a particular Reverence for *Wiſtnou*, had long fruitleſsly endeavoured, by private Methods, to ſtop the Progreſs of the Goſpel: But finding their ſecret Conſpiracies were to no Purpoſe, they at laſt reſolved to throw off the Maſk; they relying on their Numbers, and being perſuaded that the Prince would indulge all their Requeſts.

'Twas on the Day of Circumciſion, when the *Chriſtians* were coming out of the Church, that our Court was, on a ſudden, crouded with People. A great Number of *Daſſeris* were aſſembled in it, with ſome Soldiers of the Palace, and many Perſons of every Caſte, whom Curioſity had drawn thither. The chief Perſons among them deſired to ſpeak with the Miſſionary, upon which Father *de la Fontaine* appeared inſtantly with the Air of Affability

* This Jeſuit lived in the College of *Lewis* XIV. in *Paris*, and died not long ſince. His *Latin* Orations are greatly eſteem'd, particularly one concerning the *Stage*, a Verſion of which I publiſhed ſome Years ago.

which is so natural to him; when turning the Subject to the Majesty of the Almighty, he discoursed some Time on the great Necessity there was, that Men should know and serve him. The unprejudiced Part of his Auditors seemed very well satisfied with this Discourse, and applauded it; but those sent from the Priests of *Wistnou*, spoke aloud; threatning to revenge, very soon, and that in the most signal Manner, the Deities of their Country, whom we, by our Discourses, had brought into Contempt. The Missionary answered mildly, that he taught the Truth to all Men; and that such only as should embrace it, could justly entertain any Hopes of one Day enjoying that Glory, to which all Men might aspire.

The Assembly then broke up. Rage was painted on most of their Faces; and they threatn'd to drive us out of the Country, and ruin our Churches. This Resolution had been taken by the *Heathen* Priests at *Chillacatta*, a little Town about three Leagues from this Place. They were exasperated on Account of the Desertion of their most zealous Disciples, of whom great Numbers were already baptized. Their Revenues decreased in Proportion as the Worshippers of *Wistnou* drew off from them; and this Circumstance, more than their Zeal for the false Deities, animated them against our holy Religion.

Next Morning, being the second of *January*, Word was brought, that the *Dasseris* flock'd to the open Square of the City. The menacing Cries of those Mutineers, with the Noise of their Drums and Trumpets, which were heard on every Side, obliged the Prince to dispatch two *Bramins*, to give us Notice of this Commotion; and to order us to depart the City as soon as we could, for that otherwise it would be impossible for him to quiet the Populace, who rose only upon our Account. Father *de la Fon-*

Fontaine replied, that he reſpected all Orders (of what Kind ſoever) ſent by the Prince; but that he was perſuaded he would be ſo equitable as to do him Juſtice on that Occaſion.

That very Inſtant the *Daſſeris*, followed by a numberleſs Multitude of People, came and beſieged our Church. As the Court, and a large open Square oppoſite to it, were not ſpacious enough to hold the Multitude, great Numbers climbed up the Walls and the neighbouring Houſes to ſee the Event. The *Daſſeris*, with Arms in their Hands, cried aloud, that if we did not leave the Country they would ſeize us; and to theſe the Populous joined, who vented a Million of injurious Expreſſions. In a Word, our Ruin was threatned on all Sides; and not a Man was moved to Compaſſion, or offered to ſay a Word in our Favour. We ſhould certainly have fallen a Sacrifice to the Fury of the *Daſſeris*, had not the Prince's Father-in-law, who is the Governor, and the ſecond Perſon in the Kingdom, ſent Soldiers to oppoſe theſe Mutineers and quiet the Tumult, which however did not end till Night, when they withdrew in a Body to the Fortreſs, and there, in order to intimidate the Prince, preſented themſelves before the chief Officers Sword in Hand, threatning to kill themſelves if we were not drove immediately out of the City. The Populace were in ſuch a Fury, that, to prevent the Commotion from increaſing, Guards were poſted at the Gates of the City, and thoſe of the Fortreſs *.

I admired, on this Occaſion, the particular Protection of Heaven with regard to us: For tho' the Tumult was general; tho' the King's Father-in-law was a *Daſſeris*; and the Monarch himſelf a ſuperſtitious Worſhipper of the falſe Deities; yet the Or-

* What Troubles did the Arrival of the Jeſuits, in this Country occaſion, by the Confeſſion of the Father himſelf!

ders were iſſued out, and ſo much Care was taken of us, that one would have concluded we had ſome powerful Interceſſor in this Court.

Not that the People had changed their Reſolution, as to the driving us out of the Town; the King having ſent ſeveral Meſſages, adviſing us to leave it, at leaſt 'till the Sedition was quieted; it not being poſſible for him to quell a tumultuous Populace, who vowed our Deſtruction. We thanked the Monarch for the Regard he was pleas'd to ſhew us; but did not think proper to comply with his Advice; ſince our Departure would have proved the Ruin of that Infant *Chriſtian* Colony; and we ſhould for ever have loſt the Hopes of advancing Northward, as we intended. Farther, had we once abandoned our Church, we ſhould never have been permitted to return to it; and this would have been made a Pretence to diſpoſſeſs us likewiſe of that in *Devandapalla*.

For theſe Reaſons, and a great many others, we were determined to ſuffer the worſt, rather than follow the Counſel given us. We therefore told the Perſons whom the Prince had ſent, that the God we adored would find Means to protect us againſt thoſe who are Enemies to his Worſhip, if he thought it concerned his Glory; but that, in caſe he would permit us to fall Victims to the Animoſity of our Proſecutors, we were ready to ſhed our Blood in Defence of his Cauſe; in fine, that we reſolved to loſe our Lives rather than deſert our Church.

In the mean Time the Tumult continued, ſo that we expected, every Inſtant, either to be delivered up to the *Daſſeris*, or to be drove ſhamefully and forcibly out of the City. But Heaven was pleaſed to defend us in the moſt viſible manner, by prompting ſome Perſons to appear in our Be-

half. The Inſtant it was known, in the Town, that the *Daſſeris* were aſſembling anew, a great Number of the chief Merchants, Captains, and other conſiderable Perſons came to our Church. They at firſt had been drawn only by Curioſity, but were afterwards ſo well pleaſed with the Converſation which they had with Father *de la Fontaine*, that at their going away they promiſed, among other obliging Things, to ſpeak in our Favour.

From that Inſtant ſo great a Change was wrought, in our Behalf, in the Minds of the People, that the Cauſe of it can be aſcribed to nothing but Divine Providence. They were moved to Compaſſion for us, and moleſted us no more; but then our Enemies turned their Rage againſt our Converts, a Circumſtance which gave us inexpreſſible Sorrow.

The *Heathen* Prieſts publiſhed an Order throughout the whole Town, commanding all Perſons not to ſuffer thoſe who came to Church, to get any Fire or draw Water; by which Order the *Chriſtians* were expelled their ſeveral Caſtes, and not permitted to have any Correſpondence with their Relations; nor with thoſe who exerciſe ſuch Profeſſions as are moſt neceſſary for Life. In fine, by this Sort of Excommunication they were declared infamous, and obliged to leave the City. Nothing could affect us more ſtrongly than this News, as it muſt neceſſarily be of fatal Conſequence to our holy Religion.

The Prieſts of *Wiſtnou* ſent, during this Interval, their Diſciples to every Houſe, in order to terrify the *Chriſtians*. Several have already been drove from the Houſes of their Parents, and continue unmoved in the Faith. Join with us in imploring Heaven, to inſpire them all with the Strength and Courage

Courage requiſite for Perſeverance, the Storm not being yet blown over.

I am, &c.

STEPHEN LE GAC.

Father GABRIEL MAREST, *to Father* DE LAMBERVILLE, *Procurator of the Miſſions of* CANADA.

Reverend Father,

YOUR Requeſt for ſome Particulars with regard to *Hudſon*'s Bay, comes a little of the lateſt. I was much better able to gratify your Curioſity in this Particular, at my coming to *France*, after being freed from my Impriſonment in *Plymouth*. The only Thing in my Power now, is to ſend you an Extract of the little Journal I then drew up, a Copy of which I preſerved. It begins with our ſetting out from *Quebec*, and ends with the Return of the two Ships which carried us to that Bay. Permit me nevertheleſs to inform you firſt of what I was told at *Quebec*, concerning the two Jeſuits who perform'd the ſame Voyage before me, and the firſt Diſcovery of *Hudſon*'s Bay.

'Tis now above two Centuries, ſince the Navigators of various Nations attempted to find out a new Courſe to *China* and *Japan* northward, but without Succeſs; Providence having raiſed an inſurmountable Obſtacle to this Deſign, *viz.* the Mountains of Ice lying in thoſe Seas. In this View the famous *Hudſon*, in 1611, proceeded above five hundred Leagues farther than any Mariner had done before, up the large Bay which now goes by his Name, and winter'd there. He intended to have gone forward, the

the Spring following; but Proviſions beginning to fail, and his Crew being weakned by Sickneſs, he was forced to return to *England.* However, he made a ſecond Attempt two Years after; and, in 1614, advanced to the 82d Degree of North Latitude. But he was ſo often expoſed to Dangers, and found it ſo difficult to get out of theſe Seas, that no Perſon has ſince dared to advance ſo far northward *. However,

* There are ſome Inaccuracies and Miſtakes in this Relation, which (I believe) ſhou'd be as follows: *Sebaſtian Cabot* firſt diſcover'd the eaſtern Shores of this Country, as early as 1498; and they were afterwards viſited by *Davis*, and others. The next that ſet out, in order to diſcover a ſhorter Paſſage to *China*, was Captain *Hudſon:* He went firſt in 1607, next in 1608, afterwards in 1609. Laſtly, he was fitted out again, in 1610, by Sir *Thomas Smith*, Sir *Dudley Digges*, &c. with Orders to diſcover a Paſſage thro' *Davis*'s Streights, to the *South-Sea*. In this fourth Voyage, coming into a ſpacious Sea, (*Hudſon*'s Bay) upon which he ſail'd an hundred Leagues ſouthward, he was firmly perſuaded that he had found the Paſſage into the *South-Sea*; but afterwards perceiving, by the Shallowneſs of the Water, that he was got only into a Bay, he was exceedingly ſurpriz'd to find himſelf under a Neceſſity of wintering there, as it would be impoſſible for him to return thro' the Streights, till the following Summer, on Account of the Ice. He then brought his Ship to an Anchor in a ſmall Creek, where being afterwards in great Want of Proviſions, he found a vaſt Quantity of wild Fowl during the Winter, and Fiſh during the Spring. At his Leiſure he himſelf roved about in his Sloop, in Hopes of ſtill meeting with the wiſh'd-for Paſſage; during which, his Men did not only neglect to catch and ſalt up Fiſh for victualling the Ship; but, joining in a Conſpiracy, they run away with the Ship, after forcing him, and eight Officers more, into a Boat, with few Proviſion; ſince which they were never heard of. The Conſpirators then ſail'd to *Digges*'s Iſland, where they ſtor'd themſelves with wild Fowl; four or five of the Ring-leaders being cut to Pieces there by the Natives. The Ship was brought Home, in *September* 1611, by a Servant of Sir *Dudley Digges*, all the Crew being vaſtly weak and feeble. In 1612, Sir. *Th. Button* made ſome Diſcoveries this Way. In 1631, Captain *James* winter'd in theſe Parts. But in 1667, Captain *Gillam* enter'd the Bay, and ſail'd to a River which he call'd after the Name of Prince *Rupert*. In 1670, *Charles* II. granted a Patent for peopling this Country, Prince *Rupert* being the chief Proprietor of it. Since this

However, the *Engliſh* Merchants, deſirous of profiting by the Diſcoveries of their Countrymen, afterwards built a Settlement at *Hudſon*'s Bay; and began to trade there in Furs, with ſeveral northern *Indians*, who, during the long Summer, come in their Canoos on the Rivers which empty themſelves into this Bay. At firſt, the *Engliſh* built only ſome Houſes to paſs the Winter in, and wait for the Savages; on which Occaſion they laboured under a Variety of Sufferings, and many of 'em died of the Scurvy. However, as the Furs which the Savages bring to this Bay are exceedingly beautiful, and the Profits very large, the *Engliſh* were not diſheartned at the Unwholeſomeneſs of the Air, or the Severity of the Climate. The *French* in *Canada* were alſo deſirous of making a Settlement there; aſſerting, that as ſeveral of the Lands in that Neighbourhood were on the ſame Continent with *Canada*, they had a Right to trade in theſe Parts, as far as the 51ſt Degree of North Latitude, and even further.

There ſoon broke out a Miſunderſtanding between the two Nations, each building Forts to ſecure themſelves from the Attacks of the other. The many Diſeaſes, and the continual Dangers to which a Ship's Company are expoſed in this hazardous Voyage, made the *French* unwilling to undertake it without a Chaplain, in which Quality Father *Dalmas*, a Native of *Tours*, went to *Hudſon*'s Bay. Being arrived there, he offered to ſtay in the Fort, in order to preach, *&c.* to ſuch of the *French* as ſhou'd be left in Garriſon there; and to have an Opportunity of learning the Language of the Savages, who bring their Furs and Skins to

this Time the Company have carried on an advantageous Trade to it. The firſt Governor ſent hither, was *Charles Batly*, Eſq; in 1670; he building a Fort, and ſettling Factors there. The *French* have often diſturb'd us in theſe Settlements; which, however, were all reſtor'd, by the Treaty of *Utrecht*.

this

this Place in Summer-time; he intending afterwards to go and preach the Goſpel among them. The Ship which was to bring our People Proviſions the following Year, being drove back perpetually by contrary Winds, moſt of thoſe who had ſtay'd in the Fort, periſh'd either by Hunger or Sickneſs, and were reduced only to eight Perſons. Five of them going to hunt upon the Snow, in the Woods, left only Father *Dalmas*, the Surgeon, and a Smith, in the Fort.

Returning four or five Days after, they were greatly ſurprized not to find either the Father or the Surgeon; and thereupon aſked the Smith what was become of them. The Confuſion which appeared in his Countenance, his incoherent Anſwers, and ſome Traces of Blood they perceived upon the Snow; all theſe Circumſtances made 'em reſolve to ſeize the Wretch, and clap him in Irons. Being thus taken, and ſtung with Remorſe, he confeſſed, that having long entertained a ſecret Enmity againſt the Surgeon, he had aſſaſſinated him one Morning; when, carrying his Body to the River, he made a Hole in the Ice, and threw it in; that returning afterwards to the Fort, he ſaw the Father in the Chapel, going to celebrate Maſs. The Wretch begged to ſpeak to him, but the Father deſired that he wou'd ſtay till the Service was ended, which he ſolemnized as uſual, the Smith aſſiſting at it.

Maſs being ended, he revealed the horrid Scene to him; confeſſing, that he was in Deſpair, and afraid that his Companions, at their Return, wou'd kill him. "This ought not to be your greateſt "Concern, (replied the Father:) We are ſo few "in Number, and you are of ſo much Service to "us, that you may depend upon not being put to "Death. Shou'd they entertain any ſuch Deſign, "be aſſured that I'll oppoſe it to the utmoſt of "my Power. But I conjure you to acknowledge

"your

" your horrid Crime to the Almighty; to implore,
" his Pardon, and repent of it. Do you appeaſe
" the Wrath of God, and I'll take upon me to
" pacify the Anger of Men."

The Father added, that if he thought proper, he wou'd go and ſeek for their Companions who were hunting; wou'd uſe his utmoſt Endeavours to pacify 'em; and make 'em promiſe not to hurt him at their Return. The Smith liked the Offer, ſeemed eaſy, and thereupon the Father ſet out; but ſcarce was he gone an hundred Yards, when the Wretch being again ſeized with Remorſe, was ſtruck with the deepeſt Melancholy; he imagining that the Father impoſed upon him; and that the only Motive of his leaving him, was, to go and ſeek for their Companions in order to ſet them againſt him.

In this Reſolution, he ſnatched up his Ax and Gun in order to run after the Father; when ſpying him by the River's Side, he called aloud, deſiring him to ſtop, which the Miſſionary did. The Moment he came up, he told him that he was a perfidious Creature, and intended only to betray him; and then ſtruck him a furious Blow with his Gun, which wounded him grievouſly. The Father, to eſcape from the mad Wretch, jump'd on a great Piece of Ice that lay floating on the Water; but the Smith flew after him; and ſtriking him two Blows on the Head with his Ax, felled him to the Ground; when, throwing his Body under the Piece of Ice to which the Father had fled, he returned to the Fort, whither the other five came ſoon after. Such was the Confeſſion this ſad Wretch made, at the Time of his being in Irons.

The reſt reſolved to confine him till the Arrival of the firſt Ships, on which they intended to put him aboard: But the *Engliſh* attacked the Fort before any Succour cou'd come. The Perſons who guarded it, had taken Care to keep all their Cannon

and

and ſmall Arms loaded; and thereby had an Opportunity of making a furious Diſcharge on the Enemy, as they were approaching. This great Fire, which killed and wounded ſeveral of the *Engliſh*, made 'em conclude that there were ſtill a conſiderable Number of Men in the Fort; whereupon, they went back, but with a firm Reſolution to return ſoon after with a greater Force. They came accordingly, and were preparing to beſiege the Place in Form; when the five *Frenchmen* who defended it, finding 'twou'd be impoſſible to make any further Reſiſtance, fled in the Night thro' a Port-hole, and took to the Woods, leaving the Smith alone, and in Irons. What the *Engliſh* did with him, or what he told 'em, we know not; but as to the five Perſons who left the Fort, three died by the Way, and two only, after undergoing a Variety of Fatigues, arrived at *Mont-real*; and to 'em we owe all the abovementioned Particulars.

Notwithſtanding the Accident which happened to Father *Dalmas*, yet Father *Sylvie* returned, ſome Time after, to *Hudſon*'s Bay, in order to reſide there in Quality of Chaplain alſo; but, at the ſame Time, with a Deſign to procure an Opportunity of preaching the Goſpel to ſuch Savages as live fartheſt northward, they having never had any Inſtructions. But the Father was ſo indiſpoſed there, that he was obliged to return to *Quebec*, where he has not yet been able to recover from the Sickneſs he catch'd at *Hudſon*'s Bay. The ſame Employment was allotted me upon my Arrival in *Canada*; and I will be ſo ingenuous as to own, that it was againſt my Inclination; my Deſign, when I left *France*, being to devote myſelf, as ſoon as poſſible, to the Service of the Savages; but I ſaw my Expectations defeated, in ſome meaſure, in that Particular.

The late Mr. *d'Iberville*, one of the braveſt Commanders we ever had in *New-France*, received Or-

ders to seize upon some Posts possessed by the *English* in *Hudson*'s Bay. For this Purpose, two Men of War had been fitted out; the *Poli*, which Mr. *d'Iberville* was to command; and the *Salamander*, commanded by Mr. *de Serigni*. The former having desired the Father-superior to furnish him with a Missionary, to serve as Chaplain to both Ships, the Superior made Choice of me, probably, because as I was but lately arrived, and not yet acquainted with any of the savage Languages, I consequently was less wanted in *Canada*.

We went aboard on the 10*th* of *August* 1694, and cast Anchor, about Midnight, off Cape *Tourmente* *, which we doubled on the 11*th*, about seven in the Morning. We advanced very little forward in our Course the remaining Part of that Day, nor the three succeeding ones, the Wind being contrary. I took this Opportunity to engage a considerable Part of the Ship's Company to solemnize, in a due Manner, the Feast of the Virgin *Mary*. The 14*th* I distributed, in the *Poli*, the Images of the blessed Virgin, which had been given me at *Quebec*, by Madame *de Champigni*, Lady to the Intendant of *Canada*; spent the whole Evening and next Morning, in hearing Confessions; several offering up their Devotions on the Day of the Festival. As I was ending Mass, the Wind chopped about, and immediately we hoisted Sail. There being a perfect Calm the 20*th*, I went from on Board the *Poli* to the *Salamander*, to visit Mr. *de Serigni*, and to say Mass on Board his Ship, at which his whole Ship's Company were overjoy'd, and several of them took this Opportunity of receiving the Sacraments.

* This Cape is but eight Leagues from *Quebec*. 'Tis call'd Cape *Tourmente*, or *Storm*; because, if the Wind blows but ever so little, the Billows are in as great an Agitation as in the high Seas.

The

The 21ſt we paſſed beyond *Belle-Iſle*. This Iſland, which appears of an orbicular Form, is in the Latitude of 52 Degrees; 220 Leagues from *Quebec*, in the Middle of a Streight formed by the Iſland of *Newfoundland*, and the Continent of *Labrador*. We then began to ſpy thoſe huge Mountains of Ice which float up and down the Sea; and ſaw, I believe, twenty of them. They appeared, at a Diſtance, like Mountains of Chryſtal; and ſome like Rocks briſtling with Points.

The 23th in the Morning was exceedingly calm; but, in the Afternoon, there ſprung up a ſtrong, contrary Wind, which continued the 24th and 25th; and, during the two ſucceeding Days, was a perfect Calm, which did us as much Prejudice as the contrary Winds. The Seaſon was now advanced, and we were ſailing to a Country whoſe Winter comes on before the Autumn: We were then but in 56 Degrees of North Latitude; and had ſtill a long Courſe to ſteer, thro' a Sea that was very dangerous, on Account of the large Mountains of Ice, uſually found in it; through which we ſhould be obliged to make our Way, to the 63d Degree of Latitude.

On the 28th, about Eight in the Evening, there ſprung up a little Kind of Trade-wind, which blowing right forward, carried us a conſiderable Way during the two or three Days that it laſted. The 31ſt the Wind changed a little, but favourably for us; tho' it brought on a thick Fog, which prevented our ſeeing the Coaſts; theſe, as we imagined, not being far from us, as indeed they were not.

About Noon, the Sky cleared up, when we plainly diſcovered the Coaſt, lined with a great Number of Rocks, called Sugar-loaves, they being in that Shape, and were ſtill quite covered with Snow. In

the Evening we came in Sight of the Streights, thro' which is the Courſe to *Hudſon*'s Bay.

Theſe Streights, call'd the *Canal* or *Northern Streights* *, are exceedingly difficult to paſs, on Account of the great Pieces of Ice which are coming continually from the cold Countries; and afterwards diſcharge themſelves in the Ocean, thro' this Canal. The Lands of theſe Streights run commonly Weſt North-weſt, and Eaſt South-eaſt. At the Beginning and End of the Streights are Iſlands lying to the South. The Iſlands found at the Mouth of the Streights, towards *Europe*, are called *Button*'s Iſlands, ſituated in 60 Degrees, ſome Minutes, of Northern Latitude: And thoſe at the other End of the ſame Streights are called *Digges*'s Iſlands, lying in and about 63 Degrees of Latitude. There likewiſe are a great many more, on the Sides, and in the Middle of the Streights, which are 135 Leagues in Length. The narroweſt Part of it is about ſeven or eight Leagues over, but 'tis uſually wider. We every now and then meet there with large Bays, particularly after paſſing *Button* Iſlands. There is one more ſpacious than the reſt, thro' which, ('tis ſaid) is a Paſſage to the Bottom of *Hudſon*'s Bay; but this is very uncertain.

Ships ſometimes employ a very long Time in paſſing theſe Streights, but we got through them very happily in four Days. We entered them the 1ſt of *September*, at four in the Morning; and left them the 5th, the Wind not being very favourable, and blowing much ſtronger the 6th. The 7th, the Weather grew calmer; and gave above fifty Perſons the Opportunity of offering up their Devotions next Day, being the Feſtival of the Nativity of the bleſſed Virgin.

The Calm continued the 8th, 9th, and 10th, which made our whole Ship's Company very uneaſy.

* Theſe muſt be *Hudſon*'s Streights.

I ex-

I exhorted our *Canadans* to implore the Protection of St. *Anne*, who is conſidered as the Patroneſs of the Country, and whom the *Canadans* honour very devoutly. My Propoſal was accepted with Joy; and we engaged ourſelves to offer up daily, Morning and Evening, public Prayers in Honour of the Saint. That very Evening a favourable Gale of Wind ſprung up.

The 12th we diſcovered the North Point *, but below the Place we were bound to. The Wind continuing ſtill contrary, we ply'd to Windward, but to no Purpoſe during ſome Days, and were obliged to caſt Anchor. In the mean Time we began to ſuffer greatly, the Cold increaſing, and we wanting Water. In this Extremity, our *Canadans* propoſed my making a Vow to St. *Anne*; and a Promiſe to conſecrate to her Part of the firſt Profits they ſhould make in the Country. I approved of their Deſign, after conſulting Mr. *d' Iberville* about it. At the ſame Time I exhorted them to labour at their Sanctification, ſince it is by Purity of Morals, that Men render their Prayers agreeable to God. Moſt complied with my Advice, and received the Sacraments. On the Morrow, the Sailors deſired to follow the Example of the *Canadans*, and offer up the like Vow; on which Occaſion they were headed by Mr. *d' Iberville* and the reſt of the Officers. The following Night, (that between the 21ſt and 22d,) Heaven was pleaſed to favour us with a propitious Gale.

The 24th, about Six in the Evening, we entered the River *Bourbon*, which gave the higheſt Satisfaction to the whole Ship's Company. This was on *Friday*, when we ſang the Hymn *Vexilla Regis*; and particularly the *O crux ave*, which was repeated

* 'Tis, in *French*, *la Terre du Nord*, which, from the Courſe of this Journal, I take to be the North Point.

ſeveral Times in Honour of our Saviour's adorable Croſs, in a Country where it is unknown to the *Barbarians*; and has been ſo often profaned by the Hereticks *, who have contemptuouſly thrown down all the Croſſes which the *French* had formerly ſet up there.

The River which the *French* call *Bourbon*†, is called *Pornetton* by the *Engliſh*, whence ſeveral *Frenchmen* call the Country thereabouts, the Land of *Pornetton*. This is a ſpacious, wide River, and runs very far up the Countries: But as there are many Cataracts in it, 'tis not ſo commodious for trading with the Savages, for which Reaſon the *Engliſh* did not build their Fort on its Banks.

To the South-eaſt of the River of *Bourbon*, and in the ſame Creek, another River likewiſe empties itſelf, which the *French*, who firſt diſcovered it, call the River of *Santa Thereſa*, this being the Name of the Perſon's Wife who firſt found it.

Theſe two Rivers are ſeparated from one another only by a long Neck of Land, lying very low, which occaſions very great Shallows in both. Their Mouths lie in about 57 Degrees, odd Minutes. Both run towards the ſame Points of the Compaſs; and their Channels, for a very conſiderable Space, are but a League or two one from the other. The Shallows with which theſe two Rivers abound, make them dangerous to Ships of a large Burthen. As there are not quite ſo many in that of *Bourbon*, 'twas reſolved that the *Poli* ſhould winter in this River; and the *Salamander* in that of *Santa Thereſa*, on the Banks of which the *Engliſh* have built their Fort, on the Neck of Land that ſeparates the two Rivers.

We arrived the 24th of *September*, as was before obſerved, in the River of *Bourbon*, about Six in the

* Here the Father has a Fling at the Proteſtants, our Countrymen.

† I have looked, in all our Maps, for *Pornetton*, but to no Purpoſe. In Mr. *Popple*'s large Map of the *Britiſh* Empire in *America*, I found the River of *Bourbon*, which he calls *Bourbon St. Anne*.

Even-

Evening. That very Night ſeveral of our Crew were ſet aſhore, in Hopes of taking ſome of the *Engliſh* by Surprize. 'Twas with great Difficulty they landed, on Account of the Flatts; and they were obliged to plunge into the Water, which was exceedingly troubleſome, the Banks of the River being already frozen. An *Iroquois* Savage, whom I had been deſired to baptize at my leaving *Quebec*, was among the Men ſent aſhore: Seeing the Danger to which he muſt neceſſarily be expoſed, I did not think proper to delay his Baptiſm any longer, which I had ſuſpended till now, in order that he might be the more completely taught. One of our *Canadans*, who is well ſkilled in the *Iroquois* Language, was of great Service to me in inſtructing him. The Men whom we ſent on Shore, did not find an Opportunity to take any of the *Engliſh* by Surprize, they having ſpied us the Moment of our Arrival, and thereupon had all withdrawn immediately into their Fort; however, the 25th, they brought us two Savages, taken by them near the laſt mentioned Place.

The ſame Day Mr. *d' Iberville* went to take the Soundings of the River; and ſeek out a Place where our Ship might lie ſecurely during the Winter, and found one quite fit for that Purpoſe. After viſiting the Perſons whom he had ſent on Shore, and given them Orders, he appointed Mr. *de Serigni* to go with the *Poli* to the Place he had choſen; and he himſelf went, the 27th, on Board the *Salamander*, whither I followed him.

The Evening of the ſame Day, we arrived at the Mouth of the River of *Santa Thereſa*, on which Occaſion we put ourſelves under the Protection of that great Saint. About Midnight, Mr. *d' Iberville* ſet out, in order to take the Soundings of that River. The 28th we advanced, by Means of the Tide, a League and a half up that River; the

Wind being contrary. The reſt of the Day was ſpent in taking the Soundings on every Side. The 29th we advanced about a League, when Mr. *d' Iberville* landed, in order to go and mark out his Camp, and a Place fit for mooring his Ship; and found a very convenient one, half a League above the Fort. A great Neck of Land, lying pretty high, which projects into the River, forms a Kind of Bay there, where the Ship might lie quite ſecure from the deſcending Ice, which is very dangerous in Spring. Such of the Crew as had gone aſhore, were ordered to encamp in that Place. There were not above twenty of them: But the Savages of the Country having told the *Engliſh* that there were forty or fifty, the latter did not dare, for that Reaſon, to ſtir once out of the Fort.

The 30th we found it impoſſible to advance in our Courſe. The 1ſt of *October* 'twas the ſame, the Wind continuing ſtill contrary; we being aground every Time the Tide was out, and finding it impoſſible to ply to Windward. In the mean Time the Wind, the Cold, and the Ice increaſed daily. We ſaw ourſelves within a League of the Place where we intended to land, and yet were in Danger of not getting to it. Our Ship's Company began now to be under great Apprehenſions on that Account; but I exhorted them to rely on the Protection of Heaven, which had not once failed us during the whole Voyage. The Ship's Company of the *Salamander* offered up the like Vow with the *Poli*; and, from that very Inſtant the Weather changed, and grew exceedingly fine.

About Eight in the Evening, we weighed Anchor, it being a very bright Moon-ſhine; and, by the Help of the Tide, our Pinnace, with ſixteen Oars, towed the Ship; and brought her within Muſket-ſhot of the Place we intended to make; but we could

could not land, becauſe the Tide was out. As we paſſed by the Fort, the *Engliſh* diſcharged three or four Vollies of Cannon, the Balls of which did not reach us. Our *Canadans* anſwered only by *Saſſa Kooeez* *; the Name which the Savages give to the Acclamations of Joy made by them in War.

On the 2d our Ship was in imminent Danger of being loſt, as we were going to hoiſt Sail, in Hopes of ſoon reaching the Port we were got ſo near; a great Whirlwind of Snow hid the Land from us; and a ſtrong North-weſt Wind threw us on Shallows, where we run a-ground tho' the Tide was high. This was a diſmal Night to us. About Ten at Night, the Ice, being dragged along by the Currents and the Wind, began to daſh againſt our Ship, in ſo violent a Manner, that the Noiſe might be heard at a League's Diſtance; and it continued four or five Hours. The Ice beat ſo furiouſly againſt the Ship, that it pierced the Timber of her; and carried off, in ſome Places, Pieces three or four Inches thick. Mr. *d' Iberville*, to lighten the Ship, ordered twelve Pieces of Cannon, and ſeveral other Things which could not be loſt nor ſpoiled in the Water, to be thrown upon the Flatts; and afterwards covered theſe Cannon with Sand, to prevent their being carried away, in Spring, at the coming down of the Ice.

On the 3d, the Wind being not ſo high, Mr. *d' Iberville* was reſolved to unload his Ship, which was ſtill in Danger of being loſt. We could not employ our Pinnace for that Purpoſe; it being impoſſible to carry her thro' the Mountains of Ice, which ſtill deſcended in vaſt Quantities: But we uſed the Canoos made of the Barks of Trees, brought by us from *Quebec*; and theſe our *Canadans* conveyed thro' the Ice with ſurprizing Agility.

I had been indiſpoſed ſome Days, and even afflicted with a Fever, when Mr. *d' Iberville* was urgent

* Written, in *French*, *Saſſa Koués*

with me to go aſhore; but I cou'd not prevail with myſelf to quit the Ship, as ſhe was in ſo much Danger, and at a Time that the whole Crew were under ſuch Apprehenſions. However, I was forced to go to Land, upon hearing a ſad Piece of News.

Mr. *de Châteauguai*, an Officer of nineteen, and Mr. *d'Iberville*'s Brother, had gone towards the *Engliſh* Fort, where he diſcharged his Piece, to amuſe 'em, and prevent their knowing the Perplexity we were under: But advancing too far, he was ſhot quite thro' the Body with a Muſket-ball; when, being deſirous that I ſhou'd hear his Confeſſion, I flew to him that Inſtant. At firſt, we judged the Wound not mortal; but we ſoon found our Miſtake, he dying next Day.

A little before, we had received Advice from the *Poli*, by which it appear'd that this Ship was in no leſs Danger than ours. She had been oppoſed by the Winds, the Ice, and the Flatts; and one Time that ſhe run aground, a large Piece of Wood was forced out of her Keel: On which Occaſion, four Pumps were not ſufficient to clear her of the Water. Several Barrels of Powder had been wetted, as ſhe was unloading; and ſhe was not yet come to her wintering Place, nor was there much Hopes of her being able to reach it.

But all this bad News cou'd not depreſs Mr. *d'Iberville*'s Courage. However, he was exceedingly moved at his Brother's Death, he having always loved him with the utmoſt Tenderneſs. He made a Sacrifice of him to God, in whom he reſolved to put his whole Confidence. Being perſuaded that ſhou'd the leaſt Marks of Uneaſine's appear in his Countenance, this wou'd fill the whole Ship's Company with the moſt diſmal Apprehenſions; he, for that Reaſon, diſcovered the greateſt Reſolution; he obliging all the Men to exert themſelves;

ſelves; during which, he himſelf would be vaſtly active, and give out Orders with his uſual Preſence of Mind. Heaven was pleaſed to adminiſter Conſolation to him that very Day; the ſame Tide bringing both Ships out of Danger, and carrying them to their intended Stations.

The *5th*, I baptized a Savage's two Children who had been long ſick; and, as I imagined, were in Danger of dying. I was urgent to baptize 'em, as the Savages intended to leave us next Day, in order to go and ſpend the Winter in their Woods, at a great Diſtance from us. However, before I baptized 'em, I obliged their Father to promiſe to bring 'em me next Spring, in order for their being inſtructed, in caſe they recovered: They both had the ſame Father, but different Mothers, Polygamy being allowed in this Country. One of them died, and the Father brought me the other the Spring following; we afterwards were employed in building Huts for us to live in; in unloading the Ship, and in making the neceſſary Preparations for the Siege.

On the *9th*, I ſet out, in order to go on board the *Poli*, where Mr. *de Tilly*, a Lieutenant, had been dangerouſly ill ſome Days. This was the firſt Journey I undertook in *America*, thro' the Woods. The Lands which we were obliged to travel over, are very marſhy, ſo that we were forced to go a conſiderable Way about, to avoid the Fens. The Water begah to freeze, but the Ice was not yet ſtrong enough to bear, we often falling up to the Knees in Water. Thus we travelled five Leagues on the Snow, and thro' Woods, if I may be allowed that Expreſſion, there being no Timber-Trees in the Country; and only a kind of Brambles and Briars, which in many Places are pretty thick;

thick; and intermixed, in others, with many open *Savannahs*.

Being arrived upon the Banks of the River *Bourbon*, we were very much perplexed. The Ship was on the other Side of the River, which, in that Place, was a League and a Half broad, vaſtly rapid, and at that Time clogged with huge Pieces of Ice. My Companions thought it wou'd not be poſſible to croſs it, and therefore ſeemed reſolved not to make the Attempt; however, ſoon after the River was quite free from the Ice, this being dragged along by the ebbing Tide. We embark'd immediately, after having carried our Canoo over the Ice, with which the River was lin'd. We ſet out at Sun-ſet, and arriv'd very happily on board the Ship in the Beginning of the Night.

We found the Ship in a ſafe and commodious Station, and the Crew began to recover their Strength and Spirits after their violent Fatigues. I went and viſited the ſick Lieutenant, to whom I adminiſter'd all poſſible ſpiritual Conſolation; and hearing his Confeſſion next Day, gave him the holy *Viaticum*†. I paſſed the Afternoon in viſiting our *Canadans* and Seamen, who had built themſelves Huts upon the Shore. I was told, at my Return, that the River was navigable; whereupon I imbarked immediately, I having promiſed to return the Moment I cou'd, as the Fort was to be attack'd. 'Twas very late before we got to the other Shore, and we there built a Hut, to ſpend the Night in. We threw it up in a very careleſs Manner, becauſe the Sky was vaſtly clear; however, we had Cauſe to repent of our Negligence, we being expoſed, during three Hours, to a great Show that fell.

† The Sacrament adminiſter'd to dying Perſons, is ſo call'd, in a figurative Senſe.

The 11*th*, we arrived at our Camp, where the ſeveral Preparations for the Siege were greatly advanced. A ſpacious Road had been made through the Wood, for carrying the Cannon, the Mortar-pieces, and Bombs. The 12*th*, the Mortar-pieces were ſet up. The 13*th*, our People being ready for firing, firſt ſent a Summons to the Enemy to ſurrender; very good Conditions being offer'd them, in caſe they wou'd ſubmit immediately. They deſired to defer giving in their Anſwer till Eight a Clock next Morning; intreating us alſo not to annoy their Fort that Night, and their Requeſt was granted. Next Day, at the Hour appointed, they came and brought their Conditions, which were ſigned without any Difficulty; they not deſiring ſo much as their Arms, or their Standard. Their Chaplain had drawn up the Articles of Capitulation in *Latin*, and I ſerved as Interpreter to our People. The Enemy had been ſeized with a Panic at our Arrival, and had kept cloſe ever ſince; they not daring even to ſtir out in the Night, to fetch Water from the River which runs at the Foot of the Fort.

The ſame Day Mr. *d'Iberville* ſent Mr. *du Tas*, his Lieutenant, with ſixty Men, to take Poſſeſſion of the Fort, whither he himſelf went on the Morrow, being the Feſtival of *Santa Thereſa*, and called the Fort *Bourbon*. I ſolemnized Maſs, and we ſang *Te Deum* in it that Day. This Fort was built wholly of Timber, and ſmaller and weaker than we imagined; nor did we meet with the Plunder we expected. The Garriſon conſiſted of fifty-three *Engliſh*, who were moſtly tall, well-made Men. Their Commander was better ſkilled in Commerce than in War, a Science he had never practiced, which was the Reaſon of his ſurrendring with ſo little Difficulty.

culty. We admired the wonderful Manner in which Providence had diſpoſed of Things. At our entring the River of *Santa Thereſa*, we had invok'd, with Confidence, the illuſtrious Saint whoſe Name that River bears; and Heaven was pleaſed ſo to order Matters, that we entred the Fort in Queſtion the very Day of that Saint's Feſtival*, and by that Means poſſeſſed ourſelves of the Navigation, and the entire Traffic of that great River.

Mr. *de Tilly* being exceedingly ſick, at my going away, I thought proper to return to him that very Day. Accordingly, I ſet out in the Afternoon, and arrived on the Banks of the River *Bourbon*, but found it abſolutely impaſſable; for which Reaſon we raiſed Huts, and ſpent the whole Night in them. Finding the River juſt the ſame next Day, we made a thick Smoke on its Banks; this being the Signal agreed upon by us to inform the *Poli* of our taking the Fort. The Ship's Company anſwered us by the like Signals, and we returned to the Fort. Three Days after, *October* the 18*th*, Mr. *de Caumont*, Brother to Lieutenant *de Tilly*, with two more of his Relations, another *Canadan*, and myſelf, endeavoured to go together to the *Poli*, but found that Part of the River was ſtill frozen, as it likewiſe continued next Day. We nevertheleſs ventured over it, on which Occaſion we were expoſed to imminent Danger; but at laſt ar-

* How greatly ſoever the Father may pretend to have relied upon this Saint, there is no doubt but his chief Confidence lay in the Strength of his Companions, and that he was of

Such as do build their Faith upon
The holy Text of Pike and Gun;
Decide all Controverſy by
Infallible Artillery;
And prove their Doctrine orthodox
By apoſtolic Blows and Knocks.

HUDIBRAS, Canto I. Part I.

rived

rived happily on board. I did not leave the ſick Lieutenant till the 28*th*, when he expired. After burying him, I had ſome Thoughts of returning to the Fort, to ſolemnize the Feſtival of *All-Saints*; but cou'd not poſſibly croſs the River, till *All-Souls* Day. That Night we loſt our Way in the Woods, and after wandring a long Time, came almoſt to the ſame Place we had ſet out from, and there paſſed the Night; ſo that I did not arrive at the Fort till the 3*d* of *November*. I afterwards took many ſuch little Journies; for our Ship's Company being afflicted with Diſeaſes, and particularly the Scurvy, I was obliged to go continually from the Fort to the *Poli*, and from the *Poli* to the Fort, to viſit all the Sick. I myſelf had ſome ſlight Attacks of the Scurvy; but the Pains I took in running backwards and forwards to aſſiſt thoſe who were in any Danger, cut the Root of the Diſtemper (as I imagine) in the Beginning.

The River of *Santa Thereſa* was quite froze over, as early as *October*, three or four Leagues above the Fort, where are ſome Iſlands, which ſtraiten the Canal; but our People did not begin to go upon it from the Side oppoſite to the Fort, till the 13*th* of *November*. The River of *Bourbon* was not quite froze over, till the Night between the 23*d* or 24*th* of *January*, 1695. From that Time we always went over the Ice to the *Poli*, which ſhortned our Journey greatly. The Ice began to thaw, in the River of *Santa Thereſa*, the 30*th* of *May*; but not till the 11*th* of *June* in the River *Bourbon*. The 30*th* of *July* we went on board our two Ships, in order to ſail from thence into the Road at the Entrance of the River of *Santa Thereſa*, and there wait the Arrival of the *Engliſh* Ships, which uſually come about this Time; but 'twas to no Purpoſe, for not a ſingle Veſſel appeared.

I re-

I had resolved, at my Arrival in this Country, to learn the Language of the Savages; and, for this Purpose, intended to make use of two of them, who had passed the Winter in a Hut near the Fort: But my frequent Excursions, from one River to another, prevented my doing this. Besides, the Man was a Slave to another Nation, who were but imperfectly skill'd in the Language in Question; and with regard to the Woman, as she bore a great Aversion to the *French*, she never spoke to me but when the Whim took her, and often imposed upon me. Nevertheless, the Visits I made 'em had one good Effect. I won the Confidence of this poor Man, and began to instruct him to the best of my Abilities. He afterwards fell sick; and, desiring to be baptized, I had the Consolation to christen him before he died. Here follows what I have been told concerning the Savages of this Country.

Seven or eight different Nations hold a Correspondence with this Fort; and there came this Year, (1695.) three hundred or more Canoos, to trade at it. The Nations at the greatest Distance, and the most numerous and considerable, are the *Assiniboels*, and the *Cricks* *, or *Kirristinnons*; and a Person need but learn the Languages of these two Nations. The *Crick*-Tongue, which is like that of the *Algonkins* †, and that of the Savages who live nearest the Fort, differ only in some few Words, and a little in the Accent. The Language of the *Assiniboels* is very different from that in Question, it being the same with that of the *Scioux* ‡, among whom my Brother ‖ has been twice. 'Tis even pretended, that

* In *French*, *Kriqs*.

† In *French*, *Algonquine*. The *Algonquines* are a People of *New France*, inhabiting the Shores of the River of St. *Lawrence*, as far as the great Lake of the *Hurons*.

‡ These are specified in *Moll*'s Maps.

‖ This, I suppose, must be his Servant; every Father, among the *Jesuits*,

that these *Assiniboels* are a *Scioux* Nation, who separated from 'em a great many Years since, and are perpetually at War with them. The *Cricks* and *Assiniboels* are united; have the like Enemies, and engage in the same Wars. Many *Assiniboels* speak the *Crick* Language, and many *Cricks* that of the *Assiniboels*.

The *Cricks* are more numerous, and their Country of a greater Extent, they stretching as far as towards the upper Lake, whither many go to traffic. I have seen some who advanced to the great Fall of *Santa Maria* * and *Michili Makinak*, and others I met with have proceeded to *Mont-real*. The River *Bourbon* runs into the Lake of the *Cricks*. To go thither, from this Place, takes up twenty or twenty-five Days; and thirty-five or forty to go to that of the *Assiniboels*.

These Savages are well made, tall, robust, nimble, and inured to Cold and Toil. The *Assiniboels* draw large Figures on their Bodies, representing Serpents, Birds, *&c.* and these they make, by pricking their Skin with small, sharp-pointed Bones; filling the small Holes with Coal-dust diluted. They seem to be a grave People, and of a very phlegmatic Disposition; but the *Cricks* are more lively, ever in Action, and always dancing or singing; however, both are valiant, and fond of War. The *Assiniboels* are compared to the *Flemmings*, and the *Cricks* to the *Gascons*; which Nations, indeed, they resemble in Disposition.

Jesuits, having a Person (whose Habit is almost the same with his) to attend upon him, as the Servitors in our Universities. Breakfasting one Morning with a *Jesuit*, in their *Maison professe* at *Paris*, I paid the same Respect to his Companion, as I did to the Father himself, I not knowing the Difference at that Time. But the latter soon undeceiv'd me; saying, that the other was only his Servant, and that I must not call him *Father*.

* In *French*, *Sault de Sante Marie*.

These

These Savages have no Villages, or fix'd Habitations, but wander for ever; they subsisting by what they procure in hunting or fishing. But in Summer they assemble about their Lakes, where they pass two or three Months; after which, they go and gather wild Oats *, whereof they always make a Provision.

The Savages who live neareſt this Place, subsist only by hunting. They wander continually in the Woods, without making the least Stay any where, either in Winter or Summer, except they have extraordinary Success in Hunting; for then they build Huts, and stay till all their Provisions are consum'd. They are often obliged to pass three or four Days without the least Food, which is wholly owing to their Negligence. They, like the rest of the Nations, are inured to Cold and Toils; but are otherwise a base, fearful, idle †, heavy, and exceedingly vicious People ‖.

As to their Religion, I believe 'tis the same with that of the rest of the Savages. I cannot yet give a just Account of their Idolatry. 'Tis said, that they have a Kind of Sacrifices. They are great Jugglers, and use, like other Nations, the Pipe call'd by them the *Calumet* ‡. They smoak the Sun, and likewise absent Persons; and they even smoak'd our Ship and Fort. I cannot present

* 'Tis call'd, in my Original, *de la Folle avoine.*

† The Character which our *Jesuit* gives 'em, of being idle, does not agree very well with what he had just before observ'd of their being inur'd to Toils.

‖ The *Jesuits* are thought to sometimes misrepresent the Characters of the Nations they go among, accordingly as they are received by them.

‡ This is a Sort of large smoaking Pipe, of red, white, or black Marble. The Bowl is very smooth, and shap'd like a Battle Ax. The Tube is adorn'd with Porcupine's Quills, and small Strings of Leather of various Colours. The Savages suppose something mysterious in the *Calumet*, and 'tis the Emblem of Peace.

you with any certain Account concerning the Ideas they entertain of the Deity, I not having had an Opportunity to examine this Article ſufficiently. I ſhall only add, that they are vaſtly ſuperſtitious, great Drinkers, and Polygamiſts; and that they diſcover an Averſion to the *Chriſtian* Religion.

Hence, reverend Father, 'tis manifeſt, that it will be exceedingly difficult to eſtabliſh our Faith in theſe Countries; and 'tis my Opinion, that the only Way of making any Progreſs therein, will be, to begin by the *Cricks* and *Aſſiniboels*. Beſides that theſe Savages are more numerous, they ſeem to me leſs averſe to our Religion. They have more Senſe; they ceaſe wandering three or four Months in the Year; and a Miſſion may be ſettled more eaſily in their Country. 'Tis not but I am of Opinion that it wou'd be difficult to eſtabliſh one there. I don't know whether our firſt *Jeſuits* had not as many Struggles in their firſt Miſſions at *Canada*, as the preſent ſeem to promiſe. But theſe are Things which ought not to intimidate us. Providence will have an Eye to us; and I hope the more painful theſe Miſſions will be found, the greater Number of Fathers will devote themſelves to them.

I am now, reverend Father, to ſpeak of the Climate, *&c.* The Fort, as was before obſerv'd, is in about the *57th* Degree of North Latitude, ſituated at the Mouth of two fine Rivers, but the Soil is very barren; the whole Country being fill'd with Moors and Savannahs. There is but little Wood, and that very ſhort. There are no Timber-trees within thirty or forty Leagues of the Fort; which, doubtleſs, is owing to the ſtrong Sea-winds that uſually blow there; and the almoſt perpetual Cold and Snows. The Cold begins in *September*, when it is ſo intenſe, that it fills the Rivers with Ice, and ſometimes freezes 'em quite over. The

Ice does not disappear till about *June*, after which the Cold still continues some Time.

There indeed are some very hot Days in this Season, (the Days being generally either very hot or very cold) but these last a very little Time, the North Winds, which prevail very much, soon overpowering this first Heat; so that a Person who has sweat in the Morning, is often froze at Night. The Snow lies eight or nine Months upon the Ground; but is of no great Depth; the deepest we found it this Winter, being two or three Foot.

This long Winter, tho' always cold, is nevertheless not equally so. At some Seasons, indeed, the Frost is so very intense, that few Persons dare stir out of Doors. Most of our People still bear the Marks of its Severity; a Sailor, among others, having lost both his Ears. However, there are some fine Days. The Circumstance which pleases me most is, that no Rain falls; and that, after certain Seasons of Snow and Dust, (if I may give this Name to a small Sort of Snow which penetrates into every Thing) the Air is clear and bright. If I was left to my Choice, whether I wou'd live there in Summer or Winter, I shou'd be a little puzzled; for in Summer, besides that the Heat is very violent; that an intense Cold often succeeds as strong a Heat; and that there seldom are three fine Days together; the Country swarms to such a Degree with Gnats, that every one who goes abroad is grievously pestered with them on all Sides. These Gnats are more numerous, and stronger than those of *Canada*; to which I shall add, that the Woods are full of Water, so that Travellers can scarce go a few Steps without being up to the Waist in it.

Tho' the Country is such as I have described, nevertheless People may lead a tolerable easy Life in it. The Rivers abound with Fish, and there is a vast Quantity of Game. A Multitude of Partridges

tridges are found there in the Winter, we having kill'd twenty thouſand. In Spring and Autumn are alſo a prodigious Multitude of Geeſe, Ducks, Sea-ducks*, Buſtards, and other River-birds. But the beſt Hunting is that of the *Cariboo*, which laſts all the Year round; and particularly in Spring and Autumn, we ſee Herds of them, to the Number of three or four hundred, or more, together. Mr. *de Serigni* told us, that on *All-Saints* Day, and that of *All-Souls*, he † kill'd ten thouſand of thoſe Animals, within a League of the Huts which the Ship's Company of the *Poli* had built on the other Side of the River *Bourbon*. The *Caribous* are very like Deer, the Horns excepted. The Sailors, the firſt Time they ſaw them, were afraid, and took to their Heels. Our *Canadans* killed ſome of them; and the Sailors, after being laugh'd at by the *Canadans*, grew more valiant, and ſlew many. In this Manner Providence takes Care of theſe Savages. As the Soil is ſo barren, Heaven provides for their Subſiſtence, by ſending 'em a prodigious Quantity of wild Beaſts and Fowl; and enduing them with a particular Skill in catching them.

Beſides the Nations which come and trade to the River of *Santa Thereſa*, there are others living farther northward, in a Climate ſtill colder than that in Queſtion. Firſt, are the *Ikovirinioocks*, who reſide about an hundred Leagues from this Place, but they are engaged in War with the Savages of the Country, and don't carry on any Trade with the Fort. Farther are the *Eſkimaux*; and, towards the *Ikovirinioocks*, another conſiderable Nation in Alli-

* The Original is *Bernaches*, which I imagine an Error of the Preſs for *Barnacles*, or *Barnaques*, a Kind of Sea-duck. Some relate, that they are the ſame with the *Soland* Geeſe, whoſe Formation is ſaid to be after a very extraordinary Manner.

† And his Ship's Company, we may ſuppoſe.

ance with them, and these are call'd the *Alimoospigees* *. They are very numerous, live in Villages, and extend as far as behind the *Assiniboels*, with whom they are almost perpetually at War.

I am not yet well skill'd in the Language of the Savages; and yet, nevertheless, I took Care to speak concerning God to every one of them who came to the Fort. I felt a secret Pleasure in discoursing on the divine Being † to these poor Creatures, who, till

* *Alimouspigui*, in *French*.

† Our *Jesuit* writes, as usual, in a great Strain of Piety: But if we attend to the Opponents of the Society, we shall be very apt to suspect his Sincerity. The Reader is to know that the *Recollects*, a Sort of *Franciscan* Friars whom I shall therefore call by either of those Names, first labour'd at the Conversion of the Inhabitants of *New France*, or *Canada*; a Relation whereof was publish'd by those Fathers in 1691, intitled *Premier établissement de la foy dans la nouvelle France*, of which an Abstract was given in the *Journal des Sçavans* for *February* 1692. I shall not copy this Abstract, but only observe, that the *Franciscans* first came into *Canada* in 1615, in order to propagate the *Romish* Religion; and continu'd the only Missionaries there, till 1625, when inviting the *Jesuits* to assist them in their spiritual Labours, both continued there till the Year 1629, when *Quebec* was taken by the *English*: That in 1632, *Quebec* being restor'd to the *French* by a Treaty, the *Jesuits* found Means to get into *Canada* without the *Franciscans*, and continu'd there till 1670, when the latter obtain'd Leave to return to that Country. According to this Relation of the *Franciscans*, they behav'd with all the Humanity possible towards the *Jesuits*; treating them with the utmost Tenderness at their Arrival in *Canada*; indulging them all the Assistance in their Power; and lending them Half their House, when not one of the Inhabitants wou'd receive them; but that the *Jesuits*, in Return for these Favours, employ'd every Artifice to supplant their Benefactors, which they, at last, did effectually. It appears, in the Course of this Narrative, that the *Jesuits* were prompted only by secular Views; a glaring Instance of which is, their Superior's getting himself appointed a Member of the supreme Council of *Quebec*, which consisted only of himself and two other Persons, *viz.* the Governor and the Syndic of the Country.

It may not be unentertaining, to relate some of the hard Shifts which the *Recollects*, or *Franciscans*, underwent, in order to establish the *Christian* Religion in *Canada*, at their first Arrival there, in

till then, had not the leaſt Idea of him. Several of 'em liſtned to me with Pleaſure, and were perſuaded

in 1615. Theſe Particulars are extracted from the above Work, intitled, *Premier établiſſement de la foy dans la nouvelle France*, Tom. I. p. 69, 72.

'Father *John d'Olbeau* (a *Recollect*) ſet out from *Quebec* the '2d of *December* 1615, and went to the Miſſion allotted him, 'viz. the Mountaineers, to learn the Language of the Natives, 'and enable himſelf to labour in earneſt at their Converſion. 'Words cou'd never expreſs the inward Joy he felt, when he had 'an Opportunity of declaring to Heaven, after the Example of 'St. *Paul*, that his ſole Ambition was to enlarge *Chriſt*'s Kingdom. He employ'd himſelf indefatigably in this Task, all 'the Winter; he ſoon learnt the Elements of the Language of 'the Savages; and applied himſelf with great Pleaſure to the 'Study of it, tho' ſo exceedingly difficult. He built a Hut 'among them, and a ſmall Chapel of the ſame poor Materials 'with it, there to inſtruct his Countrymen and the *Canadans*. 'He endeavour'd, during Winter, to diſcover the Nature of 'the Soil, and the Diſpoſition of the People. As they wander 'almoſt continually, 'twas with prodigious Fatigue that he travell'd to the chief Places where they aſſembled. He even 'purſued his Courſe as far as to both Sides of the ſeven Iſlands; 'ſetting up, wherever he came, the Standard of Salvation; inſomuch that there were found, a great many Years afterwards, 'Footſteps of the Progreſs made by this pious Miſſionary.

'With regard to the reverend Father *Joſeph le Caron*, (another '*Recollect*) he went, laſt Autumn, on Board a Veſſel belonging 'to the *Canadan* Company, which ſail'd to the three Rivers, and 'advanced as far as the *Hurons*, and other Nations, five or ſix 'hundred Leagues up the Country. 'Twou'd be impoſſible to 'deſcribe the Fatigues which this pious Father underwent during 'this painful Journey; he being one while in the midſt of 'Currents, Floods, and dreadful Water-falls; and another peſter'd with a numberleſs Multitude of Gnats, which ſtung him 'Day and Night. He wrote as follows to one of his Friends:.... 'Twou'd be difficult to enumerate my Toils, I having been 'forced to row Day after Day, with all my Strength, along with 'the Savages. I travell'd above an hundred Times in Rivers, over 'ſharp-pointed Rocks, which cut my Feet; and on Land, in Mud, 'thro' Woods, where I carried my Canoo and ſome few Neceſſaries, to avoid the amazing Water-falls. I omit our painful 'Faſts, our only Food being a little *Sagamite*, a kind of Haſty-pudding made of Water and Meal of *Indian* Corn, of which 'we eat but a very ſmall Quantity Night and Morning. I yet 'muſt own, that I found great Conſolation in the midſt of all

ſuaded that I viſited 'em upon Motives different from thoſe of the reſt of our Countrymen. I told 'em,

' my Sufferings; for the Sight of ſo great a Number of *Heathens* inſpires a Miſſionary with the ſtrongeſt Zeal to labour at ' their Converſion, and to ſacrifice his Eaſe, and even his Life, ' for their Sakes. Thus did this zealous Miſſionary appear ' among the *Hurons*, who receiv'd him with all the Gentleneſs ' and Friendſhip which they commonly ſhew to Strangers. ' They wou'd fain have had him reſide in their largeſt Village; ' but he obſerv'd, that as he was addreſſing Heaven for their ' Salvation, an Affair of this Importance ought to be carried on ' in a more reſpectful Manner, in Solitude and Silence, at a Di- ' ſtance from the Hurry and Tumult of their Families. The ' Savages ſubmitted to his Remonſtrances, and thereupon built ' for him, with Poles and Barks of Trees, a Hutt, at ſome Di- ' ſtance from the Village. He there raiſed an Altar to offer up ' to God the Sacrifice of the Maſs, and devote himſelf to his ' ſpiritual Exerciſes; and here the Savages viſited him, in order ' to be inſtructed in the Myſteries of the *Chriſtian* Religion, ' and to learn to addreſs Heaven in Prayer." Notwithſtanding this, the *Jeſuits* pretended to have been the firſt who preach'd the Goſpel to theſe *Heathens*. They declar'd, that the *Recollects* had made no manner of Progreſs in this Reſpect; but that they themſelves were making Converſions daily, whereof they publiſh'd Relations, which ſurpriz'd very agreeably the whole *French* Nation, inſomuch that many People reſolv'd to hazard not only their Fortunes, but even their Perſons, for the Advancement of ſo pious a Deſign. Among theſe were Madame *de la Pelleterie*, who went to *Canada*, at the Head of ſeveral *Urſuline* Nuns; they intending to go and preach the Faith to the *Canadans*, in their Woods, upon the Suppoſition that they wou'd liſten to them gladly; but theſe Women had been impoſed upon by the Accounts publiſh'd by the *Jeſuits*, and therefore were oblig'd to continue confin'd in their Nunnery at *Quebec*. *La mor. Pratique des Jeſuites, Tom. VII. p.* 351, 352.

I had long ſuſpected, that the *Jeſuits* meddled with ſecular Affairs in their Miſſions, but find 'em expreſly accuſed of concerning themſelves with Traffic, in p. 368. * Tom. VII. of the *Morale pratique des Jeſuites*; where we find the following Paſſage: ' The Univerſity of *Paris* charg'd the *Jeſuits* twice (in ' 1626, and 1643.) with concerning themſelves with Trade in ' *Canada*; and prov'd their Accuſation by Articles of Copart- ' nerſhip drawn up in *Dieppe*, between two Merchants and two ' *Jeſuits*. 'Twas alſo declar'd, that they traded in their Miſ- ' ſions in the Eaſt, which they own'd; but endeavour'd to ' juſtify themſelves on that Occaſion: However, their Reaſons

* *Theſe Pages are erroneouſly mark'd in that Work.*

' were

'em, that I would go far up the Country, in order to make 'em acquainted with the God whom I wor-

' were quite trifling. They ſtill continu'd to trade, tho' forbid ' by three Popes, ſucceſſively, to concern themſelves with Traffic ' directly or indirectly, in their own or borrow'd Names, ' upon Pain of Excommunication.' In p. 369. we are told, that the Book whence moſt of the Particulars above were extracted, entitled, *Premier établiſſement de la foy dans la nouvelle France*, was writ by *Chriſtian le Clerc*, a *Recollect*; that the *Jeſuits* uſed their utmoſt Endeavours to get it ſuppreſſed; but that the *Recollects*, who had Friends at Court, having prov'd that all the Particulars advanced in it were ſtrictly true, it was permitted to be ſold publickly.

The following Account of the Artifice and Double-dealing of a *Jeſuit* appear'd curious to me. The firſt Miſſion (ſays my Author) undertaken by the ſecular Clergy into *Canada*, was begun by the Eccleſiaſticks of the Seminary of St. *Sulpice* [St. *Sulpice* is the richeſt Rectory in *Paris*.] The Superior of this Miſſion was Meſſire *Gabriel de Quelus*, with whom were join'd two Prieſts, Mr. *Souart*, and Mr. *Galinier*. Theſe Clergymen were not indulged by the *Jeſuits* who were ſettled at *Quebec*, all the Succours they might have expected from thoſe Fathers, with regard to the Converſion of the *Heathens*. As the *Jeſuits* had reſided a great many Years in this Country, they had acquir'd perfectly the Languages of the Savages; had reduced thoſe Tongues into a Method, and drawn up Dictionaries of them. But then this was merely for their own Uſe, they not communicating their Papers to any one; not even to the Clergymen abovemention'd, who were earneſtly deſirous of learning thoſe Languages. However, the latter found Means to procure Copies of theſe Books, which the *Jeſuits* kept ſo cloſe: for Madame *d'Ailbout*, whoſe Huſband had been Governor of the Province, ſecretly lent thoſe Clergymen the Books, ſhe having borrow'd 'em of the Fathers, who were oblig'd to lend them her. Some of the Clergy in Queſtion learnt theſe Languages by Rule, and particularly the *Algonkine*, whereby they had the better Opportunity to converſe with the Savages, and diſcover the Myſteries of the *Jeſuits*. Mr. *Barthelemi*, (*Bartholomew*) who had been of the Choir of St. *Sulpice*, and was afterwards ſent to the Miſſion of *Canada* in 1664, being at *Mont-real*, there came in above two hundred Canoos laden with Beaver-skins, brought by the *Outaovas* to *Quebec*. With this little Fleet arriv'd Father *Nicholas*, a *Jeſuit*, who had been ſent as Miſſionary to theſe Nations, and was come to paſs a little Time in *Quebec*; as likewiſe the Chief of the Nation of the *Outaovas*, call'd, in the Language of the Country, *Kinoncha*. This Chief being highly offended at the Behaviour of Father *Nicholas*, who tyranniz'd over him and his

worſhipp'd, which ſeem'd to pleaſe 'em highly, ſo that they invited me to come among 'em. I find more

People; finding much Candour and Civility in Mr *Barthelemi*, open'd his Mind to him, in his native Language, which differs but little from that of the *Algonkines*. He declar'd, that Father *Nicholas* was very haughty and imperious; and had carried his Tyranny to ſuch Lengths, as even to beat him (*Kinoncha*,) that he was continually praiſing himſelf and his Companions; and ſpoke thus to him during their Voyage. 'To prove to thee 'how much thoſe who are cloath'd as I am, are more excellent 'than ſuch as are dreſſed alſo in black Gowns, but made dif-'ferently from ours; the Inſtant we arrive at *Mont-real*, thoſe 'Men in black Gowns will come and ſalute me very reſpect-'fully; will make me the loweſt Bows, and intreat me to per-'form among them the moſt holy Act of the *Chriſtian* Reli-'gion. Thou wilt ſee me cloath'd in ſplendid Robes of Gold 'and Silver, whilſt thoſe other Men, now in black Gowns, will 'then be dreſſed very richly; attend upon me as my Miniſters; 'and others again, with Copes on, will ſalute me in the hum-'bleſt Manner.'

Mr. *Barthelemi* inform'd the eccleſiaſtical Community of what *Kinoncha* told him, when it was reſolv'd not to permit Father *Nicholas* to celebrate Maſs ſolemnly, ſince this wou'd give the ſavage Nations a ſtill more advantageous Idea of his Perſon; but eſpecially, it was thought abominable that he ſhou'd employ ſuch Methods, under the Mask of Religion. A few Days after, Father *Nicholas* told the Superior of the Community, that it wou'd be proper, in order to imprint in the Minds of theſe Barbarians a greater Awe and Veneration for our Religion, to celebrate Maſs, in an auguſt Manner, before them; and that it would be neceſſary for him to officiate on this Occaſion, as this wou'd give him, who was their Miſſionary, ſtill greater Credit, Authority, and Weight. The Superior anſwer'd, that he muſt mention the Affair to the Community, which being done, they were unanimouſly of Opinion, that this Honour ought to be refuſed the Father, and accordingly it was denied him.

Kinoncha asking Mr. *Barthelemi*, why Father *Nicholas* had not celebrated Maſs in a ſolemn Manner, and whether he did not deſire to do it, the other told him what had happen'd; upon which, *Kinoncha* ſaid: 'Did I not tell thee the Truth? 'Thou ſeeſt how fond that Man is of Command.' The Fleet of Canoos ſet ſail, and arriv'd at *Quebec*, where Mr. *de Courſelles*, a Gentleman of *Normandy*, was Governor. He was to give Audience to *Kinoncha*, but ſuſpected very much his Interpreter, Father *Dreuillette*, a *Jeſuit*, Interpreter for the Language of the *Algonkines* and their Dependencies. The Governor therefore

more Difficulty in underſtanding the Language of the Savages, than in ſpeaking it. I already know moſt

therefore ſent for two Men who underſtood that Tongue, and ſaid to each of them apart: ‘ I ſhall give Audience, by and by, ‘ to *Kinoncha* ; and deſire you to inform me, ſincerely and juſtly, ‘ of the Contents of his Speech ; and whether the Interpreter ‘ explain'd it faithfully.' One of theſe two Men was young, and did not ſeem to underſtand the Language ; the *Jeſuits* not imagining he had copied their Books ; and they likewiſe knew that he had never reſided among the Savages ; conſequently nothing was to be apprehended from him, ſo that he appear'd publickly at the Audience. The other Perſon's Name was *Courville*, an Inhabitant of *Quebec*, who had liv'd many Years in the Country, and underſtood the Language, a Savage having taught it him. As *Courville* cou'd not be preſent at the Audience without making the *Jeſuits* uneaſy, (it being well known that he underſtood the Language) the Governor cauſed him to be hid in a Cloſet, whence he cou'd hear diſtinctly all that ſhou'd be ſaid in the Audience. *Kinoncha* then appear'd with the ſeveral *Inſignia* of his Dignity, he being adorn'd with a great many Pieces of Porcelane, as Necklaces and Bracelets, which highly diſtinguiſh'd him.

He carried in his Hand the Preſent ſent from the Nation of the *Outaovas*, being a large Circle of Porcelane, which he offer'd to the Governor, as the Marks of a great Captain and Prince. He afterwards made his Harangue ; on which Occaſion his Eloquence was nervous, and heightned by exalted Figures of Speech. After diſcourſing ſome Time, he ſtopt, in order to give the Interpreter an Opportunity of explaining his Words ; during which he himſelf ſat down and ſmoak'd his Pipe, whilſt the Interpreter was ſpeaking ; and whenever the latter had ended, *Kinoncha* proceeded in his Harangue, with equal Majeſty and Strength. Father *Drevillette*, not ſuſpecting that any Perſon preſent underſtood *Kinoncha*'s Language, inſtead of rendring it faithfully, gave it a quite contrary Interpretation. Inſtead of the heavy Complaints which *Kinoncha* made againſt Father *Nicholas*, and taking Notice of the Tyranny he had exerciſed over him and the Nation of the *Outaovas* ; he declar'd that his Preſence was earneſtly deſir'd in their Country : in a Word, he ſaid all he poſſibly cou'd to the Advantage of Father *Nicholas*, and of the *Jeſuits* in general.

The Audience being ended, and the Company withdrawn, the Governor enquir'd firſt of the young Man who underſtood the *Algonkine* Language, what was his Opinion of Father *Drevillette*, and whether he had done his Duty. To which the other replied, ‘ that the Father had quite miſinterpreted *Ki-*

moſt of the Words. Mr. *de la Motte* has taught me a great Number; and an *Engliſhman*, who is exceedingly well ſkilled in their Tongue, has given me many more. I have drawn up a Dictionary, agreably to our Alphabet, of all theſe Words; ſo that, if I had but a little Correſpondence with the Savages, I believe I ſhou'd ſoon begin to ſpeak and underſtand their Language. I

' *noncha*'s Meaning, and had expatiated in Praiſe of Father ' *Nicholas*; whereas the *Heathen* had declar'd that he was in- ' ſupportable to their whole Nation: That he had uſed *Kinoncha* ' himſelf ſhockingly; he having beat him, tho' Chief of the ' People, a Treatment exerciſed towards none but the meaneſt ' Wretches: However, that as this was an Affair of Conſe- ' quence, he deſir'd him to hear *Courville*, without telling him ' what he had then ſaid.' *Courville* deſired to be excuſed, ſaying, that as he had a Family, and was ſettled in the Country, this conſequently might do him Prejudice. The Governor aſſuring him that he would be very ſecret; and obſerving, farther, that he had not been ſeen by any one, *Courville* declar'd, that Father *Drevillette* had told him the very counter-Part of *Kinoncha*'s Harangue. The Governor, being fully perſuaded from the Teſtimony of theſe two Men, of which no Suſpicion cou'd be entertain'd, that Father *Drevillette* had acted perfidiouſly; (beſides his having ſuſpected the *Jeſuit* on another Account) went to Father *Mercier*, then Rector of the *Jeſuit*'s College, when informing him of Father *Drevillette*'s Double-dealing, and the many Complaints brought againſt Father *Nicholas*, it was agreed that the latter ſhou'd be put on Board the firſt Ship which might ſet ſail for *France*. *Morale pratique des Jeſuites*, Tom. VII. p. 386, *&* *ſeq.* Printed at ——— 1693. 12*mo.*

The Author cloſes this Story as follows: ' All the Relations ' publiſh'd by the *Jeſuits* concerning *Canada*, are ſtuffed with ' Untruths. The Inſtant theſe were printed in *France*, they ' were always ſent to the Clergy of *Mont-real*, in *Canada*, who ' were aſtoniſh'd to ſee how ſtrangely the Fathers diſguiſed ' Matters. Mr. *de Courſelles* writing Advice of this to Court, ' the *Jeſuits* were order'd to publiſh no more Relations. Theſe ' Fathers have ſuch an Aſcendant in this Country, that they go ' into all Houſes, and imperiouſly enquire about whatever is ' doing in them; and when they are return'd Home, they relate ' all they have heard, and thence regulate their Politicks. They ' even make an Abuſe of holy Things, all which muſt be ' aſcrib'd either to a ſurprizing Spirit of Curioſity, or to a moſt ' irregular blind Zeal.'

have

have tranſlated the *In nomine Patris*, the *Pater Noſter* the *Ave Maria*, the *Credo*, and the ten Commandments. I have baptized but two adult Savages, who died immediately after. I likewiſe chriſtned three Children, two of whom are gone to Heaven; and cou'd I have had an Opportunity of viſiting them, I ſhou'd have ſent a greater Number to the Manſions of Bliſs.

Our two Ships ſet ſail the Beginning of *September* 1695, to return Home. As it was probable they wou'd proceed directly to *France*, I myſelf choſe rather to continue in the Fort, with the fourſcore Men, who were to remain there in Garriſon, eſpecially as they had no Chaplain. I was perſuaded that, as I ſhou'd have more Leiſure after the Ships had left us, I conſequently might learn perfectly the Language of the Savages, and be enabled to found a Miſſion there. However, Providence did not think me worthy of it, the *Engliſh* beſieging, and taking us Priſoners. I gave you the Particulars of this Incident, and likewiſe of my Impriſonment, at my Return to *France*; for which Reaſon, it wou'd be needleſs to repeat it here.

I am, &c.

GABRIEL MAREST.

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GENERAL INDEX.

N. B. The numerical Figures I. II. denote the Firſt and Second Volumes.

A.

	Vol.	Page.
ABunas, very ignorant — ——	I.	310
Abyſſinia, *vide* Ethiopia		
Acacia deſcribed — —	I.	194
Achen deſcribed — —	I.	40
——— Government thereof — —	I.	43
——— Trade of the inhabitants —	I.	*ibid.*
Agra deſcribed — —	II.	374
Ague, Method taken by a Bonze to cure it —	II.	114
Alcoran, improperly ſo called —	I.	110
Amazons, country of — —	II.	466
Amphitrite, its voyage — —	II.	206
——— Treatment in the port of Quo-an-cheu-voan — —	II.	218
Ananas, or pine-apples — —	I.	40
Animal, extraordinary one in Ethiopia	I.	227
Anjouan deſcribed —	I.	160
Aoor, account of — —	I.	471
—— Chriſtian church there deſcribed	I.	*ibid.*
Arichandiren of the Banians compared with Job — —	II.	269
Arithmetic of the Malabarians —	II.	389
Aros, iſlands — —	I.	69
Arringon, palace of —	I.	229
Aſſiniboels, account of —	II.	496

	Vol.	Page.
Aſtronomy, obſervation therein made by the Jeſuits — —	II.	52
——— Of the Banians —	II.	390
Audience given to Dr. Poncet by the emperor of Ethiopia —	I.	212
Aurengzebe — —	I.	17
Auſtin-Fryars beſieged in their convent	II.	182

B.

BAdages defeated by the king of Travancor	I.	369
Bagnagar, captain of Golconda —	I.	483
Baldivia, deſcribed — —	II.	174
Bambous — —	I.	40
Banians, their religion — —	II.	244, 257
——— Their account of the creation	II.	249
——— Their paradiſe — —	II.	250
——— Account of the deluge —	II.	251, 253
——— Their three deſtructions of the world	II.	*ibid.*
——— Seem to have copied God's delivering the law to Moſes —	II.	263
——— Very tender of their ſlaves —	II.	266
——— Account of their Vedam	II.	267, 378
——— Account of their God Ramen	II.	271
——— Their ridiculous tradition of confeſſion — —	II.	275
——— Their four ages — —	II.	388
——— Their aſtronomy ——	II.	390
Barbarins, account of — —	I.	189, &c.
Baſilius, prince of Ethiopia, dies —	I.	255
——— Ceremonies thereupon —	I.	258
Baures, account of ——	II.	466
——— Their cuſtoms —	II.	467
Bell, famous one of Peking —	I.	78
Belle Iſle deſcribed ——	II.	481
Bengal, inhabitants of, well ſkilled in mechanics — —	II.	357
——— Their phyſicians —	II.	360
——— Their remedies for ſeveral diſorders	II.	361
——— Their arts and ſciences —	II.	362
Bermudez made patriarch of Ethiopia	I.	282
——— Sent to the Gaffattes	I.	296
——— Attacked by the Gallas	I.	299
——— Arrives at Liſbon —	I.	305
Beth-Mariam province deſcribed	I.	302
——— Allotted to the Portugueſe	I.	*ibid.*

	Vol.	Page.
Birds caught with an angling rod	I.	112
Bleeding, how performed by the Indians	II.	294
Bleſſed-Trinity (a place ſo called by F. Cyprian) deſcribed	II.	455
Boileau, reply of, to an eccleſiaſtick	II.	226
Bonito (fiſh) deſcribed	II.	321
Bonzes (idol prieſts) their ceremonies	I.	58
—— Account of	II.	330, *et ſeq.*
Boolac, or Bulac	I.	182
Bouchet, F. perſecuted	I.	459
—— Carried in a Palanquin	I.	467
Bourbon, river, account of	II.	484
Brama compared with Abraham	II.	256
Bramins, account of	I.	4
—— Their doctrine of eclipſes	I.	421
—— Their impoſtures	I.	360
—— Their ignorance	II.	387
Brent, a poem, extract from	II.	438
Brevedent, F. falls ſick and dies at Barho	I.	209
Bridge, ſaid to be built by apes, deſcribed	I.	374
Brief of the pope to the French king	I.	26
—— To the king of Spain	I.	27
Brothers, ſubordinate friars	I.	108
Buffalo, ſtory of	I.	370
Burial of the Perſees	I.	16
—— Ceremonies of the Abyſſinians	I.	259
—— Place of the Jeſuits in China	II.	74

C.

CAbala of the Jews, what it is	II.	3
Caguyan	I.	35
Calaos, chief order of the mandarins	II.	124
Calicut deſcribed	I.	167
—— Odd cuſtoms aſcribed to the inhabitants of	I.	168
California, account of	I.	350, 398
—— Miſſions of	I.	397
—— Account of the inhabitants	I.	402
—— Their employments	I.	404
—— Dreſs and habitations	I.	402
—— Very fertile	I.	400
—— Method uſed to inſpire the inhabitants with awe	I.	415
Caloran river, deſcribed	II.	293, 300
Calumet	II.	496

	Vol.	Page.
Camels, paſs ſix or ſeven days without drinking	I.	187
Canaupus, a ſtar of the ſouthern hemiſphere	II.	90
Cancheu	II.	302
——— Road from, to Nanchang, deſcribed	II.	*ibid.*
Cangivaron deſcribed	I.	9
Caniſians, (people ſo called) an account of	I.	93
——— Imagine men, horſe, and cloathing to be one animal	I.	95
——— Deſcription of their country	I.	98
——— Their manner of living	I.	*ibid.*
——— Offer to raiſe habitations for the Jeſuits	I.	97
——— Much civilized by the Jeſuits	I.	99
Canibals, account of ſome	II.	458
——— Opinion of there being ſuch people exploded		*ibid.*
Canton, deſcription of	I.	55, 151
——— Has gates at the end of every ſtreet	I.	56
——— Has very ſingular windows	I.	57
Cape of Good Hope	I.	37
——— Governor's garden deſcribed	I.	*ibid.*
Caphts, account of	I.	233
Caracas	II.	396
Caravan, method of travelling	I.	184
Caribboos	II.	499
Carita	II.	397
Carnata deſcribed	I. 102, II.	373
Caſſia tree	I.	203
Caſtes deſcribed	I. 360, II.	366
——— Their cuſtoms	II.	367
——— Hate one another	II.	368
——— Of thieves, deſcribed	II.	261
——— Their odd cuſtom of retaliation	II.	410
Caſtes turned Chriſtians	I.	458
Caſtration uſed among the Tonquineze	I.	104
Catechiſts, account of	I.	6
Catharine, St. monaſtery of	I.	274
Cathay, ancient name of China	I.	59
Ceremonies of the Indian women burning themſelves with their huſbands	I.	425
——— extreme whimſical ones obſerved by ſome Chineſe on board a ſhip	II.	58
Ceylon (iſland of) deſcribed	I.	388
Charkin deſcribed	I.	150
Chenapodium, deſcription of	II.	360

	Vol.	Page.
Chilliacalla — —	II.	470
Chineſe great gluttons ——	I.	57
—— Carry a live quail in winter inſtead of a muff — —	I.	*ibid.*
—— Extreme poverty of great part	I.	82
—— Not able to pronounce European names — —	I.	145
—— Their ceremonies in their feaſts	I.	*ibid.*
—— Manner of their ſoldiers firing	I.	150
—— How treated in Japan —	II.	192
—— Contemn all nations but themſelves	II.	304
—— Some account of their language	II.	306
—— Great uſurers ——	II.	310
—— Women fond of ſolitude —	I.	89
—— Have very ſmall feet	II.	311
—— In great ſubjection to their huſbands — —	II.	312
—— Inſtance thereof —	II.	*ibid.*
Chinyan, capital of Leaotung, deſcribed	II.	129
Chiraguanaes, ſtory of them —	I.	95
—— Converted and baptized by the Jeſuits — —	I.	*ibid.*
—— Diſcover their avarice	I.	96
—— Attempt to maſſacre the Jeſuits	I.	*ibid.*
Chirangam deſcribed — —	I.	475
Chriſtians, found, who ſtamped a croſs with a hot iron on their bodies —	I.	10
Churches of the Jeſuits, pulled down	I.	19
—— In the emperor of China's palace	II.	186
—— Opening and deſcription thereof	II.	323
—— Like to be deſtroyed, and why	II.	328, &c.
Ciſterns to carry water on board the Turkiſh ſhips	I.	271
City, floating one, on the river Canton	I.	58
—— Gates of Peking —	II.	79
Civet cat, account of — —	I.	240
Claudius, emperor of Ethiopia, quarrels with Bermudez — —	I.	295
Claudius pretends reconciliation —	I.	296
—— Fights with the Gallas —	I.	297
Coaſt of diamonds deſcribed —	I.	61
Cocoas — ——	I.	29
—— Trees —— —	I.	40
Cochin-China, account of —	I.	19
Coffee ſhrub, account of ——	I.	264
Comedy, ſpiritual one, acted by the Jeſuits	II.	232
Conception, city of, in Chili —	II.	40
Conga, an inſtrument — —	I.	20
Cong-Kaen, houſes prepared for the Jeſuits	I.	55
Convent at Duvarna deſcribed —	I.	261

	Vol.	Page.
Coogles (a tree) deſcribed —	I.	204
Corea — —	I.	59
Cortex of Peru, its ſucceſs in curing agues	II.	115
——— Account of its growth	II.	116
Cotate deſcribed — —	I.	176, 367
Courſe for paſſing the ſtreights of Malacca and Gubernadour —	I.	61
Creation, the Perſees opinion thereof	I.	12
——— The Banians account of	II.	249
Crichnen compared to Moſes —	II.	262
Cricks, account of — —	II.	495
Croze, (M. De La) account of —	II.	297
Cruelties exerciſed in Æthiopia —	I.	329
Cuſtom, a horrid one, on the death of the kings of Sennar —	I.	201
Cyprian, St. Francis, his impoſtures	I.	66
——— Baraze, converts the Moxos	II.	456
——— Procures oxen —	II.	*ibid.*
——— Builds a church —	II.	457
——— Diſcovers a new road from Moxos to Peru —	II.	464
——— Makes ſeveral diſcoveries	II.	466
——— Kill'd by the Indians	II.	468

D.

DAmute deſcribed —	I.	301
Daniſh Miſſionaries at Tranquebar	I.	378
——— Reception by the prince of Malabar —	I.	464
Daſſiris reſolve to drive out the Jeſuits	II.	470
——— beſiege their church —	II.	471
Deleb (a tree) its fruit deſcribed —	I.	203
Deſcent, of the Spaniards in California	I.	409
Deſandiren, account of —	II.	380
Devil thought to be white by the inhabitants of Goree — —	I.	111
——— Manner of ſacrificing to, in Malabar	I.	175
Diamond mines of Coloor —	I.	483
Diving for pearls, method of —	I.	384
Domi deſcribed — —	I.	203
Dongola, deſcription of — —	I.	192, &c.
Dramatic entertainment, at Emfras	I.	249
Dutch jealous of all European ſhips trading near their ſettlements —	I.	114
Dynaſty of Han — —	II.	22

E.

	Vol.	Page.
ECliſe, obſerved at Siam	II.	54
Ekiam, a ſacrifice of the Bramins, reſembling the paſchal lamb	II.	264
Elias's ſtone	I.	275
Emfras (city) deſcribed	I.	239
—— It's trade	I.	240
Emperor of China gives the Jeſuits a houſe in his palace	I.	18
—— Contributes towards a church	I.	*ibid.*
—— Orders his mandarins to ſuperintend it	I.	*ibid.*
—— His preſents to the Jeſuits	I.	19
—— Admiration of his ſubjects	I.	59
—— Gives audience to F. Bouvet	I.	76
—— Is pleaſed with his preſents	I.	*ibid.*
—— Gives towards the church at Hancheu	I.	79
—— Learns European ſciences	II.	96
—— Tolerates the Chriſtian Religion	II.	106
—— Cured by the Jeſuits	II.	114
—— Gives the Jeſuits a houſe in the Hoang Ching	II.	118
—— Journies to Eaſtern Tartary	II.	127
—— Journey into Weſtern Tartary	II.	140
—— Impriſons his ſon	II.	417
Emperor of Ethiopia, ſends for Dr. Poncet	I.	179
—— Gives him audience	I.	212
—— Ceremony of his going to receive the ſacrament	I.	214
—— Dines in public	I.	216
—— His palace deſcribed	I.	218
—— His great power ſhewn	I.	225
—— His wars	I.	228
—— His uſual diverſions	I.	226
—— His character and perſon deſcribed	I.	231
—— Goes to ſee the method of extracting oils chymically	I.	233
—— Method of carrying his orders to any governor	I.	248
—— Profeſſes the Romiſh religion	I.	324
—— Gives liberty of conſcience to his ſubjects	I.	334
—— Dies, and is ſucceeded by his ſon	I.	335
—— Who expels the Jeſuits	I.	336

	Vol.	Page.
Engliſh, account of their ſettling their trade in the Eaſt-Indies —	I.	478
Entertainment of the chevalier De La Roque by the viceroy of Canton —	I.	75
Erdeb, *vide* Tamarind		
Eſula, (a plant) deſcribed —	I.	186
Ethiopia deſcribed — —	I.	224, &c.
——— Account of the inhabitants	I.	230
——— method of ſaluting —	I.	231
——— Religious ceremonies of the inhabitants — —	I.	242, 244
——— Its avenues ſtrictly guarded	I.	337
——— Hate the Europeans, and why	I.	223
Eve's ſepulchre — — —	I.	271
Eulogium of the Jeſuits, made the Emperor of China — —	II.	422
Excommunication of Æthiopia by the Jeſuits	I.	311

F.

FAn-ki-chan deſcribed —	I.	136
Fathers, ſuch as are in prieſts orders	I.	108
Feaſts of the Chineſe —	I.	145
Fire-Worſhip of the Perſees —	I.	17
Floating city on the river Canton deſcribed	I.	58
FO (idol of the Chineſe) account of	II.	329
Fo-chan deſcribed —	II.	111
Foreſts infeſted by tygers —	I.	377
Fowling and fiſhing, of a new kind	I.	113
Francis Xavier, account of —	I.	39
——— Cyprian, his impoſtures —	I.	66
French exaggerate the civilities they meet with in foreign countries —	I.	53
Frogs eat by the Chineſe —	I.	57
Frozen ſea, an iſland therein deſcribed	I.	349
Fuſs made about a trifle —	I.	74

G.

GAllas attack Bermudez —	I.	299
Gallies, three ſent from the emperor of China to F. De Tartue at Sanchan — —	I.	129
Gama de, Stephen, arrives at Metzuma	I.	283
——— Chriſtopher, his expedition —	I.	285

	Vol.	Page.
Gama de, Chriſtopher, forced to fly	I.	287
——— Will not proceed in flight — —	I.	288
——— His death	I.	289
Gavers, or Gaures, *vide* Perſees		
Garden at the Cape of Good Hope, deſcribed — —	I.	37
Geaſim — —	I.	205
Geling, (a tree with its fruit) deſcribed	I.	203
Gerunha (viſier of Adel) comes with an embaſſy to De Gama —	I.	283
——— Defeats De Gama —	I.	287
——— Kills him —	I.	289
——— Shot a domeſtick of De Gamas	I.	292
Gin-ſeng (a plant) deſcribed, with a plate	II.	424
——— Where found —	II.	428
——— Method of gathering it	II.	429
——— Some account of, from Du Halde	II.	430
——— Explanation of the plate	II.	432
——— Method of drying it —	II.	436
Girana — —	I.	208
Giraumont (a fruit) —	II.	361
Gobernadour Streights, *vide* Streights		
Gobien, Father, his character —	II.	236
Golconda, deſcribed —	I.	482
Gallett, F. attempted to be poiſoned by one of his domeſticks —	II.	190
Gondar, deſcribed —	I.	218
Goree, account of — —	I.	110
——— Cuſtoms of the inhabitants —	I.	111
——— Imagine the devil to be white	I.	*ibid.*
Government of Achen —	I.	43
Grampus, deſcriptions of —	I.	112
Green-Iſland, deſcribed — —	I.	54
Guiganite, remarkable ſtory of the kindneſs of — —	I.	28
Guiguan, deſcribed — —	I.	26, 28
Gundovar, river, account of —	I.	207

H.

HAIL, thunder, &c. never happen in Peru, and the reaſon	II.	41
Hall of the Grand Union in Peking deſcribed — —	II.	82
Hamcheu deſcribed — —	II.	68

	Vol.	Page.
Hamcheu, perſecution there —	II.	99
Helaöua deſcribed — —	I.	186
Hoai-ngan — —	I.	75
Hoang, or the yellow fiſh —	II.	63
Hoopo deſcribed — —	I.	144
Hottentots no atheiſts (as generally repreſented) — —	II.	414
Houſe, granted the Jeſuits by the emperor of China — —	I.	18
Hudſon's bay, diſcovery of —	II.	474
——— Account of the ſettlements there — —	II.	476
——— French fort attacked by the Engliſh — —	II.	478
——— Take poſſeſſions of the Engliſh fort — —	II.	491
——— Account of the inhabitants	II.	494
——— Climate —	II.	497
Hunting, method of, in China —	II.	132
Hurricane, a dreadful one —	I.	126

I.

	Vol.	Page.
IDOL, living one, account of —	II.	348
——— Prieſts, *vide* Bonzes and Lamas		
Indians, their religion —	II.	242
——— Thought to be borrowed from Moſes —	II.	241
——— Several cuſtoms aſcribed to them	II.	278
——— Cuſtom of proſtituting their moſt beautiful women in the pagods —	II.	383
——— Their moral precepts —	II.	384
——— Account of the three who came to Roan — —	II.	441
——— Their hatred to Europeans accounted for — —	II.	370
——— Their great ſobriety —	II.	377
Indoſtan deſcribed — —	I. 17, II.	374
Indus (river) — —	I.	10
Inſurrection at Fan-ki-chan —	I.	141
Iſuren, God of Baninians, his appearance	II.	245
Ivory, a new kind of —	II.	156

J.

	Vol.	Page.
ST. Jago deſcribed —	II.	170
Japan, deſcription of — —	II.	195
Japaneze, account of — —	II.	*ibid.*
——— Their cuſtoms —	II.	196
——— Extirpate the Chriſtians	II.	*ibid.*
——— Their learning and religion	II.	198
Java (iſlands) account of —	I.	36, 116
Jeniſia deſcribed — —	II.	156
Jeſſo, deſcription of — —	II.	199
Jeſuits perſecuted at Cochin China —	I.	19
——— Preſent made to them by the emperor of China — —	I.	*ibid.*
——— Same honours paid to them as are paid to the Kincha —	I.	54, 70
——— A picture of them —	I.	78
——— Act upon different principles than pure religion — —	I.	84
——— Driven out of Japan by the emperor	I.	*ibid.*
——— Deeply concerned in trade —	I.	85, II. 502
——— Lead a luxurious life —	I.	87
——— Engratiate themſelves in the minds of women — —	I.	89
——— Account of their prevailing on a rich lady to leave her whole eſtate to them, and diſinherit her relations	I.	*ibid.*
——— Convert the Chiraguanaes —	I.	95
——— Familiar with the Indians wives	I.	96
——— Attempted to be murdered on account of their avarice —	I.	*ibid.*
——— By a falſe ſtory betray themſelves	I.	97
——— Publiſh falſe letters and hiſtories	I.	*ibid.*
——— Their treatment of the archbiſhop of Manila — —	I.	155
——— Their reception in Priapatam	I.	170
——— Undertake the government of Æthiopia — —	I.	179
——— Their political views and ill conduct in their miſſions ſhewn —	I.	314
——— Apt to enlarge in their account of converts — —	I.	457
——— Memorial to the emperor of China	II.	8
——— Anſwer to the ſaid memorial	II.	9

	Vol.	Page.
Jeſuits cure the emperor of China	II.	114
—— Petition the emperor that they may be permitted to build a church	II.	120
—— Accuſed of diſpenſing with and palliating confeſſion — —	II.	162
—— Suit their religion to every mind	II.	177
—— Opinions condemned at Paris	II.	203
—— Condemned by the Sorbonne	II.	229
—— Account of their relieving the poor in time of neceſſity at China —	II.	355
—— Much blamed for acquieſcing in the cuſtoms of the idolaters —	II.	364
—— Surpriſing double-dealing of	II.	503
Jews found at China —	II.	1
—— Deſcription of their ſynagogue	II.	11
—— Account of their ceremonies	II.	21
—— Remark thereon —	II.	23
—— Curious enquiries concerning them	II.	28
Joguis, account of —	I.	485

K.

KAlkas, account of —	II.	124
Kiang, or Kiam, deſcribed	I.	77
Kian-men, a village famous for its length	I.	151
Kin-chay (envoy) account of —	I.	54
—— Three ſent to receive F. Bouvet	I.	72
Kirin deſcribed — —	II.	134
Koran, improperly called Alcoran	I.	110

L.

LA Croze's account of the religion of the Ethiopians — —	I.	225, *& ſeq.*
Ladrone iſlands deſcribed ——	I.	24, 30
Lamas (Tartarian prieſts) —	II.	346
—— Chief Lama, account —	II.	348
—— Compliments paid to him —	II.	349
—— Deſcription of his pagod	II.	350
—— Chief Lama of Tibet, account of	II.	351
Language of the Palayos ——	I.	32
—— Of the Chineſe —	II.	306
Laoyas, Chineſe literati —	I.	147
Leaotung deſcribed —	I.	451, II. 129

	Vol.	Page.
Lewis, St. ſent an embaſſy to the emperor of Cathay — —	I.	59
Liampo, *vide* Nimpo		
Lima deſcribed — —	II.	42
—— Curious particulars thereof from Betagh — —	II.	44
—— Proceſſions, very grand —	II.	46
Lingan deſcribed ———	II.	426
Los Pintados — —	I.	23
Lottery in Cotate ——— —	I.	370
——— Monthly one at Paris —	I.	371

M.

Macao — —	I.	52
Madura — —	I.	4
Malabar Chriſtians, their firſt converſion	II.	295
Malacca, all religions tolerated here except the Roman Catholic —	I.	45
——— Account of — —	I.	44
Man, manner in which the Indian books expreſs his reſemblance to the deity	II.	248
Mandarins, account of ——	I.	21
——— Carried in Palanquins, and attended by a great retinue —	I.	57, 58
——— Nine ſorts of ——	I.	136
Manila, archbiſhop of, cruelly treated by the Jeſuits — —	I.	155
Marava deſcribed — —	II.	408
——— Odd cuſtoms of the inhabitants	II.	410
Maſſes, eight celebrated ſucceſſively at Francis Xavier's tomb ——	I.	70
Maſcaren — —	I.	166
Mead, how made in Ethiopia ——	I.	217
Mecca deſcribed — —	I.	268
Medicinal lozenges of France —	II.	213
Medina deſcribed —— ——	I.	269
Melta Chriſta ſets up for king of Ethiopia	I.	330
Meliapour, *vide* St. Thomas's iſland		
Memorial of the Jeſuits to the emperor of China — —	II.	8
Metempſychoſis prevail all over India	II.	381
Method of conveying the baggage of perſons going to the court of Ethiopia	I.	208
Metzuma, or Meſſua ——	I.	263

	Vol.	Page.
Miracle, pretended one of an idolater who had made a vow to Francis Xavier	I.	372
Miſſionaries, their way of living at Madura	I.	5, &c.
——— Of China wearing ſilks defended	II.	222
——— Have attempted to appear in mean dreſſes — —	II.	225
Mocha deſcribed — —	I.	201
Mole, made by the king Maiſſoor, to ſtop the current of the Coloran —	II.	300
Monaſtery of mount Sinai deſcribed	I.	273
Money not uſed among the Malayans	I.	118
Monophyſites — — —	I.	323
Monothelites — —	I.	*ibid.*
Monteigne, extract from ——	II.	451
Monument, one at Surat, embelliſhed with three punch bowls —	I.	3
Mordechin, a violent diſorder in India	II.	290
——— A catechiſt ſeized therewith	II.	*ibid.*
——— Method of cure —	II.	291
Motets, ſpecies of church muſic —	I.	175
Moxos, account of — ——	II.	160, 438
——— Their cuſtoms and polity —	II.	440
——— Their feſtivals —	II.	443
——————— Of the new moon	II.	448
——— Their ornaments of dreſs	II.	445
——— Their method of battle —	II.	*ibid.*
——— Ceremonies and worſhip —	II.	446
——— Their prieſts — —	II.	447
Muſcovites enter into China ——	II.	92
——— Conclude a peace with the Chineſe	II.	95
Muſcovy, account of a way from thence into China — —	II.	153

N.

NAique — —	I.	9
Names of thoſe iſlands called Palaos	I.	31
Nan-chan-ſou deſcribed ——	I.	75
Nan-gan, deſcription of — —	II.	302
Nangaſack deſcribed (with a plan)	II.	192
Nicobar iſlands — —	II.	401
——— Account of the inhabitants	II.	402
——————— Their religion	II.	403
Nicoko — — —	I.	131
Nile, method of croſſing — —	I.	193

	Vol.	Page.
Nile, account of its ſource —	I.	236
——— From La Croze	I.	342
——— From De Mallet	I.	344
Nimpo deſcribed —	II.	61
——— Particulars relating thereto —	II.	63
Nun of Ethiopia throws herſelf from a rock	II.	332

O.

OAtchew, a dreadful rock —	I.	132
Oath of homage to the pope, taken by Saltem Sequed — —	I.	224
Obſervatory of Peking —	II.	78
Ocorome, account of — —	II.	440
Ogara deſcribed — —	I.	250
Okel, ſort of inns in Turkey —	I.	267
Olaham's ſatyr on the Jeſuits, extract from	I. 412, II. 209, II. 224	
Orixa — — —	I.	4
Oyſter-ſhells, windows made of, in China	I.	57

P.

PAgod dedicated to an ape —	I.	424
—— Of Canorin deſcribed	I.	455
——— Of Elora — —	I.	456
——— Of the chief Lama ——	II.	350
Paes, or Pais, *vide* Palaos		
Palace of the king of Dongola —	I.	189
——— Emperor of Ethiopia	I.	218
Palanquin, a gilt chair, wherein the mandarins are carried —	I.	58
Palaos, diſcovery of theſe iſlands —	I.	27
——— Their names — —	I.	31
——— Dreſs and cuſtoms —	I.	32
——— Their language — —	I.	*ibid.*
——— Manner of ſubſiſting at ſea	I.	*ibid.*
——— More fond of iron than gold	I.	34
Palavan, roots ſo called ——	I.	29
Panjankan of the Indians, account of	II.	377
Paradiſe of the Banians ——	II.	250
Paraos, Indian veſſels —	I.	27
Pearl-fiſhing coaſt — —	I.	374
——— Account of the fiſhery —	I.	382
Peking deſcribed — —	II.	78, *et ſeq.*
——— The imperial there ——	II.	81
Perſecution of the Jeſuits ——	I.	19

	Vol.	Page.
Perſecution of F. Bouchet —	I.	459
Perſees, account of their worſhip —	I.	11
——— Difference between them and the Perſians — —	I.	*ibid.*
——— Their account of the creation	I.	12
——— Their laws —	I.	14
——— Their rites and ceremonies	I.	15
——— Their marriage — —	I.	16
——— Their burial — —	I.	*ibid.*
Petrification — —	I.	251
Phænomenon of the lights which are ſeen at night on the ſurface of the ſea, curious inquiries into — —	II.	317
Pien, or ſcepter of the prince of China, like to produce evil to the Jeſuits	II.	330, *et ſeq.*
Palaure, account of — —	I.	117
——— Its inhabitants deſcribed	I.	*ibid.*
Polijara iſland ——— —	I.	61
Poliverere deſcribed — —	I.	*ibid.*
Pondicherry — —	I.	4
Pope's brief to the French king —	I.	26
——— To the king of France	I.	27
Pornetton deſcribed —	II.	484
Praws, fiſher-boats — —	I.	42
Prayer tranſlated from the Torgut tongue	II.	347
Preſent to the emperor of China to the Jeſuits	I.	19
Prince of China's edict — —	I.	20
——— Speech to his courtiers	I.	21
Propoſals for erecting an hoſpital for bringing up Chineſe foundlings —	I.	88
Purcel, Shoals of — —	I.	46, 119
——— Surprizing ſtory of	I.	120
Purchas's pilgrim, extract from —	I.	279

Q.

QUEEN of Ethiopia forced to fly from the Moors — —	I.	287
——— Her nurſe and ſeveral other ladies put an end to their lives by gunpowder —	I.	*ibid.*

R.

RAjas, account of ——	I.	10, 367
Rainbow of the ſea deſcribed	II.	322
Ramplimoutes — —	I.	116

	Vol.	Page.
Recollects, account of their eſtabliſhing the Chriſtian religion in Canada	II.	501
Regulo of China impriſoned —	II.	418
Requiems, *vide* Sharks		
Revolution in Ethiopia — —	I.	312
River-horſe, *vide* Hippopotamus		
Road made from Peking to Chinyan	II.	130
Roman Catholicks as zealous in propagating their religion as Proteſtants are negligent — —	I.	3
Royal year of the Chineſe —	I.	20

S.

SAchem — —	I.	201
Sailor, account of one who lived 8 years on the ſhoals of Purcel —	I.	120
Salmon's objections to the diſcovery of the iſlands Palnos — —	I.	24
Saltem-Sequed's oath of homage to the pope	I.	324
Samar (iſland) deſcribed —	I.	27
Sanchan — —	I.	48
Sanias Bramins, accounts of —	I.	8, 481
Saws made of a ſhell called Tactobo	I.	34
Sea calf — — —	II.	154
Sennar, deſcription of — —	I.	194
——— King of, method of giving audience	I.	195
——— His journey to his country houſe — —	I.	196
——— Its merchandize, &c. —	I.	198
——— Account of the inhabitants	I.	200
——— Have a ſhocking cuſtom at the death of their kings — —	I.	201
Serka deſcribed — —	I.	206
Serpents of a dangerous kind found in Malabar — —	I.	473
——— Very common in Madura, to which the inhabitants pay adoration	II.	284
Sharks — — —	I.	112
Shelga deſcribed — —	I.	209
Sian-Kong — — —	I.	140
Sidoti, abbot, his arrival in Japan	II.	397
Siege of the Auſtin Fryars —	II.	182
Snake broth greatly eſteemed by the Chineſe	I.	57
Song-Too, a mandarin — —	I.	*ibid.*

	Vol.	Page.
Squinaute, a plant	I.	207
Stone of Elias	I.	275
Storm	I.	122, 131
Story of two young women on board the galliot	II.	59
—— Remarkable one of Col. Nitard	II.	345
—— Of a Bramin	II.	385
Strammonium	II.	361
Streights of Malacca and Gobernadour, courſe for paſſing	I.	61
Suez deſcribed	I.	276
Sunda, *vide* Java		
Surat, deſcription of	I.	3, 11
Sycot deſcribed	I.	183
Synagogue of Jews found at China	II.	1
—— Deſcribed	II.	11

T.

	Vol.	Page.
TA, a floating city on the river Canton	I.	58
Tactobo, a ſhell, ſaws made of	I.	54
Tael, a Chineſe coin	II.	355
Talavi, account of his victory over the king of Tanjaour	II.	286
Talmud	II.	4
Tamarind tree deſcribed	I.	206
Taoſſas, account of that ſect	II.	313
—— Their morality	II.	*ibid.*
—— Feats related of them	II.	315
—— Their idols deſcribed	II.	*ibid.*
Te Deum ſung at Francis Xavier's tomb	I.	39, 69
Tartarian officer, ſtory of one	I.	158
Tekeſel river	I.	207
Ter	I.	273
Terra del Fuego	II.	37
—— Account of the inhabitants	II.	38
Terraſſes, on which the ſeveral apartments belonging to the palace of the emperor of China are built	II.	82
Teucrium deſcribed	II.	362
Tichcrapali	I.	9
Tibet, chief Lama of	II.	351
Tienpay	I.	143
Tonquin, deſcription of	I.	101
Tonquineſe, account of	I.	102
Torcolan deſcribed	I.	482

	Vol.	Page.
Travancor, king of, defeats the Badages	I.	369
——— Is traiterouſly murder'd	I.	370
Tribunals in Peking, account of —	II.	101
——— Of rights anſwer to the viceroy of Chekiam — —	II.	189
Triumphal chariot made by the Jeſuits	II.	288
Turkiſh Spy, extract from —	II.	406
Tutucurin — —	I.	380

V.

VAldivia deſcribed — —	II.	174
Vedam of the Banians, account of	II.	367, 378, 379
Verbieſt, Father, his death —	II.	71
——— His funeral —	II.	72
Verſes of the Jeſuits aſcribed to the author of Hudibras — —	II.	126
Viceroy of Canton entertains the chevalier De La Roque — —	I.	75
Voges mountains — —	I.	114
Voyage of F. La Tartue ———	I.	107, *et ſeq.*
Vows made in time of diſtreſs —	I.	123, 133, &c.

W.

WALL of China deſcribed	II.	144
Water greatly venerated by the Banians — —	II.	274
Way of life of F. Le Royer —	I.	104
Weſtern Tartary deſcribed —	II.	141
White Stone Iſlands, ſo called —	I.	64
Windows of Canton ———	I.	57
Woman of Foo-tcheoo, ſtory of —	I.	391
Worſhip of the Perſees ———	I.	11

X.

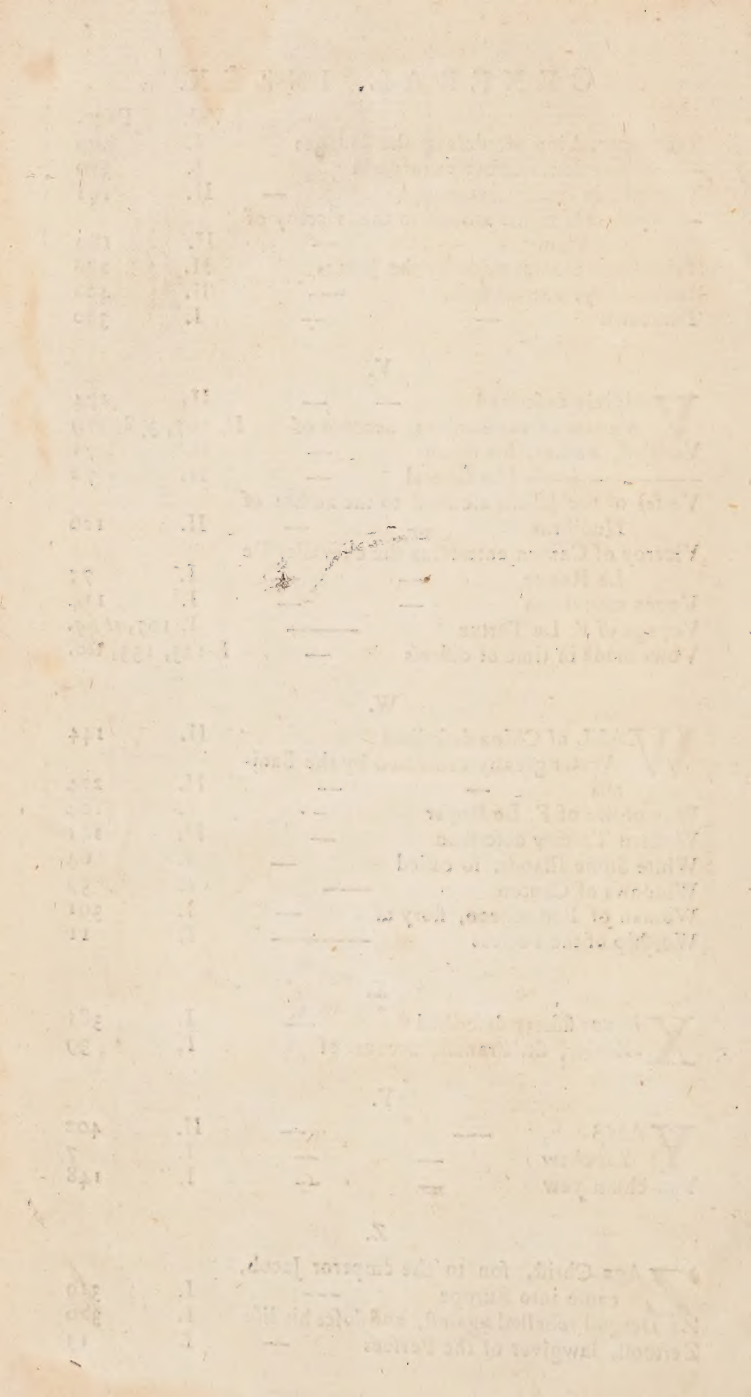
XAnxus fiſhery deſcribed —	I.	381
Xavier, St. Francis, account of	I.	39

Y.

YAMS — —	II.	402
Yanchew — —	I.	7
Yun-chuin-yew — —	I.	148

Z.

ZAga-Chriſt, ſon to the emperor Jacob, came into Europe —	I.	319
Za-Derguil rebelled againſt, and loſes his life	I.	320
Zertooſt, lawgiver of the Perſees —	I.	13



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